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New General COLLECTION of

VOYAGES and TRAVELS:

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Of the moſt Eſteemed RELATIONS, which have been hitherto publiſhed in any LANGUAGE:

Comprehending every Thing remarkable in its Kind, in

EUROPE, ASIA, AFRICA, and AMERICA,

With reſpect to the

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ALSO THE

MANNERS and CUSTOMS

OF THE

Several INHABITANTS; their RELIGION and GOVERNMENT, ARTS and SCIENCES, TRADES and MANUFACTURES:

So as to form

A Compleat SYSTEM of MODERN GEOGRAPHY and HISTORY, exhibiting the Preſent STATE of all NATIONS;

Illuſtrated not only with

CHARTS of the ſeveral Diviſions of the Ocean, and MAPS of each Country, entirely new Compoſed, as well as new Engraved, by the beſt Hands, from the lateſt Surveys, Diſcoveries, and Aſtronomical Obſervations: But likewiſe with Variety of Plans, and Proſpects of Coaſts, Harbours, and Cities; beſides CUTS repreſenting Antiquities, Animals, Vegetables, the Perſons and Habits of the People, and other Curioſities: Selected from the moſt Authentic Travellers, Foreign as well as Engliſh.

Publiſhed by His MAJESTY's Authority.

VOL. IV.

LONDON:
Printed for THOMAS ASTLEY, in *Pater-Noſter-Row.* M.DCC.XLVII.

BRITANNICUM

By the LORDS JUSTICES.

HARDWICKE, *C.* | ARGYLE,
GRAFTON, | TWEEDDALE.

To all to whom these Presents shall come, Greeting,

WHEREAS THOMAS ASTLEY, of the City of *London*, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence and Charge in purchasing several new *English* Manuscripts of Voyages and Travels, and in Translating divers other Books of Voyages and Travels, out of several Languages, into *English*, and in Engraving Maps and other Plates for the same, intending to Print a New General Collection of the said

VOYAGES and TRAVELS,

In several Volumes in Quarto, *Improved with* CHARTS *of the several Divisions of the Ocean, and entire new* MAPS *of each Country; also select* CUTS, *representing Cities, Antiquities, Animals, Vegetables, the Habits of the People, and other Things remarkable in their Kind; with new Discourses and Observations thereupon*; which Work may be of great Advantage, as well to Trade as Navigation; and he having humbly besought Us to grant to him, the said *Thomas Astley*,

His MAJESTY's Royal Privilege *and* Licence,

For the sole Printing and Publishing the same for the Term of fourteen Years; we being inclined to encourage

An UNDERTAKING *of such* Publick Use *and* Benefit,

Are pleased to condescend to his Request, and do by these Presents, in his MAJESTY's Name, (as far as may be agreeable to the Statute in that Case made and provided) grant unto the said *Thomas Astley*, his Heirs, Executors, Administrators, and Assigns,

HIS MAJESTY's ROYAL PRIVILEGE *and* LICENCE,

For the sole Printing, Publishing, and Vending the said Work, during the Term of Fourteen Years, to be computed from the Day of the Date hereof, strictly forbidding and prohibiting all his Majesty's Subjects, within his Kingdoms and Dominions, to Re-print or Abridge the same, or any Part of them, either in the like, or any other Volume or Volumes whatsoever; or to Copy or Counterfeit the Sculptures or Maps thereof, either in Great or in Small, during the said Term; or to Import, Buy, Vend, Utter, or Distribute, any Copies of the same, or any Part thereof, Re-printed beyond the Seas, within the said Term, without the Consent of the said *Thomas Astley*, his Heirs, Executors, Administrators, or Assigns, by Writing under his or their Hands and Seals, first had and obtained, as they will answer the Contrary at their Peril; whereof the Commissioners and other Officers of His Majesty's Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience be rendered to this His Majesty's Pleasure herein declared.

Given at *Whitehall*, the 18th Day of *October*, 1743, in the Seventeenth Year of his Majesty's Reign,

By their Excellencies Command,

E. WESTON.

MVSEVM
BRITANNICVM

TO THE

RIGHT HONOURABLE

PHILIP-DORMER,

EARL of CHESTERFIELD,

One of his MAJESTY's Principal Secretaries of State, &c. &c.

MY LORD,

ALTHOUGH the Honour which the Chancellor of *France* has done this Work, by ordering it to be tranſlated into *French*, and promoting it with uncommon Exertions of his Power, ſhould be no Evidence of its Merit: Yet it is hoped, the Notice taken of it by that great Perſonage, will apologize for the Author, if, to put himſelf on an Equality with his Tranſlator, and make the Original appear in *Great Britain* with no leſs Luſtre than the Verſion does in *France* and *Holland*, he preſumes to dedicate this Volume to a great Miniſter, and Patron of the Sciences, in his own Country, who is himſelf learned, as well as a Judge of Literature. I am,

My LORD,

Your LORDSHIP'S

Moſt humble Servant,

The COLLECTOR.

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THE PREFACE.

Geographical Descriptions

THE *present Volume consists of three Books. The first exhibits a Geographical Description of* China; *which, with the last Book of the former Volume, containing the Voyages and Travels to that great Country, comprizes all that is to be met-with of any Worth in the several Authors who have hitherto treated of it; particularly*

Of *China*, *the late Observations of the Jesuit-Missioners, who surveyed the whole Empire and made the Maps, of which we have inserted general ones to illustrate the Subject.*

IT is wished for Connexion Sake, that both the Books relating to this famous Part of Asia *could have found a Place in the same Volume; but that was impracticable, without swelling one of them abundantly out of Size. However, this is an Inconvenience which affects only the Form or Division of the Volumes, without in the least disturbing the Arrangement of the Parts, or breaking into the Order of our Plan.*

Of *Korea*, *THE second Book comprizes the Description and History of* Korea, Great Tartary, Tibet, Karazm, *and the two* Bukhârias; *Countries but little known in* Europe, *till the Authors, whose voluminous Works we have reduced to moderate Bounds, lately appeared. With regard to* Korea, *the Public are obliged to the same Jesuits who surveyed* China, *for the curious Map and Relation of that Country; before which we had no tolerable Account of it, excepting those few and imperfect Remarks to be found in the Narrative of the* Dutch *Shipwreck on the Island of* Quelpaert.

Of *Great Tartary*, *FROM this Country so much resembling* China, *as well in its Improvements as the Manners and Customs of the Natives, we pass into its Reverse in those Respects,* Great Tartary; *proceeding gradually from the most Eastern Shores of it, Westward to the* Caspian Sea. *In this Part an Account is given not only of the Inhabitants, as they are at present, but also of their ancient State and Conquests under the famous* Jenghîz Khân: *Whose Life we have annexed, as given both by the* Tartar *and* Chinese *Authors, who supply the Defects of each other. This we have done chiefly for Sake of the great Light which is thrown by those curious Memoirs on the History and Geography of all the middle Part of* Asia, *delivered as well in the Writings of the Oriental Historians, as in those of our Western Missioners and other Travellers sent into those Parts in the thirteenth and fourteenth Centuries.*

Of *Tibet*, *IN the Chapter relating to* Tibet, *particular Care has been taken to bring together all that could be found in Authors concerning that surprizing Imposture of the* Great Lama *(who passes for a real God on Earth) and his idolatrous Religion; which within these few Centuries, and apparently without the Assistance of Force, has overspread near one Half of* Asia.

Of *Karazm*. *FROM* Tibet *we pass-over to* Karazm, *an ancient Kingdom on the Eastern Shore of the* Caspian Sea; *and thence proceeding Eastward, describe the* Great *and* Little Bukhâria; *which last terminates at the narrow Desart, bounding* China *on the North-West: The two first are possessed by the* Uzbek-Tartars, Mohammedans *(whose History written by their late* Khân *is there abridged) and the last by the* Eluths, *nicknamed* Kalmûks. *These are Worshippers of the* Great Lama, *or Deity of* Tibet, *and hold in Subjection the* Mohammedan *Inhabitants, who are of the same Nation with themselves, that is,* Mongols, *though of a very different Religion.*

Travels in those Countries

THE third Book contains all the Travels to be met-with through Great Tartary, Karazm, *the* Bukhâri-s, *and* Tibet, *from the Time of* Jenghîz Khân; *which may be reckoned the Æra of modern Discoveries, two Centuries before the* West *and* East-Indies *were explored by Sea. The Conquests of that great Ravager of Countries, and his immediate Successors, which alarmed all the World, and opened the Way into* Tartary, *excited the* European, *as well as* Asiatic *Princes, to dispatch their Ambassadors into those wild, and till then impenetrable, Deserts, to treat of Peace, and form Alliances. In these Expeditions, none were more forward than the Popes in sending their Missioners, with a View both to stir-up the* Tartars *against the* Mohammedan *Princes, and to propagate the* Romish *Religion among them. Although their Zeal was not attended with the desired Effect, yet to it we owe some curious Journals; which, though full of Fables and Superstitions, will always be valuable for giving* Europeans *the first tolerable Idea they had of* Tartary, *and its various Inhabitants.*

By Friar *Rubruquis,*

AMONG the Travels which compose this Book, the most remarkable are those of Rubruquis, Polo *the* Venetian, *the Ambassadors of* Shâh Rukh, *and* Gerbillon. *The first, besides giving a pretty exact Account of the Manners and Customs of the* Mongols, *or* Tartars, *with several curious Particulars relating to the* Khâns, *and their Court, not to be met-with anywhere else, let us into the Proceedings of the* Nestorian, *and other Missioners; who had for many Ages abused Christendom with their pretended Conversions in these Parts of* Asia, *their Miracles,* Prester John's, *and other Impostures.*

Marco Polo,

THE Travels of Polo *is one of the most valuable Works of the Kind now in being: For although the Remarks which they contain of Countries are generally very superficial, and they abound with Fables, as well as those of* Rubruquis *and the other Friars; yet you find there some Account of all the Coasts and Islands from* Madaigaskar *to* Japan, *discovered by Sea by the* Portugu[illegible]ze, *besides the inland Parts of* China *and* Tartary, *with many others where they never penetrated, till the Jesuits entered* China *in* 1552. *The worst of it is, that great Part of the Geography of this Author was become so obscure, owing chiefly to his employing the Names used by Foreigners, instead of those current in the respective Countries, that it was of little Service to us Moderns: However, by Help of the Relations of* Magalhaens, Gaubil, *and other Authors quoted in the Life of* Jenghîz Khân, *we have in good Measure supplied the Defect, and rendered him intelligible.*

Shâh Rukh's Ambassadors,

THE Embassy of Shâh Rukh, *Successor of* Timûr beg, *or* Tamerlan, *to the Emperor of* China, *has contributed somewhat to the same End. This Narrative, written originally in* Persian, *and now first translated into* English, *besides the Improvements it affords to Geography and History, furnishes us with a Sample of the* Asiatic *Taste and Manner of writing Travels.*

Gerbillon the Jesuit.

AS for those of Gerbillon *through the Territories of the* Mongols *and* Kalkas, *which include the great Desart of* Tartary, *they are so full and particular, as to leave scarce any Thing for future Travellers to add, touching either the Country itself, or the Manners and Customs of its Inhabitants.*

Maps and Cuts.

FOR the farther Illustration of the Whole, Variety of Maps, as well as Cuts, are added; the latter selected from the Authors here collected. The Maps are accommodated both to the Descriptions and Travels. We have attempted even to adapt some to the History of Jenghîz Khân, *and Relation of* Polo, *as far as concerns* Tartary *and* China, *in order to exhibit in some Measure the State of Countries in those Times. M.* D'Anville's *general Map of* Tartary, *as given by the Translator of* Du Halde, *being exhibited by a proper Scale, and more agreeable to the larger Draughts of the Jesuits, than his other Maps, has served for the Groundwork of most of ours. However, we have made several considerable Alterations where we found necessary, particularly in the Maps of* Western Tartary *and* Karazm. *We have likewise drawn the Meridians through different Places, in order to extend the Country from West to East, which he had too much contracted in his Maps, in Consequence of adopting the Notion of the prolate Figure of the Earth.*

Condition of the Work. *THIS may ſuffice to give the Reader a general View of what is offered him in this fourth Volume; and it is preſumed the Peruſal will convince him that the Collector has performed his Promiſe to improve the Work as it advanced. However, he is ſorry to find that this Conduct of his did not better the Sale, or remove the Prejudices conceived very early againſt it, from* the virulent Aſperſions thrown-on it by one Rival in Trade *(it is the Proprietor who now ſpeaks)* and the almoſt-united Intereſt of the reſt. *He hopes, nevertheleſs, that thoſe Prejudices will now ſubſide; and that the Bookſeller will find his Account in the Sale of the Whole, which he could not do in the Parts. In ſhort, although the Author has but little Intereſt farther in the Volumes which are already publiſhed, he cannot forbear obſerving, that it would be Matter of real Mortification to him, if, after all the Pains he has taken, he ſhould find his Performance to prove leſs acceptable to his Countrymen, than it appears to be to Foreigners.*

French Editions *THE firſt Volume was ſcarcely finiſhed, when an Advertiſement came-out in the* Amſterdam Gazette, *intimating, that M.* Didot, *Bookſeller at* Paris, *intended to give a Tranſlation of the Whole in* French, *purſuant to the Order of Monſeigneur* the Chancellor, *by publiſhing one Volume in Quarto*[a] *every ſix Months. Accordingly at the Time prefixed a Volume was publiſhed, by which it appeared that the Editor was M.* Antoine Françoiſe Prevoſt, *(Chaplain to the Prince of* Conti) *whoſe Print is at the Head of the Book.*

IT muſt be owned, that no Coſt has been ſpared to make this Edition beautiful: Some Cuts and new Charts alſo have been added: But the Abbé *has taken ſeveral Liberties with the Original, which it is preſumed will hardly be allowed a Perſon who undertakes to give a*

At *Paris*, *Tranſlation of another Body's Work: For he has not only omitted a great Number of Paſſages and Paragraphs of Moment in the Text, beſides Abundance of Notes which have no Relation to Religion; but hath added both Text and Notes in very many Places, without diſtinguiſhing ſuch Alterations by any Kind of Mark, or Reference, and often blending them ſo with the Original, as not to be eaſily ſeparated; by which Means the Collector is made to father a great deal of ſpurious Iſſue, and liable to be blamed for the Faults of another, as well as his own. There are likewiſe many Places to be found, wherein the* Abbé *has ſo far miſtaken the Senſe of the Original, as to make it ſpeak directly contrary to the Meaning of the Author.*

And the *Hague*. *THE Reputation of the Work muſt have ſuffered in ſome Meaſure by the* Paris *Impreſſion, if M.* Pierre du Hondt *at the* Hague *had not determined to publiſh a compleat Tranſlation of it; wherein are marked, with great Exactneſs, all the Omiſſions, Additions, and Miſtranſlations to be found in* Abbé Prevoſt's *Edition. M.* Du Hondt *had likewiſe the Courteſy, as ſoon as his two firſt Volumes (which make but one in the* Engliſh) *were printed, to ſend a Copy of them to the Collector as a Preſent, accompanied with a very polite Letter, ſetting forth the Care he had taken to reſtore the Work to its original State: A Conduct which requires proper Acknowledgments from an Author to a Bookſeller; who might, according to Cuſtom, have found his Account in publiſhing the* French *Tranſlation as it was, without putting himſelf to the Expence either of having its Deficiencies ſupplied, or its Errors corrected.*

State of the Sciences *WHETHER* Abbé Prevoſt *hath ſo profited by the* Hague *Edition, as either to give a full Tranſlation in his ſucceeding Volumes, or mark his Additions and Omiſſions therein, I know not, as having ſeen none of them. But whatever Errors may be committed by the Tranſlator, his Miſtakes ought never to derogate from the Honour due to* the Chancellor, *for ſetting on-foot the Tranſlation of a Book which he judged might be of ſome Uſe to Trade and Navigation. In this he ſeems to have been ſo intent that, as the* Abbé *obſerves at the End of his Preface, having pitched on him to tranſlate the Work, he took-Care* that the War ſhould not interrupt his Correſpondence with *England, for procuring the Numbers as faſt as they came from the Preſs.*

Abroad and at home. *ON this Occaſion, I cannot but take Notice of the different Regard paid of late Years to the Sciences in* France, *and in* South Britain: *For it often happens, that while the great Men there are ſhewing the higheſt Reſpect to our* Engliſh *Books of any Uſe, the great Men here treat them*

[a] *Two of his Volumes make but one of ours, ſo that the Whole in* French *will conſiſt of* 8 *Volumes.*

them with the utmoſt Neglect, and their Authors with the higheſt Contempt. In like Manner we have ſeen Inſtances, that while the Public in France *and* Holland *receive with Eagerneſs our* Engliſh *Productions, they are under a Neceſſity of being dropped at home for Want of Encouragement to carry them on. This, however, we ſay with all Deference imaginable to thoſe of our Subſcribers who have aſſiſted us ſo far; and have ſhewn as much Perſeverance, Benevolence, and Indulgence for the Performance, as any Foreigners could poſſibly have done.*

BUT, however well ſatisfied the Collector may be with the Reception given his Work by the French *in general, he has Reaſon to complain of thoſe concerned in preparing the Edition of it. He has already mentioned the Injury done him by the Tranſlator, perhaps from a Licence cuſtomary in* France; *and is next to take-Notice of the Treatment he has received from one of his Aſſiſtants.*

M. *Bellin's* Objections. ABBE PREVOST *having committed the Care of preparing the Charts and Plans to M.* Bellin, *Engineer of the Marine, and Keeper of the Royal Office for depoſiting the Charts, Plans, and Journals within that Department; there is prefixed to the ſecond Volume a Letter, from that Gentleman to the* Abbé, *giving an Account of the Progreſs he has made in the Execution. In this Letter, M.* Bellin *is pleaſed to throw-out ſome haſty Reflexions on the Charts and Plans inſerted in our Collection, without ſeeming to have duly conſidered the Caſe. His Animadverſions relate to three Articles: Want of proper Diſpoſition, Want of ſufficient Number, and Want of Accuracy.*

Anſwer to the firſt, *WITH regard to the Diſtribution of the Charts, I muſt firſt obſerve, that at the ſame Time he finds Fault with the Order they are placed in, he ſeems to own that he could not put them in much better himſelf* [a]. *But the Fault lay properly in his own Inattention to Things. He was not to have conſidered them as belonging to the Numbers in which they were publiſhed; but ſhould have looked into the Table of Directions to the Book-binder, at the End of my firſt Volume, where he might have found the proper Places marked: He might there alſo have found, that I had anticipated him in his Advice to throw the Charts together at the End of the Volume, as moſt convenient for peruſing them.*

To the ſecond, *I intended to have added ſeveral Charts more of the Coaſts to thoſe inſerted in the firſt Volume; but being prevented by the ſudden Change I was obliged to make in my Plan, deferred giving them till I came to treat of the* Eaſt-Indies; *which, if the Work goes-on, follow next in Order. This is the Defect under the ſecond Article which M.* Bellin *finds Fault with, and which he has ſupplied by five Charts; comprizing in that Number all the Coaſts of* India *and* China, *with the adjacent Iſlands, from* Cape Komorin, *where our Charts end, to* Japan *incluſively.*

To the third. *AN Author may digeſt the Charges which at moſt tax him with Neglect: But thoſe which accuſe him of great Inaccuracy, or Error in his Work, ſtrike at his Reputation, and call for his beſt Defence. With regard to this laſt Article, M.* Bellin *ſays, that my Charts and Plans are taken from* this Place and the other, without much Choice. *I acknowledge the firſt Part of this Charge, but deny the latter: For I made Choice of the beſt I could procure. Himſelf, I hope, will vouch for me, ſo far as relates to the ſeven Charts above-mentioned* [b]; *which, he ſays,* are taken from his Charts publiſhed ſome Years ago, for the Uſe of the King's Ships. *If ſo, how came he to* alter thoſe of the Weſtern Coaſt of *Africa* throughout [c]? *Did his own ſtand in ſo-much Need of correcting? Or did he find mine in ſo-many Particulars different from his own? If the former, why ſo ready to carp at mine? If the latter, why does he inſinuate that they were wholly taken from his? The Truth is, that M.* Bellin's *Charts being ready to my Hand, and the Scale of a proper Size, I made Uſe of them for the Ground-work, in the ſame Manner as I have done M.* D'Anville's *general Map: But far from taking the Whole from him, or copying them implicitly, I examined his Charts by the Aſtronomical Obſervations, and altered them in many Places by other Charts and Plans, as mentioned in the particular Charts themſelves. And this I was the leſs ſcrupulous to do, as*

Cavils at the Charts

I

[a] *M.* Bellin's *Letter*, p. 5. [b] Ibid. p. 6. [c] Lett. p. 7.

I found the Coaſts of Guinea, *from* Sierra Leona *to* Benin, *repreſented in his Chart of the Southern-Ocean very differently from what it is in that of the Weſtern-Ocean, publiſhed but the Year before* [a]. *What his Alterations are, I know not, having not ſeen the* Paris *Edition: But if he altered mine, the* Dutch *Editors altered his; and in caſe they have followed good Authorities, he muſt have altered my Charts for the worſe, ſince I find ſcarce any Difference betwixt theirs and mine.*

HOWEVER that be, I am ſurprized M. Bellin *has found no Fault with the other Charts of the Coaſts, from the* Cape of Good Hope *to that of* Komorin, *although there are rather more Alterations from his* [b] *in them than the former. Are my Charts more correct than his for that Extent? Or are there in the Marine-Office no Charts within that Compaſs fit to be relied on? This laſt, in Effect, happens to be the Caſe, with regard to the whole Eaſtern-Coaſt of* Africa, *from the* Cape of Good Hope *to* Cape Guardafui, *which he owns to be taken from the* Engliſh *Pilots* [c]: *Yet, in my Charts of that Coaſt, I make M.* Bellin *the chief Compliment, referring expreſly to none but his Chart. If he ſhould ſay, I had Reaſon, becauſe, although* by his Marine-Journals he found them exact in many Parts, yet in others they ſtood in Need of Correction, *why then does he claim my Charts as his own? eſpecially too as he makes no Scruple to aſcribe my Collection of Voyages and Travels to M.* Prevoſt [d]; *poſſibly on Account of the Alterations he has made above-mentioned, or merely, perhaps, for tranſlating them.* Without ſufficient Reaſon.

WITH regard to the leſſer Charts, he finds great Fault with thoſe I have given of Teneriffe *and* Madera. *I gave them as I found them in our* Engliſh *Pilots, without warranting them. If he has produced better, he may thank his Situation at the Marine-Office, that hath afforded him* Helps which, he ſays, no Perſon before him ever had, *and with which, he owns, any-body elſe might have ſucceeded as well as himſelf* [e]. *Will he then blame an Author for not giving what he could not come-at, or none had Recourſe to but M.* Bellin? *Neither need he vaunt, if his Plan of the City and Road of St.* Jago *is better than that I have taken from* Dampier: *Could he himſelf have produced a better, before he got his from the* French *Engineer* [f]? *The like Queſtion may be aſked with regard to his Plan of the* Iſle of Goree, *and its Fortifications, which was communicated to him by the Directors of the* India *Company. After all, what are his two or three Plans in Compariſon of the many produced by me, far ſuperior to any Thing it was in his Power to produce? However, I do not blame M.* Bellin *for letting our Draughts ſtand, to ſhew the Difference between his and them, or the Neceſſity there was,* that he ſhould not copy us blindly. Finds Faults without Cauſe.

M. BELLIN *has added two other Charts, one of the* Iſle of Arguin, *and the adjacent Coaſt* [g]: *The other of the* Canary Iſles; *which laſt, he ſays, is drawn from a prodigious Number of Remarks, and different from all former Charts* [h]. *With regard to theſe, he tells M.* Prevoſt, *that he* would be aſtoniſhed at the Errors into which the Authors of them have fallen. *Among the reſt he alledges, that they place* Palma *and* Gomera *fourteen Leagues aſunder, inſtead of eight or nine at moſt* [i]. *This, no Doubt, is a very great Error: But if in the Number of former Charts, he includes ours of the Weſtern-Coaſt of* Africa, *which in that Part (depending on the Accuracy of him and his Materials) is copied from his of the Weſtern-Ocean, it is a Critique on himſelf: For he there makes the Diſtance above twenty Leagues. It is not ſo aſtoniſhing, that M.* Bellin *ſhould fall into ſo groſs a Miſtake, as that after ſuch a Miſtake he ſhould be aſtoniſhed at the Miſtakes of others; who, in this Particular, had not erred near ſo much as himſelf.* Blind to his own

[a] *In* 1739. [b] *The Chart here meant is that of the Eaſtern-Ocean, including the Coaſts from the* Cape of Good Hope *to* Kanton *in* China, *with the adjacent Iſlands.* [c] *See his* Obſervations ſur la Conſtruction de la carte de l'ocean oriental. 1740. [d] Lett. p. 3. *His Words are,* Dans le ſecond volume de votre Recueil des voyages. [e] Ibid. p. 3. [f] Ibid. p. 8. [g] Ibid. p. 7. [h] Ibid. p. 6. [i] Ibid. p. 7.

Uncandid Reflexion.

M. BELLIN *says, he has made many Alterations in our Chart of the* Cape-Verde *Islands, and drawn that of the Course of the* Sanaga, *or* Senegal, de novo. *I should be glad to see them corrected, if requisite, were they my own Surveys: But think he does not act candidly in saying, that the last, which he acknowledges to be taken from one published by* Labat, is not well executed by the *English, without assigning his Reasons. As this is an exact Copy elegantly engraved from the Draught of that River, surveyed by a* French *Engineer, and given by M.* D'Anville *above-mentioned (eminent for his Skill in the Science) with only the Addition of a Scale, and the Bounds of the neighbouring Countries, the Charge is the more surprizing. Would M.* Bellin *out of Prejudice, or a Disposition to find Fault, represent us as not having the Skill even to copy a Chart? If that be the Case, we must be wretched Bunglers indeed! Or did M.* Bellin *condemn our Performance to excuse that of his Countryman; whose Name being in the Title of the Chart, he ought to have mentioned instead of* Labat's? *Even in this Case it is a flagrant Instance of Partiality to the supposed Society of* English *Authors, without any Token of Friendship in Reality to M.* D'Anville, *whom in Effect he wounds through their Sides.*

His Charts examined,

HAVING gone through M. Bellin's *Censures, it might, in my Turn, be allowed me to criticise his Performances; but as I have yet seen no more than Copies of his five additional Charts, which are inserted in the second Volume of the* Hague *Edition, I can speak at present only to them. With Regard to these Charts, which he says were* drawn with all possible Care, *and* the Situation of many Places settled by actual Observations [a], *I must observe, first, that they differ in an infinite Number of Places from his Chart of the Oriental Ocean, both as to the Figure and Extent of the Parts. I am far from thinking this great Variation from himself any Discredit to M.* Bellin, *since new Discoveries make Alterations necessary: On the contrary, I always condemned the Practice of* Nicholas Sanson, *who, we are told, would not correct his Maps, though labouring under the grossest Errors,* for sake of preserving Uniformity [b]. *But as it may be presumed he will grant, that his Chart of the Eastern-Ocean must be very faulty in case his new Charts be correct, I hope it will induce him to think, that a Chart may be very faulty, and yet the Hydrographer not at all liable to Blame. For, indeed, all that can be expected from an Author, is to make Use of the best Materials to be had; and while he does that, he effectually secures himself from Censure, however faulty his Productions may prove to be.*

Differ from each other.

That of the *China* Coasts

ON this Principle, methinks, M. Bellin *should have been more favourable to me, whatever he was to my Charts or Plans: And even with Regard to them, before he was determined to censure any of my Performances, he ought to have been sure that his own were unexceptionable: But notwithstanding his Readiness to find Fault with mine, and the extraordinary Opinion he seems to have of his own, I will venture to say, that the worst of my Charts is better than the last of his supplemental Charts, wherein the Coasts of* China, *and* Korea, *are exhibited in a most deformed Manner. So far from being executed* with all possible Care, *or the* Situations settled by actual Observations, *that not the least Propriety is observed as to the Figure of the Parts, or Longitude of Places, except those of* Kanton *and* Pe-king. *The Space between* Pe-king, *and the most Eastern Shores of* Korea *(which seems to be turned the wrong Way in his Chart) is contracted above three Degrees in fourteen more than it should be, and the intermediate Seas in Proportion. In short, with Regard to this Chart at least, it might justly be said, that M.* Bellin *took his Materials* from this Place and the other, without much Choice: *For although he does not name his Authorities, yet by comparing it with the Map of* China *and* Korea, *at the Head of this Volume, it will appear to be a very inaccurate or random Eye-Draught of the Jesuits Maps, with respect to the Coasts of those two Countries, altered for the worse throughout, from other Quarters.*

Very erroneous.

FOR

[a] Lett. p. 6.

[b] *See* Mem. pour servir Hist. des Hom. illust. vol. 10. p. 13, *& seqq.*

Instance. *FOR Inſtance, the Iſland of* Chu-ſhan [a], *which, in their Map of* Che-kyang, *lies without the Bay of* Hang-chew, *near the Coaſt on the South-Side, in thirty Degrees of Latitude, is placed in his a Degree higher on the North-Side of the Bay. Could M.* Bellin *think the coarſe Meaſures, or Eſtimations of Mariners were more to be depended on than actual Surveys, and Situations determined by Aſtronomers? Could he think the late Obſervations of the Jeſuits on the Coaſt of* China *leſs accurate than the unverified Obſervation of the Jeſuit* Spinola *above an hundred and thirty Years ago, for the Longitude of* Nanga-ſaki [b], *by which he ſeems to have regulated his Chart? In caſe he did, ought he not to have marked that Place at leaſt, to apologize for his diſſenting ſo-widely from thoſe Miſſioners? Whatever his Opinion may be in theſe Reſpects, the Chart in Queſtion is a Proof, that the Draughts found in the Royal Office are not ſufficient to produce accurate Charts: For ſurely ſo-bad a Chart could never have come from the Hands of M.* Bellin, *if he was really in Poſſeſſion of* ſuch Helps as none before him ever had. *I, who do not pretend to ſuch extraordinary Advantages, would yet engage to draw a far more correct one.*

Deſign of that Chart. *IN ſhort, the chief Thing M.* Bellin *ſeems to have had in View by this Chart, was to introduce the Iſland of* Japan; *which is copied from a larger of his own Drawing* [c], *publiſhed in* Charlevoix's *Hiſtory of that Country. In this Part M.* Bellin *has taken more Pains than uſual, or even neceſſary, exhibiting the inland Mountains, as well as the Places along the Coaſt, in ſome Detail; while the reſt of the Chart is but barren of Names, as if ſome deſart Coaſt was repreſented. It is Pity the* Dutch *Editor or Editors were not as kind to this Chart of his, by ſupplying that Defect, as they ſay they have been to the reſt* [d].

Want Uniformity. *IT has ever been a Cuſtom with me in drawing Maps or Charts, to mark with Lines under the Names, ſuch Places whoſe Situations had been determined by Aſtronomers. M.* Bellin *has done the ſame by Stars and Croſſes, in his large Charts of the ſeveral Oceans: But in his five additional Charts, as if determined to be defective rather than agree with me, he has not marked one out of the* many *he talks of, except that of* Pondicherry, *the chief* French *Settlement in the* East-Indies. *In Conſequence of this Omiſſion, they are deſtitute of that Authority which ought always to accompany ſuch Productions; and want the Uniformity which, in my Opinion, ought to be kept-up in reſpect of mine. May it not be ſaid, on this Occaſion,* that his Charts are not well executed? *However, it muſt be confeſſed, it would have been worſe to have marked Places as laid down from Obſervations, which were in reality inſerted at random.*

Apology for this Critique. *I cannot be blamed, I preſume, for this ſmall Critique, even by Mr.* Bellin *himſelf, after having treated me ſo ſeverely, when, perhaps, my greateſt Fault was only in copying too-much after him. However this be, I muſt do my Antagoniſt the Juſtice to own, that I think the Public is in the main much indebted to him for his hydrographical Performances; and ſhall for the future acknowledge the Obligation, whenever I take from him, as readily as I have hitherto done. I have only farther to acquaint him, that he has but a ſingle Perſon to deal with, and not ſeveral; as by always uſing the Words* the Engliſh, *and the* Engliſh Authors, *both he and* Abbé Prevoſt *would perſuade themſelves, or rather their Readers: For although in my Prefaces, according to a common Cuſtom, I generally ſpeak in the firſt Perſon plural, yet I ſometimes uſe the firſt or third Perſon ſingular; as in that to the firſt Volume, and frequently in the Work itſelf, particularly in the laſt two or three Paragraphs of my Introduction.*

The Author miſrepreſented. *FOR all this, M.* Prevoſt, *with what View, or upon what Authority I cannot imagine, not only repreſents me as a Kind of Secretary to a Society of Collectors, whoſe Copy I reviſe and fit for the Preſs; but what is ſtill more ſurprizing, makes me declare the ſame myſelf, in a Paragraph,*

[a] On the Eaſtern Coaſt of *China*, where the *Engliſh* had for ſome Time a Factory. [b] He found it one Hour, or fifteen Degrees, more East than *Ma-kau*, near *Kantoon*, in *China*. [c] The Foundation of it ſeems to be *Kempfer*'s. [d] We muſt take Notice here, that, according to them, the Animal of which we have given the Print, vol. 2. p. 348, is not the *Buffalo*, but the *Urok*. See their Preface.

which he has added as mine to the End of the Introduction, in the following Words, "*I give no* "*farther Account of my Plan, becauſe at the Head of each Part of the Work I ſhall take-care to* "*explain my Deſign by other Introductions. The Undertaking is of great Importance, ſur-* "*paſſing, without doubt, the Abilities of a ſingle Author; and the many Attempts of the* "*ſame Kind, which to this preſent remain unfiniſhed, ſufficiently evince the Difficulties to be* By *Abbé Prevoſt.* "*encountered with: But I hope for more Succeſs, with the Helps which I employ to ſurmount* "*them. A Society of laborious Gentlemen,* to whom I only lend my Pen, *and who have* "*the Eyes of a very judicious Nation upon them, will be reſponſible to me for the Order and* "*Fidelity of the Materials; and I dare engage they ſhall not ſuffer from any Alterations I* "*ſhall make in their Stile: Depending moreover on the Indulgence of the Public towards a* "*Scheme, the Execution of which has been long wiſhed for, I enter upon the Work with that* "*Confidence, which a Perſon ought to have in his Subject, when Utility is united with Enter-* "*tainment; and from the good Inclination of his Readers, when convinced that nothing has* "*been ſpared both to inſtruct and pleaſe them*[a]."

The Matter of Fact. *WITHOUT making any farther Reflexions on a Kind of Conduct that would be deemed very unwarrantable on this Side of the Water, I ſhall only beg Leave to ſet* Abbé Prevoſt *right in his Miſtake, by informing him, that a ſingle Perſon projected and executed the Plan ſo far as hath been publiſhed of it: That he had no Partner in it, nor was any Way aſſiſted farther than by the Perſons whom he employed to extract Materials as he directed: That this Courſe held only with regard to the two firſt Volumes; and that the two laſt, which he reckons the moſt compleat and difficult Part of the Work now finiſhed, were performed with the Help only of an Amanuenſis.*

ALL the Amends I ſhall deſire of M. Prevoſt *is, that as he has given my ſpurious Confeſſion, he will alſo give my genuine Retractation; and that as he has publiſhed M.* Bellin's *Reflexions, he will alſo publiſh my Defence: That in theſe two Reſpects at leaſt I ſhall find the* Paris *Edition as juſt to me, as I make no doubt I ſhall find the Edition of the* Hague; *and that for the future he will not give his own Senſe of Things for mine.*

Apology for changing *IT may be preſumed, that enough has been already ſaid in the Preface to the ſecond Volume, to ſatisfy ſuch of our Subſcribers as might have expected, in theſe four Volumes, a Collection of Voyages and Travels to all Countries throughout the Globe. This was, indeed, the firſt Propoſal: But many Gentlemen fearing, from the narrow Bounds allowed to our Materials, that ſeveral Authors of Value would be left-out, and others too-much contracted; apprehending likewiſe, from the many Numbers of the firſt Volume publiſhed without any Maps or Prints, that the Work would be defective in thoſe Reſpects; for theſe Reaſons they applied to us in-time, to give them, in the propoſed Number of Volumes, the compleat Subſtance of all the beſt Authors, with the proper Accompaniments, to a few Parts of the World, rather than imperfect Abſtracts of a few to all Parts, as had been done in ſome former Collections, which for that Reaſon were in no Eſteem with Perſons of Diſcernment and Taſte.*

Our firſt Plan. *THIS Courſe, they judged, would be moſt agreeable to the Generality of Subſcribers, as well as themſelves; and, in Effect, it ſeems to have been the Caſe: For, upon altering our Scheme, we not only met-with very few Complaints, but, on the contrary, received many Letters approving of our Performance, and exhorting us to perſevere in the new Method. Should there ſtill be any who are offended at the Change of Meaſures, it is hoped they will conſider, that if we have not punctually anſwered their Expectation one Way, we have made them ample Amends the other, by giving more complete Deſcriptions of Countries, and a much-greater Number of Maps, Plans, and Cuts, than could have been the Caſe had we purſued our firſt Deſign.*

[a] *Introd. p.* 36, Hague *Edit.*

London, October 1, 1747.

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153.	LXVIII.	Ship of Wadam-Ivory	—
	LXIX.	The Emeute of Ship	—
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	LXXIII.	Cleopatra's Needle	—

Khamul
or Hami

20 Long.s from Pe-king

MONGOLS

ORTUS

TARTARY

HONAN

SHEN-SI

SI-NGAN

HU-QUANG

KAY-FONG

LAU-CHWA or K.m of LAOS

NGAN-NAN or TONG-KING

MYEN-QUA or K.m of PEGU

ISLE of HAY-NAN

Long.d from Paris

99 104 109 114

40 35 30 25 20

N.o 127

KAU-LI-QUA or KING: of KOREA

EASTERN OCEAN or SEA

SEA of CHINA

CHINA

Yellow Plain of Cheger.

A New General Collection of

VOYAGES and TRAVELS.

BOOK I.

A Description *of* CHINA:

CONTAINING

The Geography, with the civil and natural Hiſtory.

INTRODUCTION.

Introduction. THE Authors, who have treated of *China*, are very many. Thoſe who would ſee pretty compleat Catalogues of them, may conſult two late Writers [a]; but the principal among them, and ſuch whoſe Relations extend to the whole Country in general, are thoſe we have already made Extracts from: Namely, *Nieuhof*, *Montanus*, *Navarette*, *le Comte*, *Gemelli*, and *du Halde*. To theſe, of whom ſome Account has been given, muſt, however, be added the Relations of *Nicholas Trigautius*, *Alvarez Samedo*, b *Martin Martini*, and *Gabriel Magalhaens*, all four Jeſuits. The firſt is an Account of *China*, and the Travels of ſeveral Jeſuits through it, intermixed with the Hiſtory of the Miſſion. It makes a very thick Octavo, and is intitled, *A Hiſtory of the Chriſtian Expedition to the Kingdom of* China, *extracted from the Memoirs of* P. Math. Ricci. It was written originally in *Latin*, and publiſhed at *Rome* in 1615. The next Year an Edition of it in *French* came-out at *Lyons*, c and another at *Paris*, in 1618. *Trigautius*, or *Trigault*, hath added many Remarks of his own to ſupply Omiſſions. He had been long in *China*, had ſeen ſix Provinces, and underſtood the Language, therefore more capable of giving a full and exact Relation of Matters than moſt of thoſe who had publiſhed Remarks before him. Theſe, in his Preface, he accuſes with committing groſs Errors, not excepting ſome of his own Society, but ſuppoſes they related Things on the Credit d of Perſons who impoſed on them through Ignorance or Deſign.

Introduction.

Authors treating of China.

Trigautius.

SAMEDO's Hiſtory of the Empire of *China* was collected from the Memoirs and Obſervations of that Jeſuit, (who had reſided twenty-two Years in that Country) and publiſhed in *Portugueze* by *Manoel de Faria y Souſa*, the famous Commentator on the Poet *Camoens*, and Author of the *Portugueze Aſia*, from whence we have given conſiderable Extracts in our firſt Volume. It was tranſlated into *Engliſh*, and publiſhed at *London*, 1655, in Folio, illuſtrated with Maps and Cuts. *Montanus* hath compiled his Deſcription of *China* chiefly from *Samedo* and *Martini*.

Samedo.

THIS laſt Author publiſhed two remarkable Works relating to *China*; one a geographical Deſcription in *Latin*, under the Title of *Atlas Sinenſis*, in Folio, taken from the *Chineſe* Books, with large particular Maps of the Provinces. There is added, by Way of Introduction, a general Account of the Country and its Inhabitants; their Manners, Cuſtoms, Arts, and Manufactures. *Thevenot* has inſerted a Tranſlation of this Work in the third Part of his Collection of Voyages, but has given only the general Map of *China*. *Nieuhof* gave a Sort of Abridgment of the Deſcription of the Provinces, which *Montanus* has publiſhed more at large. This Deſcription of *Martini*, who was long in *China*, and travelled over ſeven Provinces, is certainly a very

Martinius.

[a] *Jo. Alb. Fabricius's Salutaris lux Evangelii*, &c. *Hamburg*, 1731, in Quarto, where there is a compleat Catalogue of the Jeſuit Miſſioners Letters; and the Preface to the *Hague* Edition of *du Halde's China*, in four Volumes Quarto, 1736.

Introduction. noble Performance; but his Maps must give Place to the late more accurate Surveys of the Jesuits, published by *du Halde*. This Author likewise charges his Chorography with many Mistakes and Exaggerations, as being taken chiefly from the *Chinese* Writers, who often magnify Things beyond the Truth. For this Reason, in the following Account of the Provinces, we have chosen to have Recourse almost wholly to that found in *du Halde*; which was compiled by those who made the above-mentioned Surveys, and consequently had seen every thing they describe with their own Eyes: However, their Description is not so compleat as *Martini*'s, having described only the Cities of the first Rank in each Province; whereas the other hath descended to those of the second and third: Yet, when any of those of the two last Ranks appear to be more than ordinary remarkable, they take Care to mention them. *Martini*'s second Book above-mentioned is his *Sinicæ Historiæ decas prima*, containing the Affairs of the Empire under its Monarchs from their Original to the Time of Christ. It was first published at *Amsterdam* in 1659, in Octavo. To this may be added, his Relation of the Conquest of *China* by the *Tartars*. He published some other Pieces, and afterwards returned to *China*, where he died in 1662 [a].

Magalhaens. THE Work of *Magalhaens*, the last of the four Authors, was published at *Paris* in 1688, in Quarto, under the Title of *Nouvelle Relation de la Chine*, and the same Year a Translation printed at *London* [b] in Octavo. This Jesuit was of the same Family with the famous Circumnavigator of that Name. He understood the *Chinese* Language very well, and had travelled over the principal Parts of *China* from 1640 to 1648, when he was carried to *Pe-king*. There he staid twenty-nine Years at the Court till his Death, in 1677; without stirring thence, unless once that he was sent to *Makau* by the Emperor's Order. "So that, says the "Editor, although the Description which he gives "of the Palace does not agree with that we "find in the *Dutch* Embassy to *China*, yet there "is all the Reason in the World to prefer his "Testimony." He makes no Scruple to correct *Martini*, where he knows him to be in an Error; and speaks with Moderation of many other Things, where the Authors had stretched too far in their Remarks. It seems to have been his Design to supply all the Defects which he found in those other Tracts, and whatever else was wanting; in order to give the Public some compleat Knowledge of *China*: For the Matters contained in his Relation have either been wholly omitted by all former Authors, or else but very slightly touched. Thus far the *French* Editor. Introduction.

Account of the Author. WE learn from his Life [c], written by *Lewis Buglio* [d] the Jesuit, his inseparable Companion for thirty-six Years, that he was born in 1609. He escaped several Dangers in the first Years of his Mission in *China*. The first Time was within two Years after his Entrance into the Empire, when being in the Province of *Se-chwen* with *Buglio*, the *Bonzas* accused them of Rebellion; and the chief *Mandarin*, fearing a Revolt, ordered them to be bastonaded: But they escaped by the Protection of other *Mandarins*. Shortly after, he with other Missioners fell into the Hands of that bloody Rebel *Chang hyen chung*, who at first paid them much Respect: But on their Petition to retire, he ordered them to be cut in Pieces; which Sentence had been executed but for the Intercession of his chief General, who was his adopted Son. At the Beginning of the Regency of *Kang hi*'s four Guardians, having been accused by some Footmen belonging to a Christian *Mandarin*, who was put-out of his Employment, that he had given Presents in Favour of their Master, he was twice put to the Rack, by squeezing both his Feet in a Press, a dreadful Torture, and then condemned to be strangled: But the Regents, as well for that he was a Stranger, as because they were satisfied of his Innocence, acquitted him. Three Years after, in the great Persecution which all the Missioners suffered, he was apprehended with others at *Pe-king*, and loaded for four Months with nine Chains [e], three about his Neck, three about his Arms, and three about his Legs. He was also condemned to have forty Lashes, and to be banished for Life into *Tartary*: But a great Earthquake, says our Author, which happened at that Time [f], freed them. After this he made several Nicknacks to please *Kang hi*, as before he had done for his Father. Within three Years of his Death, the Wounds made in his Feet by the Rack broke-out afresh; and for two Months before he died, those Pains were accompanied with Defluxions, that hindered Respiration: So that he was constrained to sleep sitting in a Chair, for fear of being choaked. He was buried with great Honour by the Emperor, who himself wrote his Elogy [g]. *His Sufferings and Escapes.*

Form of the Book. WITH regard to his Account of *China*, we are informed by the *French* Editor, that at his Death he left a *Portugueze* Manuscript behind

[a] See Vol. III. *p.* 437. e. [b] Intitled, *A new History of* China, *containing a Description of the most considerable Particulars of that vast Empire.* It takes-up three hundred and fifty-two Pages. [c] Inserted at the End of his Relation of *China*. [d] This *Buglio* is, probably, the Author of the Narrative of the *Dutch* Embassy inserted in Vol. III. *p.* 483. [e] The Author, in his Relation, *p.* 207, says, that *John* nine *Adam*, *Lewis Buglio*, *Ferdinand Verbiest*, and himself were imprisoned for two Months, and bound each with Chains. [f] This Forgery has been detected by *Navaretts*. See Vol. III. *p.* 506. [g] See *Maguillans*'s History of *China*, p. 340, & *seqq*.

him,

Introduction. him, intitled, *The twelve Excellencies of* China. This, *Couplet* the Jesuit brought to *Rome*, and presented to the Cardinal *d' Estrees*; who put it into the Hands of the Editor upon his Offer to translate it into *French*. He did so, and published it under the Title of *Nouvelle Relation de la Chine*, which he judged more suitable than the other; because the Narrative was not confined to twelve Excellencies, and the Articles under that Division were not proportionable: For whereas some of those Excellencies took-up more than thirty or forty Pages, others did not fill above one or two. He therefore thought it better to divide it into twenty-one Chapters, and give them Titles answering to their respective Subjects. He likewise added Notes, either to supply Defects, or illustrate Obscurities, without making any Alteration in the Text.

The Contents. THE Contents of the Chapters, as the Editor has divided the Book, are as follows: 1. The Names given to *China* by the Natives and Foreigners. Also of the Countries of *Katay* and *Mangi*. 2. Extent and Division of *China*, Number of walled Towns, and other Particulars from *Chinese* Authors. 3. Antiquity of the Empire, and high Opinion the *Chinese* have of it. 4. Characters and Language of *China*. 5. Genius, and principal Books. 6. Civility and Politeness, with some of their Feasts. 7. Public Works; particularly, the great Canal. 8. Their great Industry. 9. Their Navigation. 10. Great Plenty of all Things. 11. Nobility of *China*. 12. The wonderful Government, Orders of *Mandarins*, and Council of State. 13. Supreme Tribunals, civil and military. 14. Other Tribunals of *Pe-king*. 15. Tribunals and *Mandarins* of Provinces. 16. Grandeur of the Emperor, and his Revenues. 17. Description of *Peking*, and Walls of the Palace. 18. The twenty Apartments of the Palace. 19. The twenty particular Palaces therein. 20. Other Palaces and Temples within the same. 21. The seven imperial Temples in *Pe-king*; and how the Emperor appears in public. To these are added, the Life of the Author, written by *Buglio*.

THIS Relation is embellished with a large Plan of *Pe-king*, and the Palace. But, by the Notes to the seventeenth, twentieth, and twenty-first Chapters, it appears to be the Work of the *French* Editor, not of *Magalhaens* himself. Besides, it differs much from the Draughts given by *Gaubil* and *Du Halde*.

Kau's Description of China. WE must not forget to mention *a short Description of the vast Empire of* China, *by* Dionysius Kau, added at the End of *Isbrand Ides*'s Travels through *Tartary* to that Country [b]. This Ambassador, in a Letter to Burgo-master *Nicholas Witsen*, (to whom he communicated the Relation) observes, that *Kau*, from whom he had the short Description, was a *Chinese* of Integrity and Credit, born at *Kanton*; and that having embraced the *Romish* Religion, he travelled through *Siam* and *India*, where he professed Surgery [c]. The *Dutch* Translator, in a Postscript, informs us, that he made use of two Manuscripts, one written in barbarous and unintelligible *Latin*, the other in somewhat better *German*; but knows not how the Work came into those Languages. He adds, that the two Copies agreed, except in the Expression of Numbers, or some other inconsiderable Matters; and that both were frequently obscure: That where they were wholly unintelligible, or too widely differed from each other, he had left Blanks, or supplied the Defect by Extracts from the best Authors on the Subject; and, that he had illustrated the dark Places with Notes.

THIS short Work is divided into twenty-five Chapters: The first eighteen contain the Description of the Provinces. The nineteenth treats of the Natives and Christians there. The twentieth, of the great Wall, Rivers, Shipping, Bridges, Sluices, Ports. The twenty-first, Religions of *China*. The twenty-second, *Chinese* Manners and Ceremonies. The twenty-third, Trees and Fruits. The twenty-fourth, Countries and Islands round *China*. The twenty-fifth, last Race of *Chinese* Emperors: *Dutch* Translator's Postscript.

Use of Du Halde. ALTHOUGH we have made use of all the above-mentioned Authors, yet, it must be confessed, it hath been done, in a good Measure, under the Guidance of *Du Halde*, who had before extracted from them what appeared most worthy of Credit. We have already given an Account of that Jesuit's Performance so far as relates to *China* [d]. It remains therefore, only to add here the Names of the Missioners, from whose Memoirs, either printed or Manuscript, his Work was compiled; *viz. Martin Martini*; *Ferdinand Verbiest*; *Philippe Couplet*; *Gabriel Magalhaens*; *Jean de Fontaney*; *Joachim Bouvet*; *Jean François Gerbillon*; *François Noel*; *Louis le Comte*; *Claude Visdelou*, present Bishop of *Claudiopolis*; *Jean-Baptiste Regis*; *Joseph-Henry de Premare*; *François-Xavier Dentrecolles*; *Julien-Placide Herviеu*; *Cyr Contancin*; *Pierre de Goville*; *Jean-Armand Nyel*; *Dominique Parrenin*; *Pierre Jartoux*; *Vincent de Tartre*; *Joseph-Anne Marie de Mailla*; *Jean-Alexis Gollet*; *Claude Jacquemin*; *Louis Porquet*; *Emeric de Chavagnac*; *Antoine Gaubil*; *Jean Baptiste Jacques*. But it is to be observed, that *Du Halde* does not quote his Authors regularly, but only at the Head of large Articles, or when he introduces some long Description.

[a] It begins at Page 115, and ends with the Book, containing ninety-five Quarto Pages. [b] *Isbrand Ides*'s Travels, in the Note, *p.* 115, compared with *p.* 210. [c] See Vol. III. *p.* 513. [d] In the *Lettres Edifiantes*, and elsewhere.

Introduction. Introduction.

CHAP. I.

A GEOGRAPHICAL DESCRIPTION *of* CHINA.

INTRODUCTION.

A general View of China: *Its Name, Situation, and Extent. Soil and Produce. Trade and Curioſities. Public Works. Cities numerous. In Form, and Buildings, all much alike. Diviſion into Provinces. Their mutual Situation.*

Names given China

IT is doubtful whence the Name of *China* came to *Europeans*, as not being uſed by the Natives. *Magalhaens* obſerves, that, in *Bengal*, it is called *Chin*; and *Navarette* thinks, that b Name obtained there on Account of the Silk which is called *Chin*. The firſt of thoſe Authors judges it might be derived from the Family of *Chin*, which reigned one hundred and ſixty-nine Years after Chriſt; or, rather, from that of *Sin*, or *Tſin*, which governed two hundred and forty-ſix before the Chriſtian Æra. This ſeems the more probable of the two, becauſe *Tſin-ſhi whang-ti*, its Founder, having, by his Fleets, conquered *Bengal*, the *Greeks*, among whom we c find it ſoon after, might have brought it from *India*.

By Strangers,

MAGALHAENS ſays, the Weſtern *Tartars* call *China*, and the *Chineſe* themſelves, *Hara Kitay* [a], or *Black Barbarians*; from them the *Ruſſians* name it *Kitay*: But, that the Inhabitants of the Kingdom of *Sabamalaha* [b], who are *Mohammedans*, bordering on *Shen-ſi*; thoſe of *Tumet* or *Tibet*, and the People of the Kingdom of *U-ſan-quey*, bordering on *Se-chwen*, corrupting d the Word, call it *Katay*: So the Merchants of *Indoſtan* name it *Katayo* [c]. But it muſt be obſerved, that *Kitay*, or *Katay*, was a Name given by the *Mongols*, or *Moguls*, only to the North of the *Yellow River* Provinces, and adjoining Parts of *Tartary*, formerly poſſeſſed by the *Kin Tartars*, (of whom the *Manchews*, now governing, are the Deſcendants;) and, that towards the Declenſion of their Empire, ſome of their fugitive Subjects erected a new Monarchy to e the Weſt of their Dominions, from thence called *Si-hya*, or Weſtern *Hya* [d], by the *Chineſe*, but *Hara Kitay* by the *Mongols*. The *Manchews*, a or Eaſtern *Tartars*, before their late Conqueſt, ſtiled it *Nikan Koron* [e], or *the Kingdom of the* Barbarians.

By the Chineſe.

THE *Chineſe* themſelves ſeem to have no fixed Name for their Country; which changes with every new Family that aſcends the Throne. Thus, under the preceding Race of *Chineſe* Emperors, it was called *Tay-ming-que*, or *the Kingdom of great Brightneſs*: But the *Tartars* now reigning term it, *Tay-tſing-que*, or *the Kingb dom of great Purity*; which are the Names or Titles of their reſpective Families, or Races, aſſumed by the Founders. In their Books and Petitions to the Emperor, they generally make uſe of the Word *Shang-que*, *High and Sovereign Kingdom*: The *Literati*, in their Writings, that of *Chung-que* [f]; the *Kingdom of the Center or Middle* [g]: Either becauſe their firſt Monarch fixed his Seat in *Ho-nan*, the middle Province; or, to expreſs its lying in the Middle of barbac rous Nations. They likewiſe, for Grandeur, uſe the Word *Tyen-hya*; which ſignifies, *the Kingdom containing all that is under Heaven*.

Its Bounds,

CHINA is bounded on the North by the great Wall, which divides it from Weſtern *Tartary*; on the Weſt, with *Tibet*, and *Ava*; on the South, by the *Laos*, *Tong-king*, and the *Chineſe* Sea, or Oriental Ocean; and on the Eaſt, by the ſame Ocean. It is, properly, ſeparated from *Tibet* by the Countries of *Koko-nor*, and the *Si-fan*; and d has to the North-Weſt, the Country of *Hami*, *Khamil*, or *Khamul*, a Part of *Little Bukharia*; from whence it is divided by Part of the great Deſart, which, there, is eight or nine Days Journey over.

Site, and Extent.

THERE is ſcarce any Country whoſe Situation and Dimenſions have been better aſcertained than thoſe of *China*; by Means of the Surveys and accurate aſtronomical Obſervations made by the Miſſioners. From whence it appears to lie between an hundred and fifteen and an hundred and e eighty-one Degrees of Eaſtern Longitude [h]; and between twenty Degrees fourteen Minutes and forty-one Degrees twenty-five Minutes of Nor-

[a] Or, *Kara Katay*. [b] Or, rather, *Samalhan* for *Samarkand*, meaning *Bukharia* in general. [c] *Magalhaens*'s Relation of *China*, p. 1, & *ſeqq*. [d] *Hya*, ſignifies Guards: The Guard of the Weſtern Part of the Wall having been truſted to theſe *Tartars*, as that of the Eaſtern was to the *Kin*. [e] *Magalhaens* writes *Nika Korum*. [f] And the *Manchews*, at preſent, *Tulimpa Koron*, which ſignifies the ſame Thing. [g] It alſo ſignifies *the Flower of the Center*. [h] From *Ferro*, juſt twenty Degrees Weſt of *Paris*, and ſeventeen Degrees thirty-five Minutes, of *London*.

thern

Introduction. thern Latitude. Its Shape is almoſt ſquare; being in Length, from South to North, about one thouſand two hundred and ſeventy-one Miles, and one thouſand one hundred and forty in Breadth, from Weſt to Eaſt.

Soil and Produce. To give the Reader a general Idea of this charming Country, we cannot do better than quote the Words of a late Author, who, in his Account of *China* [a], writes as followeth: "*China* is juſtly reckoned the fineſt Country in "the World. It is exceeding fruitful; the b "Mountains themſelves being cultivated to the "Top. It produces, in many Parts, two Crops "of Rice, and other Grain, with Variety of "uncommon Trees, Fruit, Plants, and Birds. "It abounds with Cattle, Sheep, Horſes, and "Game. It is full of large navigable Rivers, "and Lakes, ſtored with Fiſh. Its Mountains "yield Mines of Gold, Silver, Copper, brown "and white, *&c.* with Plenty of Coals every-"where. *Pe-che-li*, *Kyang-nan*, and *Shang-* c "*tong*, are moſtly plain, and cut into infinite "Canals, like *Holland*. Being of great Extent "in Latitude, the Northern Provinces are cold, "the Southern hot; but the Air generally good. "In ſhort, *China* far exceeds all other Coun-"tries for Number of People, Cities, and "Towns; the Morality, Civility, and Induſtry "of its Inhabitants; the Excellency of its "Laws and Government.

Trade and Curioſities. "THE Commerce of *China* conſiſts in Gold, d "Silver, precious Stones, Porcelain, or *China* "Ware; Silks, Cottons, Spice, Rhubarb, and "other Drugs; Teas, japanned or varniſhed "Works, *&c.* The Trade of the Provinces with "one another is ſo very great, it needs no fo-"reign Vent for its Commodities. They reckon "in *China* no fewer than one thouſand four "hundred and ſeventy-two Rivers and Lakes, "and two thouſand ninety-nine remarkable "Mountains. Beſides Oranges, Lemons, and e "Citrons, which came firſt from hence, there "are the Varniſh Trees; the Tallow Tree, and "white Wax Tree, for Candles; the Iron "Wood, of which Anchors are made; not to "mention the Tea Shrub. Here is the Muſk-"Deer, and Man-Ape: The Golden Fiſh, very "beautiful; and the *Hay-ſeng*, very hideous.

Public Works. "IT is the moſt famous for public Works, and "conſequently for publick Spirit, in the World. "The moſt eminent are the great Wall before-f "mentioned, built one thouſand nine hundred "and ſixty Years ago, againſt the *Tartars*: Be-"ing one thouſand ſeven hundred and ſeventy "Miles long, from twenty to twenty-five Feet "high, and broad enough for five or ſix Horſe-"men to travel a-breaſt. The great Canal, *Introduction.* "which extends three hundred Leagues, quite "through the Empire, from *Kanton* to *Pe-king*, "(crouded with infinite Numbers of Barks and "Boats) made four hundred and ſixty-four Years "ſince. They reckon three hundred and thirty-"one remarkable Bridges, one thouſand one "hundred and fifty-nine Towers and triumphal "Arches, erected to Kings, and eminent Perſons; "famous Libraries, two hundred and ſeventy-"two; ſeven hundred and nine Halls, built in "Memory of Anceſtors, or worthy Men; Sepul-"chres, remarkable for their Architecture, ſix "hundred and eighty-eight; thirty-two Palaces "of the Regulos; thirteen thouſand ſix hundred "and forty-ſeven Palaces of the Magiſtrates.

"IT contains one thouſand five hundred and *Cities numerous.* "eighty-one Cities; one hundred and ſeventy-"three of the firſt Rank, two hundred and thirty-"five of the ſecond, and one thouſand one hun-"dred and ſeventy-three of the third Rank, be-"ſides innumerable Boroughs and Villages, many "as large as Cities; two thouſand eight hundred "and twenty-one fortified Places and Citadels, "beſides three thouſand Forts on both Sides of "the great Wall, and three thouſand Towers "for Watch and Centries."

IT hath been already obſerved, that moſt of the Cities of *China* reſemble one another ſo nearly, that to ſee one, is almoſt ſufficient to give an Idea of them all [b]. They are generally ſquare, when the Ground will permit, and incompaſſed with high Walls, defended by Towers, built as Buttreſſes, at convenient Diſtances. They have ſometimes Ditches, either dry or wet. There are, within the Cities, alſo other Towers, either round, hexagonal, or octogonal, and eight or nine Stories high; triumphal Arches in the Streets; tolerably handſome Temples conſecrated to their Saints [c], or erected in Honour of their Heros, and thoſe who have done ſome important Service to the State: In ſhort, there are certain public Buildings more remarkable for their vaſt Extent than their Magnificence.

To this we may add a pretty many large *All much alike.* Squares, and long Streets; ſome very wide, others narrow, with Houſes on each Side, having only a Ground-Floor, or one Story at moſt. There one ſees Shops adorned with *China* Ware, Silks, and varniſhed or japanned Goods: Before the Door of each, there is placed, on a Pedeſtal, a Board, ſeven or eight Feet high, either painted or gilded, with three large Characters thereon, by Way of a Sign. You ſometimes find on it, the Names of two or three Sorts of Goods; and underneath, that of the Shop-keeper himſelf,

[a] See *A ſhort Way to know the World*, or, *A Compendium of modern Geography*, printed in 1745, *p.* 241, & *ſeqq.* [b] In the *Lettres Edifiantes*, p. 400. e. [c] *Du Halde* ſays, to their Idols.

with

The Geography. with these Words, *Pû hû*, that is, *He will not cheat you.* This Kind of double Row of Pilasters, placed at equal Distances, form a Colonade, which makes an agreeable Prospect enough.

THE Beauty of the *Chinese* Cities consisting wholly in these Particulars, it was thought proper to premise this general Account, to avoid making useless and tedious Repetitions in speaking of the principal Cities of every Province. For this Reason we shall confine ourselves to what is most remarkable in them, with respect to their Situation, public Structures, Trade, or Commodities; dwelling more or less upon each Subject, as it may happen to deserve it.

Division into Provinces. *CHINA* is divided into fifteen Provinces; the least of them large enough to make a Kingdom, as each originally was; and some of them contained several little Monarchies. The following Table shews their Extent and capital Cities.

	Length.	Breadth.	Chief Cities.
Pe-cheli	385	239	*Pe-king*
Ho nan	340	330	*Kay-fong fû*
Kyang nan	360	330	*Nan-king*
Kyang-si	350	290	*Nan-chang fû*
Che-kyang	250	190	*Hang chew fû*
Shan-tong	380	225	*Tsi-nan fû*
Shan-si	410	195	*Tay-ywen fû*
Shen-si	540	450	*Si-ngan fû*
Se-chwen	600	400	*Ching-tû fû*
Hu-quang	520	405	*Vu-chang fû*
Quang-tong	560	345	*Quang-chew fû*
Quang-si	375	250	*Quey-ling fû*
Fo-kyen	285	200	*Fû chew fû*
Quey-chew	325	185	*Quey-yang fû*
Yun-nan	455	380	*Yun-nan.*

Their mutual Situation. *SHEN-SI*, *Shan-si*, and *Pe-cheli*, lie to the North, along the great Wall; *Shan-tong*, *Kyang-nan*, *Che-kyang*, *Fo-kyen*, and *Quang-tong*, are maritime Provinces; *Quang-si*, *Yun-nan*, and *Se-chwen*, (which joins *Shen-si*) lie to the South-West and West; *Ho-nan*, *Hu-quang*, *Quey-chew*, and *Kyang-si*, possess the Middle [a].

SECT. I.

Pe-che-li, Cheli, *or* Li-pa fû, *the first Province.*

1. *A Description of the City of* Shun-tyen fû, *or* Pe-king.

Bounds and Figure. Air. Weather. Soil and Produce. Districts and Cities. Shun-tyen fû, *or* Pe-king. *Figure and Extent. Inhabitants, Number. Suburbs. Its Walls. The Gates. Streets and Shops. Buildings mean. Temples stately. The City well governed. Guards of the Streets. Fine Order: Neatness of the Streets. The Observatory. The old Instruments. Gnomon, and Meridian Line. New Instruments: Large, but ill made: Huge Drums and Bells. City-Bell. Other Bells.*

1. *Province,* Pe-che-li.

Bounds and Figure. THIS Province, which is the first, and chief, hath, on the East, the Sea; on the North, the great Wall, and Part of *Tartary*; on the West, the Province of *Shan-si*, from which it is separated by Mountains; and on the South, the Provinces of *Shan-tong* and *Ho-nan*. Its Figure is triangular.

Air. ALTHOUGH this Province does not extend beyond the forty-second Parallel, and its Air is temperate, yet the Rivers are frozen during four Months; that is, from the End of *November* to the Middle of *March*. But, unless a certain North Wind blows, they never feel those piercing Colds the Frost produces in *Europe*; which may be attributed to the nitrous Exhalations, and especially to the Clearness of the Sky, which is scarce ever clouded. Except towards the End of *July*, and Beginning of *August*, which is the wet Season, it seldom rains: But the Dew falls every Night, which, being dried-up at Sun-rise, is succeeded by a very fine Dust, that penetrates every Thing, even Rooms most closely shut; and obliges tender-eyed Travellers to wear a thin Veil over their Faces.

Weather.

Soil and Produce. THE Soil of *Pe-che-li* is even, but sandy, and not very fruitful. As it has but few Canals, Rice is sown dry in many Places, and grows very well; but is somewhat hard to boil. It abounds with all Sorts of Grain, chiefly Wheat and Millet; besides Cattle, Pulse, and Fruit. Its Rivers are full of Fish, especially excellent Cray-Fish; and the Mountains afford a great deal of Pit-Coal; Wood being scarce. Among the Animals, there is a particular Sort of Cats, with long Hair, and hanging Ears, which the *Chinese* Ladies are very fond of. This Province is rendered considerable, by being, as it were, the Rendezvous of all the Riches of the Empire. The Inhabitants are neither so polite, nor addicted to the Sciences, as those of the Southern Parts; but much more robust and warlike. The same may be said of all the *Chinese* inhabiting the Northern Provinces.

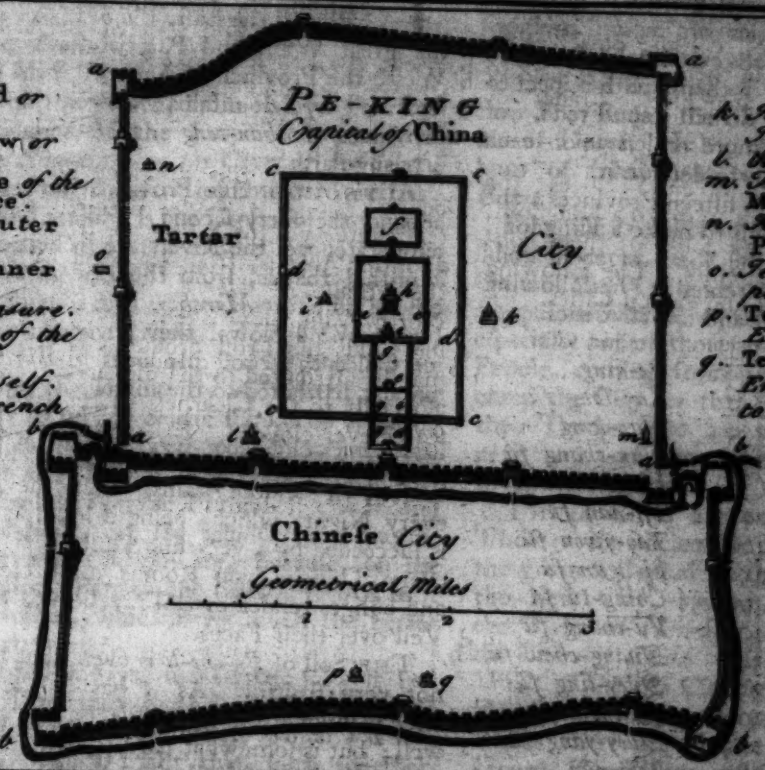
Districts and Cities. IT is divided into nine Countries, or Districts, each of which has a *Fû*, or City of the first Rank, whereon several others depend. These Cities are one hundred and forty in Number; of which twenty are *Chew*, or Cities of the second Rank; and one hundred and twenty *Hyen*, or

[a] See the *Short Way*, as before, *p.* 241, *& seqq.*

Cities

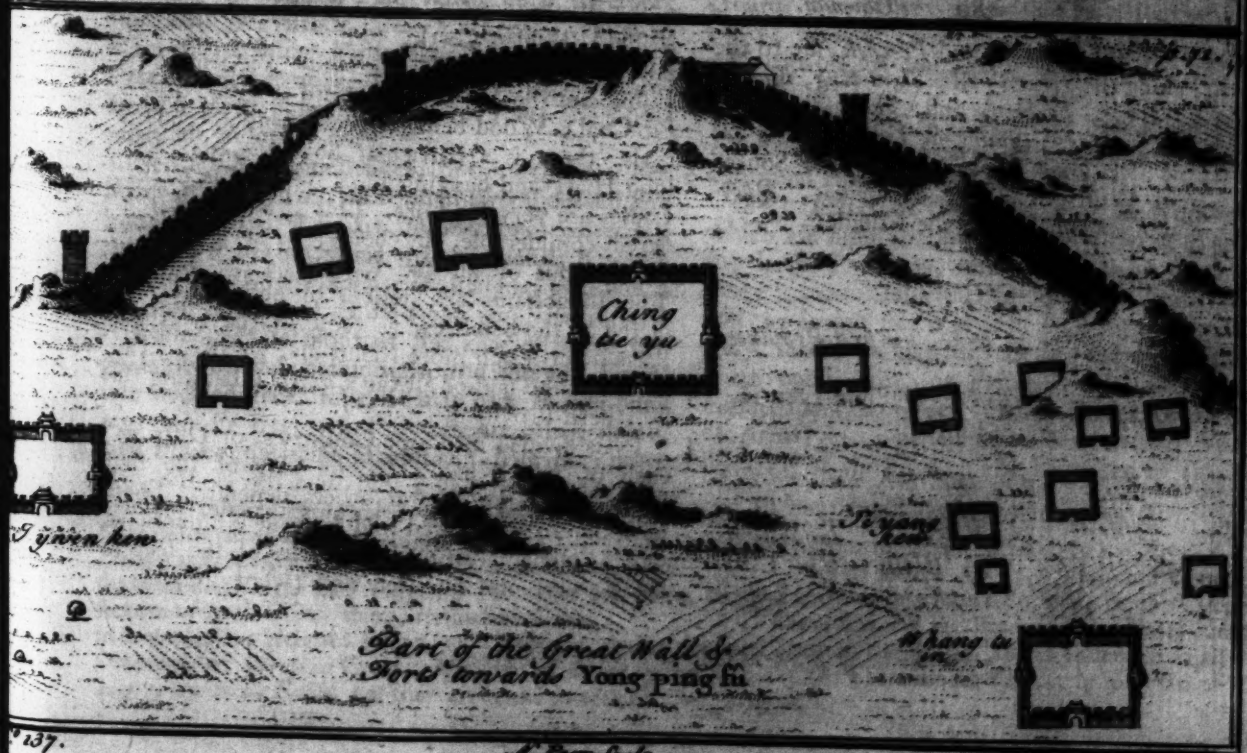
p. 7.

a. Wall of the Old or Tartar City.
b. Wall of the New or Chineſe City.
c. Outer incloſure of the Imperial Palace.
d. Gates of the outer incloſure.
e. Gates of the inner incloſure.
f. Palace of Pleaſure.
g. great Courts of the Palace.
h. the Palace it ſelf.
i. Houſe of the French Jeſuits.



k. Houſe of ſ Portugueze Jeſuits.
l. their Colledge.
m. Tower of the Mathematics.
n. Houſe of the Propaganda.
o. Jeſuits Burying place.
p. Temple of the Earth.
q. Temple where the Emp.r Sacrifices to Heaven.

p. 71.



137.

N. Parr Sculp

Vol. IV. Pl. 33 P. 23.

The Geography. Cities of the third Rank: Not to ſpeak of Boroughs and Villages without Number, ſome as large as Cities; but not intitled to that Name, becauſe neither incompaſſed with Walls nor Ditches.

THE nine *Fû*, or Capitals, are, 1. *Shun-tyen fû*, or *Pe-king*. 2. *Pau-ting fû*. 3. *Ho-kyen fû*. 4. *Ching-ting fû*. 5. *Shun-te fû*. 6. *Quang-ping fû*. 7. *Tay-ming fû*. 8. *Yong-ping fû*. 9. *Swen-wha fû*.

Shun-tyen fû, or Pe-king. 1. *SHUN-TYEN FU*, called *Pe-king*, or the Court of the North, from its being the ordinary Reſidence of the Emperors, (removed hither from *Nan-king*, or *the Court of the South*, about the Year one thouſand four hundred and five, to watch the *Tartars*) is the Capital of the whole Empire, ſituated in a very fruitful Plain, twenty Leagues from the great Wall. This City, which is almoſt ſquare, is divided into two. That where the Emperor's Palace ſtands, is named *Lau-ching*, or, *the old City*: It is alſo called the *Tartar* City, becauſe the Houſes are diſtributed among the *Tartars*; as were likewiſe the Lands about it, and the Cities, within a certain Diſtance, exempt from Taxes and Tribute, when the preſent Family was eſtabliſhed on the Throne. The ſecond is called *Sin-ching*, or, *the new City*; it may be termed, the new *Chineſe* City, becauſe, on the above Occaſion, Part of the *Chineſe* retired to it out of the other, which is by much the better peopled of the two [a].

Figure and Extent. *LE COMTE* ſays, this *Chineſe* City is beſt inhabited: That they built it on being driven by the *Tartars* out of the other, which was four Leagues in Compaſs: But that, both together, (without their Suburbs) are ſix great Leagues in Circuit, allowing three thouſand ſix hundred Paces to each League, according to the Meaſurement made of it by the Emperor *Kang hi*'s Command.

PARIS is much finer, but much leſs: For being in Length no more than two thouſand five hundred Paces, if ſquare, it would not exceed ten thouſand Paces in Compaſs; conſequently it is only half as big as the *Tartar* City alone, and but a Quarter as large as all *Pe-king*.

Inhabitants, Number. BUT conſidering that the Houſes there are generally but one Story high, and thoſe of *Paris*, one with another, four, it may have more Lodgings than *Pe-king*, whoſe Streets are much wider, and Palace not half inhabited. Yet he allows *Pe-king* to have more People, becauſe twenty or more *Chineſe* will lie in as little Room as ten *Pariſians*, and from the incredible Number of Men ſeen in the Streets, to which thoſe of *Paris* look like Wilderneſſes. Some have thought both Cities could not contain fewer than ſix or ſeven Millions of Souls: But he accounts for theſe Throngs from the Curioſity of the Inhabitants to ſee Jugglers, Ballad Singers, and other Diverſions; Trains of *Mandarins* and others; Guards of the Streets; the flocking of the Country Folks with their Proviſions; the Mechanics ſeeking Buſineſs out of Doors. He therefore allows but two Millions of Inhabitants, or twice as many as in *Paris* [b].

1. Province Pe-che-li.

Suburbs. BUT the Number of Inhabitants muſt be conſiderably more, if it be conſidered, that every Gate in the Walls, incompaſſing both Cities, has a populous Suburb, equal at leaſt to a large Town; eſpecially one of thoſe on the Weſt, becauſe moſt People, coming from all Parts of the Empire, enter the City on that Side. The *Tartars* and their Troops here are divided into eight Banners, and each City into five Quarters, Wards, or Juriſdictions [c].

Its Walls. THESE Cities are encompaſſed with Walls. Thoſe of the ancient City are ſtately, and worthy the greateſt Capital in the World: But thoſe of the new City, narrow, and no better than the Walls of *Nan-king*, and the Generality of the Cities of *China*. A Horſeman may aſcend the Walls of the old City by Means of a Ramp, or Slope, which begins at a great Diſtance. In ſeveral Places there are Houſes built for a Corps-de-Guard. The Towers are within Bow-ſhot of each other; ſome of them much larger than the reſt, and capable of containing ſmall Bodies of Reſerve [d].

The Ditch. THE Ditch is dry, but very broad and deep. All is regular and as well kept as if they were in continual Apprehenſion of a Siege [e].

The Gates. THE Gates of the City, nine in Number [f], which are high and well arched, ſupport exceeding large Pavilions, nine Stories high [g]. Each Story is furniſhed with Windows and Loopholes; and the loweſt forms a great Hall for the Soldiers and Officers on Guard. Before each Gate there is an open Area, or Parade [h], of above three hundred and ſixty Feet, (which ſerves for a Place of Arms) incompaſſed by a ſemicircular Wall, like that of the City. The Entrance of this Pa-

[a] *Du Halde*'s *China*, vol 1. *p.* 65, *& ſeqq.* This Author makes the new City the *Tartar* City. [b] *Le Comte*'s Memoirs of *China*, p. 54, *& ſeqq.* [c] *Magalhaens*'s Relation of *China*, p. 265, *& ſeq.* [d] *Du Halde*, as before, *p.* 66; and *le Comte*, as before, *p.* 72. [e] The ſame. [f] This muſt be underſtood of the *Tartar* City only, for the other has ſeven, as appears from the Plan: So that, in the Circumference of both Cities, there are thirteen Gates. [g] *Le Comte* ſays, all the Beauty of the Gates conſiſts in a prodigious Height; which, at a Diſtance, makes the fineſt Shew in the World, and is preferable to all the Ornament of *European* Gates. Memoirs of *China*, p. 72. [h] There are no Parades in the Plan of *Pe-king* given by *du Halde*, but they are found in that of *Ching-ting fû*.

The Geography.

rade is never on that Side which faces the great Road into the City: This Road is alſo commanded by a Pavilion like the former; ſo that, as the Cannon of the one can play on the City, the Cannon of the other ſcours the neighbouring Country. Each Gate has a double Pavilion, built in like Manner on the Platforms of the Walls, and furniſhed with Artillery; ſo that there needs no other Sort of Citadel to keep the People in Awe [a].

Streets and Shops.

ALMOST all the Streets are built in a direct Line, the greateſt being about an hundred and twenty Foot broad, and a good League long; and the Shops, where they ſell Silks and China-Ware, adorned with their Signs, which generally take-up the whole Street, make a very agreeable Perſpective [b]. The little Streets run all from Eaſt to Weſt, and divide the Space between the great Streets into equal and proportionable Iſlands [c].

THE infinite Multitudes of People who throng theſe Streets, without one Woman, and the Confuſion cauſed by the ſurprizing Number of Horſes, Cattle, and Carriages, is aſtoniſhing: Perſons of Diſtinction would be ſtopped every Moment, if they had not a Horſeman to go-before and call to the Paſſengers to make Way. People are carried through the Streets in Chairs by Men, or more uſually on Horſeback. One may ſometimes hire a Horſe or Mule the whole Day for ſix or ſeven Pence. There are Books ſold, which give an Account of the Wards, Streets or Places where every Perſon lives, who has any public Employment [d].

Buildings mean.

THE Streets have their reſpective Names, and the faireſt of all, is that called *Chang ngan kyay*, or *The Street of perpetual Repoſe*, already deſcribed [e]. But the Houſes bear no Proportion to the Beauty of the Streets, being neither well-built, nor high enough. All the public Structures, except the Emperor's Palace, are ſo mean, that it would be abſurd to give that Name to the Noblemens Houſes, being but one Story high, like all the reſt: Yet the great Number of Apartments for themſelves and Domeſtics makes ſome Amends for their Want of Beauty and Magnificence; which is owing to a political Cuſtom rather than the Inclination of the *Chineſe*, who love Expence and Grandeur.

THEIR Tribunals of Juſtice are built no better than common Houſes. The Courts indeed are large, the Gates lofty, and ſometimes imbelliſhed with tolerable Ornaments of Architecture; but the inward Rooms and Offices can boaſt neither State nor Cleanlineſs.

1. *Provin* Pe-che-li.

HOWEVER, one frequently meets with ſplendid Temples, raiſed by the Princes and People at a vaſt Expence, and beautified with great Numbers of Images. The Roofs eſpecially are obſervable for the Luſtre of their Tiles, varniſhed with Yellow and Green; for the many curious Figures which are placed on every Side, and the Dragons ſhooting-out at the Corners, painted in the ſame Colours. The Emperors have founded ſeveral within the outward Bounds of the Palace; among which, two more eminent than the reſt were built by the Father of *Kang-hi*, at the Requeſt of his Mother, who was much infatuated with the Religion of the *Lama's* [f].

Temples ſtately.

THE Governor of *Pe-king*, who is a *Manchew Tartar* of Figure, and called *Kyû-men ti-tû*, or *The General of the nine Gates*, in all civil Matters has under his Juriſdiction both the Soldiers and People. Nothing can exceed the Policy obſerved here: It is amazing to ſee the perfect Tranquillity that is maintained among ſuch infinite Numbers; and for ſeveral Years together one ſhall not hear of a Houſe being broke open, or a Man murdered: For it is almoſt impoſſible the Authors ſhould eſcape unpuniſhed.

The City well governed.

ALL the great Streets, which run in a Line from one Gate to another, have Corps-de-Guard. Day and Night there are Soldiers with Swords by their Sides and Whips in their Hands to chaſtiſe all, without Diſtinction, who make any Diſturbance; and to confine whoever reſiſts. The leſſer Streets, which terminate in the greater, have, at the Ends, wooden croſs-barred Gates; through which thoſe, who walk within, may be ſeen by the Corps-de-Guard, placed over-againſt them in the great Streets. There are alſo Soldiers on Duty towards the Middle. The croſs-barred Gates are ſhut every Night by the Guard, and ſeldom opened; except to Perſons with a Lanthorn, who are known, and have good Reaſon for going-out, as to fetch a Phyſician. As ſoon as the firſt Stroke of the Watch is given on a great Bell, one or two Soldiers walk from one Corps-de-Guard to the other; playing all the while with a Kind of Clapper by Way of Notice. They ſuffer none to walk in the Night, and even queſtion thoſe whom the Emperor ſends about Buſineſs: If their Anſwer give the leaſt Suſpicion, they take them into Cuſtody: Beſides, this Guard muſt anſwer every Call of the Centinel who is on Duty. It muſt be added, that

Guards of the Streets.

[a] *Du Halde's China*, p. 66. [b] *Le Comte's* Memoirs of *China*, p. 57. [c] *Magalhaens's* Relation of *China*, p. 266. [d] *Du Halde*, as before; and *Magalhaens*, as before. [e] Vol. III. *p.* 558, by *Gemelli*, who took it from *Magalhaens's* Relation, *p.* 266, *&c. ſeq.* [f] *Le Comte*, as before, *p.* 58, and 62, *&c. ſeq.* Theſe are deſcribed hereafter.

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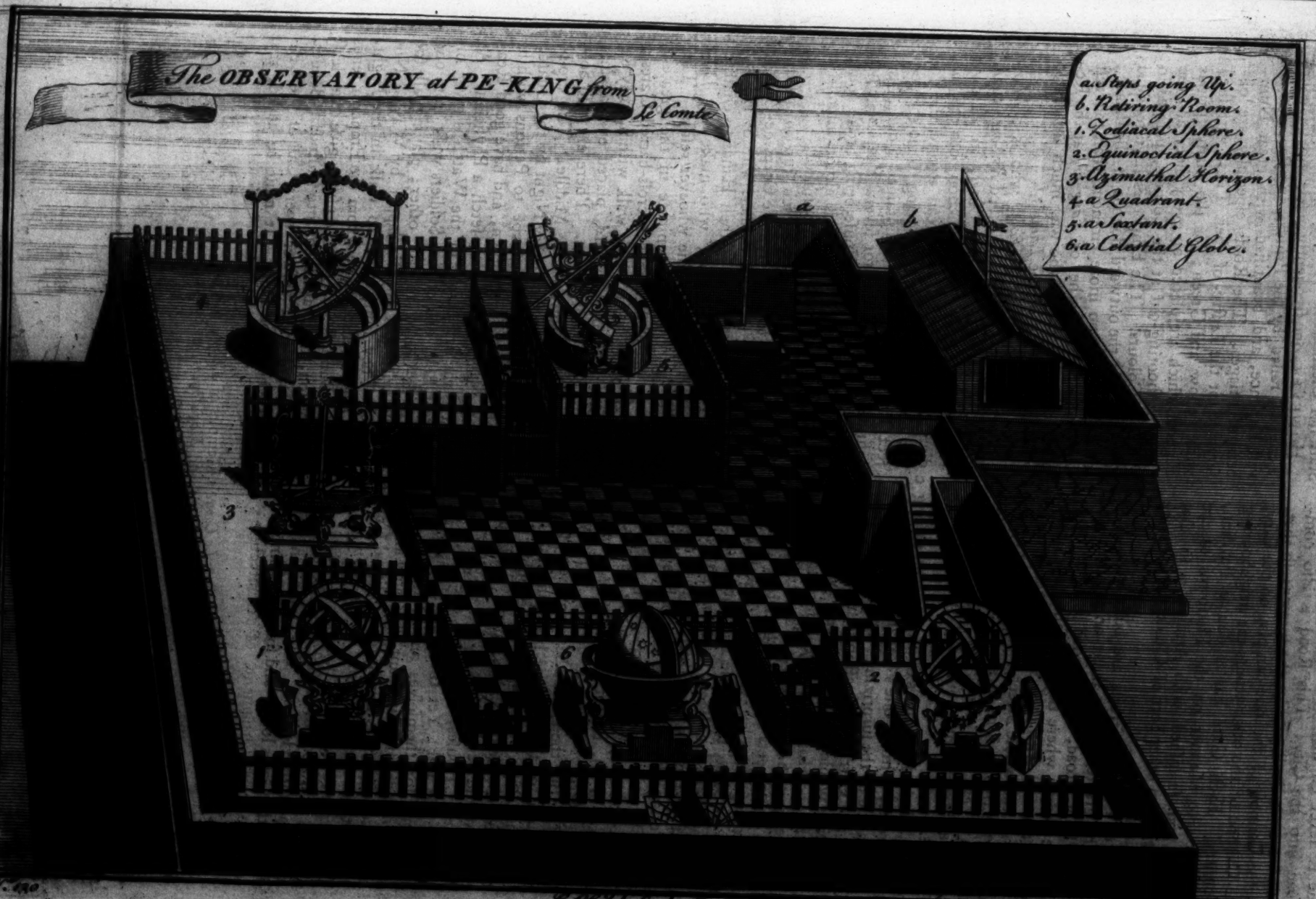
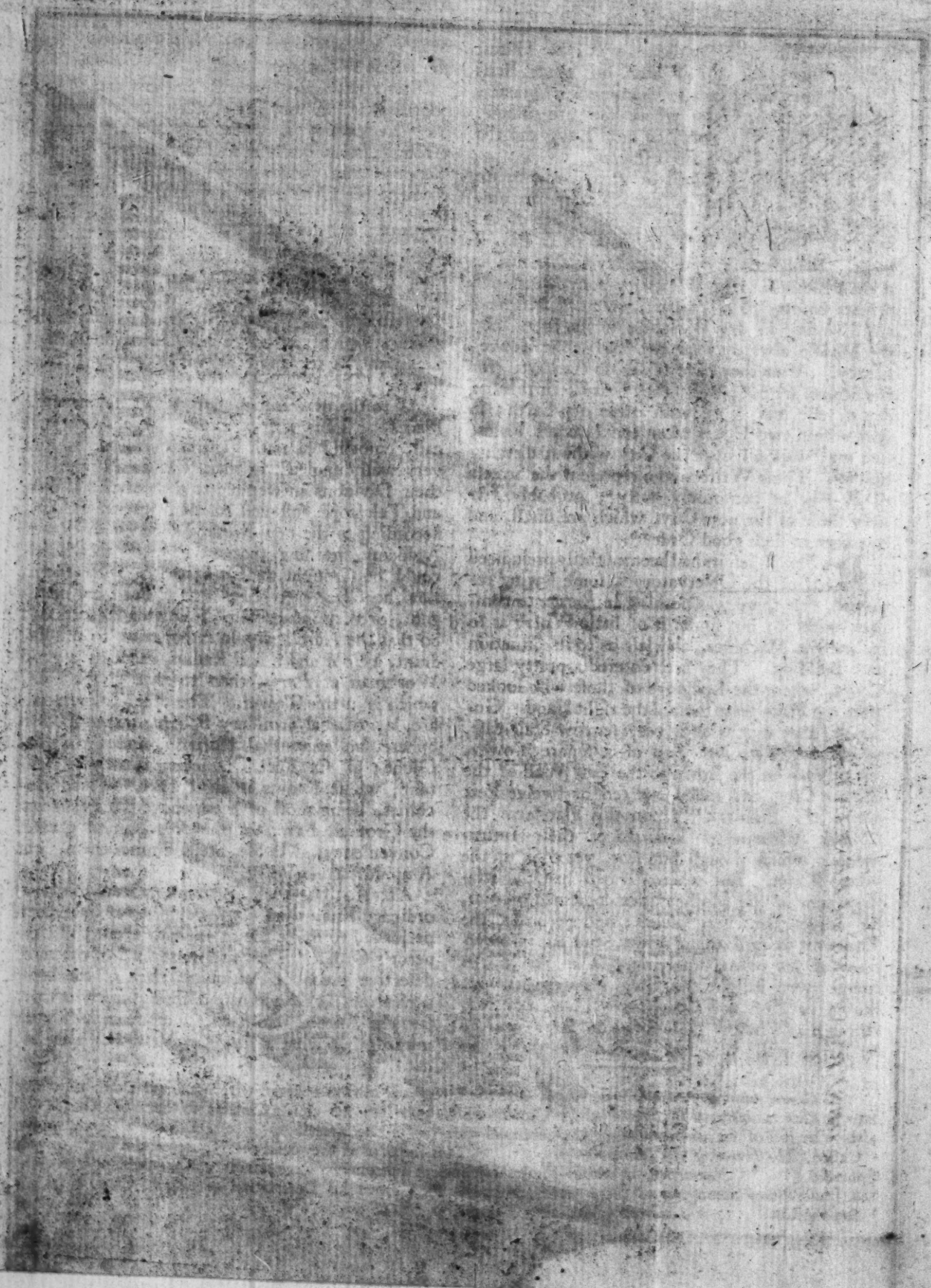


N. 130.

G. Child Sculp.t

Plate XIX. Vol. IV. p. 8



The Geography. *Fine Order.*

not only the Governor of the City, who is obliged to go the Rounds, arrives when leaſt expected; but alſo the Officers, who keep Guard on the Walls and Pavilions over the Gates, (where they beat the Watch on great Braſs Drums) ſend Subalterns to examine the Quarters belonging to the Gates where they are poſted: The leaſt Neglect is puniſhed next Day, and the Officers of the Guard are caſhiered.

Neatneſs of the Streets.

THE Empire is indeed at great Expence on this Account, for Part of the Soldiers are employed for nothing elſe but to take Care of the Streets: They are all Foot, and their Pay is large. Beſides their watching Day and Night, it is their Buſineſs to ſee that every-body ſweeps the Streets before his Door, and waters it Morning and Evening in dry Weather, while they keep the Middle always clean for the public Conveniency. After they have taken-up the Dirt, (for the Streets are not paved) they beat it, or turning dry it, elſe mix it up with other dry Earth; ſo that within two Hours after the heavieſt Rains, one may walk all over the City without dirtying himſelf. Thoſe Writers who repreſent the Streets of *Pe-king* as commonly naſty [a], probably ſaw only thoſe of the new City, which are ſmall, and not kept in ſuch good Order [b].

The Obſervatory.

THE *French* Jeſuits had been mightily prejudiced in Favour of the Obſervatory [c], ſome having reported, that there was nothing in *Europe* to compare with it; but found it of little Worth as to its ancient Machines, and leſs as to its Situation and Building. They firſt entered a pretty large Court, where the Lodgings of thoſe who looked after the Place were toward the right Hand. Going-in, they met with a very narrow Stair-caſe, which carries to the Top of a ſquare Tower, contiguous on the Inſide to the Eaſt Wall of the *Tartar* City, and raiſed but ten or twelve Feet above the Bulwark. Upon this Plat-form the *Chineſe* Aſtronomers had placed their Inſtruments; which though but few, yet took up the whole Room. But when *Verbieſt* had the Management of the Mathematics conferred on him, he judged them very uſeleſs; and perſuaded the Emperor to pull them down, and put up new-ones of his own contriving. The old Inſtruments were ſtill in the Hall, near the Tower, buried in Duſt and Oblivion. They appeared, through a Window cloſe-ſet with Iron Bars, to be large, well caſt, and ſhaped ſomething like aſtronomical Rings. But they had a full View of a cœleſtial Globe, about three Feet Diameter, that lay in a By-Court: Its Figure was almoſt oval [d]; it was divided with little Exactneſs; and the whole Work very coarſe [e].

1. Province, Pe-che-li.

The old Inſtruments.

THEY have, in a lower Room near that Place, contrived a Gnomon. The Paſſage, through which the Ray enters, is about eight Feet from the Ground, horizontally placed, and formed by two Copper-Plates, which may be moved to and fro, to make the Orifice larger or ſmaller. Under it lies a Table, covered with Braſs; in the Midſt of which, Length-ways, they have ſtruck a Meridian Line, fifteen Feet long, divided by other croſs Lines, which are neither exact nor fine. They have cut little Holes out into the Sides, wherein they put Water, to keep it exactly horizontal; which, for a *Chineſe* Contrivance, ſays *Le Comte*, is the moſt tolerable of any I have ſeen.

A Gnomon, and Meridian Line.

As to the new Inſtruments which poſſeſs their Places [f]: They are of Braſs, large, and well caſt, embelliſhed with Figures of Dragons, and very well diſpoſed; ſo that, was the Niceneſs of their Diviſions anſwerable to that of the Work, and Teleſcopes faſtened to them inſtead of Pins, according to the new Method uſed by the Royal Academy, nothing that we have of this Kind, could be brought in Competition with them. But the *Chineſe* Artificer was either very negligent, or very incapable of following Directions: So that the Author would rather truſt to a Quadrant, a Foot and a half Radius, made by a good Workman at *Paris*, than to that of ſix Feet, which is in this Tower. The other Inſtruments are, a zodiacal armillary Sphere, an equinoctial Sphere, an azimuthal Horizon, and a cœleſtial Globe; all ſix Feet Diameter. Laſtly, a Sextant; whoſe Radius is eight Feet. Theſe Machines, being moſt of them above ten Feet from the Ground, have, for the Aſtronomers greater Conveniency, Marble Steps round them, cut Amphitheatre-wiſe.

New Inſtruments. *Large, but ill made.*

ALTHOUGH theſe Inſtruments ſeem ſo extraordinary fine, the *Chineſe* could never have been perſuaded to make uſe of them without the Emperor's Order. They are more fond of the moſt defective Piece of Antiquity, than of the moſt perfect of the Moderns; differing much in that, ſays the Author, from us, who are in love with nothing but what is new [g]. *Navarette* tells us,

[a] *Le Comte*, among the reſt, ſays, *p.* 58, that the Streets are always peſtered with Mud and Duſt; of which laſt the City is continually covered with a Cloud, which gets into the cloſeſt Cloſets; ſo that one's Goods will always be full of it, notwithſtanding the continual watering of the Streets. [b] *Du Halde*'s *China*, p. 67. [c] Called, *The Tower of the Mathematics.* [d] This looks as if they held the Figure of the Earth to be a Spheroid. [e] *Navarette*, in whoſe Time theſe ancient Inſtruments were ſtanding, ſays, the Engravings on the Braſs Plates belonging to them were admirably good. See his Deſcription of *China*, Chap. 6. *p.* 13. [f] See the Cut. [g] *Le Comte*'s Memoirs of *China*, p. 63, *& ſeqq.*

The Geography. that ſome Mathematicians always watch at Top of this Tower, who obſerve the Motions of the Stars, and remark any Thing particular that appears in the Sky; whereof, the next Day, they give the Emperor an Account. When any Thing unuſual occurs, the Aſtrologers meet, and make their Judgments, whether it portends Evil or Good to the imperial Family [a].

Huge Drums and Bells. IN the imperial Palace, you may ſee Drums and Bells upon the high Towers; and in the City, two other Towers with Drums and Bells. *Magalhaens* ſays, the City-Drum is fifteen public Cubits [b] Diameter; and, that the Palace-Bell is as big as ever any he ſaw in *Portugal:* Yet, that the Sound is ſo loud, clear, and harmonious, that it rather ſeems to be a muſical Inſtrument than a Bell [c]. *Le Comte* cenſures *Magalhaens* for this; ſaying, that what he ſays, muſt be underſtood comparatively; that as much as their Bells exceed ours in Bigneſs, ſo much do ours excel theirs in Sound; that all the Bells he heard at *Pe-king*, ſeemed to make but a dull obſcure Noiſe; and that it could not well be otherwiſe, their [d] Clappers being of Wood [e].

City-Bell. THE City-Bell, for ſtriking the Watch, or Hour of the Night, is, perhaps, the biggeſt in the World. Its Diameter, at Bottom, as meaſured by *Schaal* and *Verbieſt*, the Jeſuits, is twelve *Chineſe* Cubits and Eight-tenths; Thickneſs towards the Cloſure, Nine-tenths of a Cubit; Depth within, twelve Cubits; and Weight, one hundred and twenty thouſand Pound of Braſs. The Editor, in his Notes, obſerves, that before an Account of this Bell came to *Europe*, *Kircher* thought the Bell of *Erfort* to be the greateſt in the World [f], though it is not above one fourth Part as large; weighing only twenty-four thouſand Pounds. But he retracted his Miſtake in his *China illuſtrata*, which our Author had not ſeen. The Sound, or, rather, terrible Roaring of this *Pe-king* Bell, is ſo loud, full, and ſonorous, that it is heard a great Way round the Country. It was carried up to the Tower with Engines by the above-mentioned Jeſuits [g], to the Aſtoniſhment of the whole Court [h]. *Navarette* ſays, this Bell hangs in a lofty and beautiful Tower; and has an excellent Sound. He adds, that in 1668, News came to *Kanton*, that it had rang of itſelf [i]; ſome believed, others gave no Credit to it: If true, ſays he, *China* has a Bell like that of *Belilla* in *Spain* [k].

1. Province, Pe-che-li.

Other Bells. THE Emperors of *China*, together with this extraordinary Bell, cauſed ſeven others to be caſt; of which there are five that ſtill lie upon the Ground. One of theſe juſtly deſerves to be admired, as being all over covered with *Chineſe* Characters; ſo fair, ſo neat, and ſo exact, that they do not look as if they had been caſt, but rather to be written upon Paper, by ſome excellent Writing-Maſter [l]. *Navarette* mentions one, which is within, full of Characters [m]. He ſays, *Adam Schaal* counted ten thouſand, and found the Weight one thouſand two hundred Quintals, (or ſixty Tuns) [n].

THE Editor of *Magalhaens* obſerves, that *Verbieſt*, in his Letters, and *Couplet*, in his Chronology, relate, that theſe Bells were caſt about the Year 1404, by Order of the Emperor *Ching-ſu*, or *Yong-lo*; five of them weighing one hundred and twenty thouſand Weight each; and then, doubtleſs, the biggeſt in the World. But *James Rutenfels* [o] affirms, that there is one in the Palace of the grand Duke at *Moſkow*, which weighs three hundred and twenty thouſand Pound; being ſo prodigious heavy, that no Art of Man can raiſe it, nor hang it in the Tower, called *Ivan-velichi*; at the Bottom of which it lies upon Pieces of Timber [p].

2. *The Imperial Palace.*

Site and Diviſion. Outer Palace and Wall. The Gates and Guards. Fine Palaces and Lake. Streets and Houſes. The Eunuchs. Inner Wall. Guards. Mote and River. Authors differ. Squares before the Palace. Firſt Apartment. Second Apartment. Third and fourth Apartments. Fifth Apartment. Sixth Apartment. Imperial Throne. Seventh, eighth and ninth Apartments. Tenth Apartment. Eleventh, or Emperor's Apartment. His three Queens, and Women. Twelfth, thirteenth and fourteenth Apartments. Fifteenth Apartment. Sixteenth Apartment. Seventeenth Apartment.

[a] *Navarette*'s Deſcription of *China*, Chap. 6. §. 13. [b] The *Chineſe* Cubit is to a *Pariſian* Foot, as ſeven to eight; ſo that the Diameter muſt be thirteen Feet one-eighth, and the Circumference forty-one Feet one-fourth. [c] *Magalhaens*'s Relation of *China*, p. 123. [d] Rather, Hammers, which Men ſtrike with. [e] *Le Comte*'s Memoirs of *China*, p. 80, *& ſeqq.* [f] The Editor, in his Notes, ſhews, that the Bell of *Roan*, two in *Paris*, &c. are bigger. [g] The Editor obſerves, that *Rougement*, the Jeſuit, in his Hiſtory, tells us, that *Schaal* cauſed two Bells at *Pe-king* to be craned up into a Tower an hundred and thirty-one and one-fourth *Paris* Feet high, by the Help of two hundred Workmen; and, two Years after, a third Bell, with only an hundred and twenty Men. This, poſſibly, is the Bell in Queſtion. [h] *Magalhaens*, as before. [i] This, we may preſume, is one of the Jeſuits Lies; with what View, does not appear. [k] *Navarette*, as before. [l] *Magalhaens*, as before, *p.* 124. [m] Of this *Kircher* gives the Cut in his *China illuſtrata*, p. 222. [n] *Navarette*, as before. [o] In his Account of *Muſcovy*, in *Latin*. [p] *Magalhaens*, as before, *p.* 127.

Eighteenth,

Bell of Larboard.
Bell of Starboard.

The Geography.

Eighteenth, nineteenth, and twentieth Apartments. First Court. Second Court. Third Court. Their Buildings. Fourth Court. Fifth Court. Sixth, seventh, and eighth Courts. Ninth Court. Splendour of the Palace. Other Palaces. The double Roofs. The Terraſſes. Imperial Hall of Audience. The Throne. Two leſſer Halls. Magazines of Rarities. The Gallery.

Site and Diviſion.

THE imperial Palace ſtands about the Middle of the old or *Tartar* City. Its Figure is a long Square. The Eaſt, North and Weſt Sides near equally diſtant from the City-Walls [a]; but its South or Front-ſide, is Two-thirds nearer the South Wall of the ſame City; as appears from the Plan.

THIS Palace is divided into two, the outer and the inner; each encloſed with a ſeparate Wall, called likewiſe, by Authors, the outer, and the inner.

Outer Palace and Wall.

The outward Palace is an oblong Square, about fifteen *Li* (or four Miles three Quarters) in Compaſs. The Wall incloſing it, is called *Whang-ching*, or the *Imperial Wall*. *Du Halde* ſays, it is low and narrow [b]. But *Magalhaens* affirms, it is of an extraordinary Height and Thickneſs [c]. He adds, that it is plaiſtered, both within and without, with red Mortar; and covered with a ſmall coping of varniſhed Bricks of a yellow Gold-Colour, laid with great Art and Exactneſs. The Length of it, from the South to the North Gate, is eight *Chineſe* Furlongs, or two *Italian* Miles [d].

The Gates.

THIS Wall is adorned with large Gates, where there are Guards. Its South-Gate is that of the Palace [e] itſelf, being about an hundred Fathoms from the principal Gate of the City, which looks Southward alſo; and is called by the People *Syen-men*: Although its true Name, which is cut both in *Tartarian* and *Chineſe* Characters, is *Ching-yang-men*, that is, *the Gate facing the Noon-Day Sun* [f]. According to *Magalhaens*, the Gates are four, one in the Middle [g] of each Side; and every Gate compoſed of three Portals, of which, the middlemoſt is always kept ſhut; and never opened but only for the Emperor. The reſt are always open from Break of Day till the Bell rings for clearing the Palace; except the South-Gates, which are never more than half open, but when his Majeſty goes out or in. All Manner of Entrance within theſe Gates is forbidden to the *Bonzas*, the Blind, the Lame, the Maimed, the Beggars; ſuch as have Scars and Wens upon their Faces, or have their Ears or Noſes cut; and, in a Word, to all thoſe who have any conſiderable Deformity.

1. *Province* Pe-che-li.

And Guards.

IN the Time of the *Chineſe* Kings, there was a Guard of thirty Soldiers with their Captain, and ten Eunuchs at each Portal; but at preſent not above twenty *Tartars* with their Officer: So that *Samedo* and *Martini* greatly miſtake, who affirm the Guard of every Gate to conſiſt of three thouſand Men, and five Elephants; whereas there is only a Guard of three thouſand Men in all, who being diſtributed into Companies and Squadrons, in their Turns, on ſo many Days in a Month, guard the Gates of the City, and of the Palace, beſides the Towers that environ the inner Wall. As for Elephants, they never ſtand at the Gates, but in their Stables, or rather Palace.

Fine Palaces and Lake.

THE ſame Author ſays, that this outward Incloſure contains ſeveral ſeparate Palaces; ſome round, others ſquare, but all ſpacious, rich, and magnificently adorned, fit for ſome Kings of *Europe*. In the Part lying Weſt of the inner Palace, which is much larger than that on the Eaſt Side, there is a Lake full of Fiſh, five Furlongs, or an *Italian* Mile and a Quarter in Length, and made in the Form of a baſe Viol. Where it is narroweſt, it is to be croſſed over a very beautiful Bridge, which anſwers to the Gates of the Walls, at the Ends of which ſtand two triumphal Arches, of three Arches a-piece; high-raiſed, majeſtic, and moſt excellent Workmanſhip. This Lake, mentioned by *Marco Polo* [h], is environed with little Palaces, or Houſes of Pleaſure, built partly in the Water, and partly on the Land, the Middle of the Lake being full of very beautiful Barges for the King's Uſe when he has a Mind to fiſh, or to be rowed about the Lake.

Streets and Houſes.

THE Remainder of the two Eaſt and Weſt Spaces, which is not taken-up by the Lake, or the ſeparate Palaces, is divided into large and well-proportioned Streets, inhabited by the Officers and Artificers in the Emperor's Service [i]. *Le Comte* ſays the ſame, and that none but the Eunuchs live in the inner Palace; but adds, that all the Houſes are low and ill contrived, far worſe than thoſe in the *Tartar* City [k]. *Du Halde* obſerves, that the Eunuchs dwell within the outward Incloſure, and that the Courts, called *The inner Tribunals*, ſtand there, for regulating the Affairs of the Palace only [l].

[a] About a Mile from the North and Weſt Walls, and one Third more from the Eaſt Wall. [b] *Du Halde's China*, p. 67. [c] *Le Comte* ſays, it is a very good Wall. [d] *Magalhaens's* Relation of *China*, p. 268. [e] Great Men always chuſe to have the Gates or Doors of their Houſes facing the South. [f] *Du Halde*, as before. [g] Not exactly in the Middle according to the Plan. [h] Lib. 2. cap. 6. [i] *Magalhaens*, as before, *p.* 268, *& ſeqq.* [k] *Le Comte's* Memoirs of *China*, p. 59. [l] *Du Halde*, as before.

The Geography. ACCORDING to *Magalhaens*, there dwelt formerly, in this outer Inclosure, ten thousand Eunuchs [a], besides the other Inhabitants: But that they, who reign at present, have put in their Rooms *Tartars*, and *Chinese* of the Province of *Lyau-tong*, who are looked upon as *Tartars* by a peculiar Favour [b]. *Navarette* observes, that when *Shun-chi*, Father to the present Emperor, died, they turned-out of the Palace six thousand Eunuchs; and conceives they expelled as many Women, for every Eunuch has a Woman to wait on him [c]. The Reason was, their Power and Insolence became insupportable to the Princes of the Empire, but they are now very inconsiderable: The youngest serve as Pages; the others are put to the vilest Employments, their Task being to sweep the Rooms, and keep them clean. They are severely punished by their Overseers, who never pass-by the least Fault [d].

The Eunuchs.

Inner Wall. THE inner Wall, which immediately encompasses the Palace where the Emperor resides, is extremely high and thick, built with large Brick, and embellished with Battlements well contrived. It extends from South [e] to North six Furlongs, or an *Italian* Mile and an half; it is a Furlong and an half in Breadth, and fifteen Furlongs, or five Miles wanting a Quarter, in Circumference [f]. It has four Gates with large Arches, those to the South and North being threefold, like the Gates of the first Inclosure; those upon the Sides, single. Upon these Gates, and upon the four Angles of the Wall, eight Towers, or rather Halls [g], of an extraordinary Bigness, and very good Workmanship, advance themselves; varnished within with a very beautiful Red, adorned with Flowers of Gold, and covered with Tiles varnished with Yellow. During the Reign of the *Chinese* Kings, twenty Eunuchs kept Guard at each of these Gates, but at present forty Soldiers, with two Officers [h]. The Officers of the Houshold and *Mandarins* of the Tribunals within the Palace are allowed Entrance within this Wall: But all others are severely prohibited [i], unless they shew a little Tablet of Wood or Ivory, whereon their Names and Place of Abode are set-down, with the Seal of the *Mandarin* to whom they belong. This second Wall is environed with a deep and wide Mote, lined with Freestone, and full of large and excellent Fish. Every Gate has a Draw-bridge to lay over the Mote, the South Gate excepted, where the Draw-bridge lies only over one Arch.

Guards.

1. Province, Pe-che-li.

CLOSE by the Eastern Wall, on the outside, runs a River, over which are built several very fair Bridges, all of Marble, except the Arch in the Middle, where there is a Draw-bridge. There is a great Number of such Bridges in the Palace [k].

Mote and River.

WE cannot propose to give our Readers so satisfactory an Account of this grand Palace, as willingly we would do: For *Magalhaens*'s Description, though the only one which extends to the Whole, is somewhat confused for want of a Plan; that which his ingenious Editor has contrived not being exact enough. The other Missioners are not only defective, but differ somewhat from one another as to the Dimension, Situation, Order and Form of the Courts and Apartments [l]. Perhaps they mistook some Things in trusting to their Memories. Besides *Magalhaens*, there is another quoted by *du Halde*, who describes the Courts as far as the Emperor's Apartment, where they had the Honour, with other Jesuits, to salute his Majesty; and these two are all who furnished Particulars of them: But to prevent Confusion, we must give each separately; for the first divides the Palace into Apartments, the second (as all the other Missioners do) by Courts: Besides, there seems to be some Mistake in ranging them in one of their Accounts.

Authors differ.

FOR the better apprehending the Situation of the several Parts of this Palace, it must be observed, says *Magalhaens*, that between the outward Inclosure of the Palace and South Wall of the City, where stands the principal Gate, there is a large Space belonging to the Palace, and

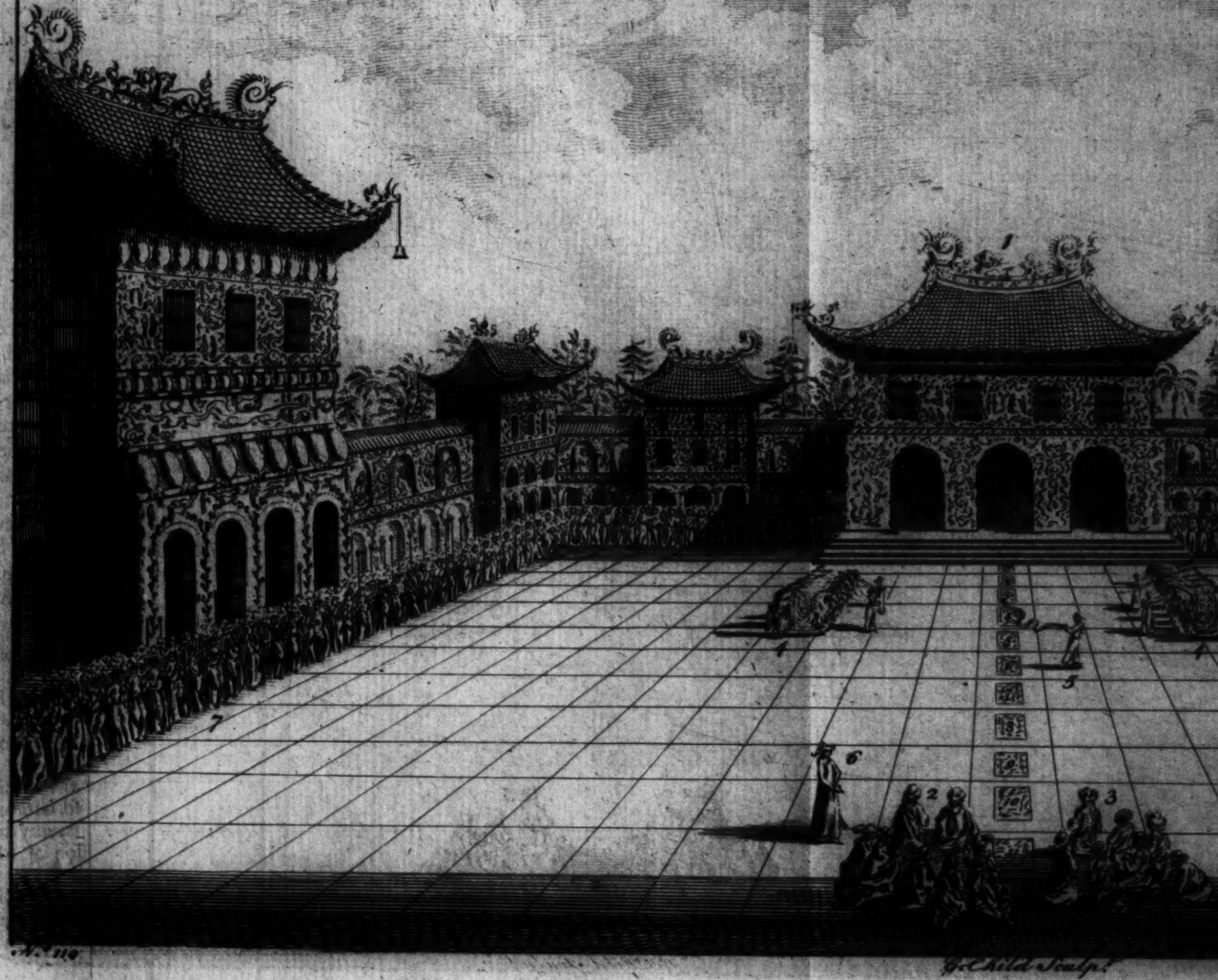
Squares before the Palace.

[a] *Le Comte* says, the whole Palace was inhabited by them. [b] *Magalhaens*'s Relation of *China*, p. 271. [c] *Navarette*'s Description of *China*, chap. 6. *p.* 12. [d] *Le Comte*'s Memoirs of *China*, p. 60. [e] By the Plan it consists of two long Squares, one as broad again as the other, and an equilateral Square. *Navarette* says, the Wall that incloses the Palace is in the Shape of an half Moon. [f] *Du Halde* says, it is twelve *Chinese Li*, or Furlongs, in Circumference, ten making a great *French* League, of twenty to a Degree. [g] *Du Halde* calls them Pavilions, and says, those over the Gates are more strong and lofty, and surrounded with a Gallery supported by Pillars, resembling our Peristyle. [h] *Le Comte* says, that the Guards placed in the Gates and Avenues of the Palace have no other Arms but their Simitars, and are not so numerous as he at first imagined. See his Memoirs of *China*, p. 60. [i] *Navarette* observes, that of twenty-four Missionaries, who met at *Pe-king* in the Year 1665, only *John Adamus*, (or *Schaal*) then Professor of Mathematics, had ever been within the Palace. Afterwards, about 1668 and 69, the three who remained there were admitted, being sent for by the Emperor. See his Description of *China*, chap. 6. *p.* 12. [k] *Magalhaens*, as before, *p.* 269, *& seqq.* [l] For Instance, *le Comte* says, the inner Palace is made-up of nine Courts, whereas *Magalhaens* describes twenty: Nor can we find any Court and Hall of the Throne, such as *le Comte* describes; and the rather, because he does not tell us which of the nine they were.

contrived

1 The Palace where is the Imperial Throne
2 The 2 Dutch Ambassadors.
3 Great Mogols Ambassadors.
4 Twelve white Horses.
5 Tartar with a leathern Snake.
6 The Herald.
7 Emperors Guard.

SUPREME IMPERIAL HALL of A
from Nieuhof:



N. 119

B. Child Sculp.

Plate III. Vol. IV. A. 19

Geography. contrived after the following Manner: You enter a the City into a large Street, which extends the full Length of the Wall; and having croſſed it, come into a ſquare Piazza, environed with a Baluſtrade of Marble. Beyond this there is a ſecond Street, where appear two triumphal Arches, one on each Hand. Paſſengers are not permitted to go either in a Sedan, or on Horſeback, within the Space between theſe Arches, but muſt alight and walk a-foot till they have paſſed them; in Reſpect to the Emperor's firſt Apartment, b which ſtands on the other Side of the Street at an equal Diſtance between the two Arches.

Firſt Apartment. THIS firſt Apartment is called *Tay-tſing-mwen*; or, *The Portal of great Purity*. It conſiſts of three great Gates with three Arches, very long and large, above which is a very fair Hall. Theſe Gates are never opened but when his Majeſty goes out of Town. Beyond this Apartment there is a vaſt Court adorned on both Sides with Porticos, ſupported by two hundred Pillars; which, c being ſeen from the Gate, afford a grand and pleaſing Perſpective. This Court, which is two Bow-Shots broad, and above twice a Muſket-Shot in Length, is bounded on the North Side by the famous Street of *Perpetual Repoſe*, which paſſes through two Gates: That on the right Hand is called *The Oriental Gate of the Street of perpetual Repoſe*; that on the left, *The Weſtern Gate*. What has been hitherto deſcribed, is without the exterior Wall of the Palace, and d only ſerves for a Portico, or Avenue, but ſo majeſtical, that it challenges an awful Reſpect.

Second Apartment. THENCE going-on, you ſee, in the Middle of the exterior Wall, the ſecond Portal and Apartment; which ought rather to be called the firſt, becauſe all who enter the Palace, are obliged to go through it. It is compoſed of five Gates, three great ones which never open but for the Emperor, and two ſmall ones on each Side, one raiſed at the Bottom about the Height of a Step e above the Ground, through which all who go-in and out muſt paſs, even the great Lords themſelves. Above theſe Gates, as above all the reſt, ſtands a large Hall, adorned with a great Number of Columns, with Baſes and Chapiters gilded, and painted; on the Outſide with Vermilion Varniſh, within-ſide with a Varniſh of Gold and Azure. Beyond this Apartment lies a Court [a], incomparably more ſpacious than the former, on the Eaſt and Weſt Sides filled-up with Halls and f Chambers that have their Porticos and Galleries, as have all the reſt already mentioned.

AT the End of this Court is the Apartment called *The Portal of the Beginning*, and behind it another Court; at the End of which is the Apartment, called *The Tower* or *Portal of the South*, which is the firſt within the inner Wall. This Apartment conſiſts of three vaſt Arches, and a Hall above them; the Architecture of which is like to that of the third, but the Structure is larger, more lofty, and more majeſtic. On the two Sides it has two Walls built in the Form of Galleries, that extend themſelves toward the South a full Muſket-Shot in Length; and at both Ends, North and South, are bounded by four Pavilions, or Halls, like thoſe in the Middle, but much leſs. The Roofs are hexagonal, or ſloping ſix Ways, and are beautified at the Top with Dogs of Braſs gilded. All which five Buildings together beget a ſtrange Surprize, cauſing both Aſtoniſhment and Reverence by Means of their Grandeur and their Riches. In the Middle of this great middlemoſt Hall it is where the Drum and the Bell hang-up, which have been deſcribed before.

1. Province, Pe-che-li.

Third and fourth.

Fifth Apartment. BEYOND this lies another Court like the former, at the End of which ſtands the fifth Apartment, called *The ſupreme Portal*. To this Apartment belong five large and majeſtic Gates, to which you aſcend by five Pair of Stairs of thirty Steps a-piece: But before you come at it, you muſt croſs a deep Mote full of Water over d five Bridges, that anſwer to the five Pair of Stairs; both the one and the other beautified with Parapets, Baluſters, Columns, Pilaſters, and ſquare Baſes, with Lions and other Ornaments, all of very fine and very white Marble: So that it is not without good Reaſon that this Apartment carries the Name of *The ſupreme Portal*, as being more magnificent and majeſtic than all the reſt. Beyond it lies another very ſpacious Court [b], garniſhed on both Sides with Porticos and Galleries, e Halls and other Rooms, very noble, ſtately, and rich.

Sixth Apartment. AT the End of this Court is *The ſupreme imperial Hall* [c], to which you aſcend by five Pair of Stairs; each Pair of forty Steps, all of very fine Marble and coſtly Workmanſhip. The Pair in the Middle, which the Emperor only aſcends, is of an extraordinary Breadth: The two Pair on each Side, appointed for the great Lords and *Mandarins*, are not ſo broad; and the other two, f which are the narroweſt, ſerve for the Eunuchs and Officers of the Houſhold. They tell us, that under the Reign of the *Chineſe* Emperors,

[a] This ſhould be the firſt Court of *du Halde*'s Author.

[b] This ſhould be the third Court of *du Halde*'s Author, but then the Mote and Bridges will be miſplaced.

[c] By this it ſhould be the fifth Court, according to *du Halde*'s Author, *Iſbrand Ides*, and others, who place the Hall of the Throne in the fifth Court, as this properly is from the Entrance of the Palace.

this

The Geography. this Hall was one of the Wonders of the World for its Beauty, Riches, and Spaciouſneſs; but that the Robbers, who rebelled during the laſt Revolution, burnt it, together with a great Part of the Palace, when they abandoned *Pe-king* for fear of the *Tartars*, and theſe latter were contented that it ſhould only, in ſome Meaſure, reſemble what it was before; yet there is that in it ſtill which ſerves to fill the Imagination, and diſplay the Grandeur of the Emperor. In this Hall it is that the Prince, being ſeated in his Throne, receives the Homages of all his great Lords, and all his *Mandarins*, both learned and military; who, as faſt as they come to the Place, take their Stands, according to their Rank and Quality, in Places appointed for every one of the nine Orders, which are marked and written-down at the Bottom of little Pillars [a]. *Adams* ſays, theſe Pillars are of Braſs, and ſquare [b].

Imperial Throne.

Seventh, eighth, and ninth Apartments. BEYOND the imperial Hall is another Court, which leads to the ſeventh Apartment, called *The high-raiſed Hall.* From hence you enter another Court, which brings to the eighth Apartment, called *The ſupreme Hall in the Middle.* Thence, paſſing croſs another Court, you come to *The Hall of ſovereign Concord.* To this Hall, and two more on each Side, the Emperor comes twice a Year, Morning and Afternoon, to treat of the Affairs of the whole Empire with his *Ko lau*, or *Counſellors of State*, and *Mandarins* of the ſix ſupreme Tribunals. For this Reaſon, at the Eaſt End of this Hall, there is a very fair Palace for the Tribunal, called *Kyu-ywen*, or *The Tribunal within*, compoſed of Counſellors of State, and above three hundred *Mandarins* of all Degrees; which makes it ſuperior to all the other Tribunals of the Empire.

Tenth Apartment. FROM hence, paſſing into another Court, you come to the tenth Apartment, with a fair and very high-raiſed Portal, called *The Portal of Heaven, clear and without Blemiſh.* There are three great Gates in the Middle, to which you aſcend by three Pair of Stairs, each Pair containing above forty Steps, having two little Doors on both Sides, as all the Gates of theſe Apartments have.

Eleventh or Emperor's Apartment. THIS Portal carries you into a ſpacious Court, bounded by the eleventh Apartment, called *The Manſion of Heaven, clear and without Blemiſh*, which is the richeſt, higheſt-raiſed, and the moſt ſumptuous of all. There are five Aſcents to it of very fine Marble, each containing five and forty Steps, adorned with Pillars, Parapets, Baluſters, and ſeveral little Lions. At the Top on both Sides are ten large Lions of gilded Braſs, excellent Pieces of Workmanſhip. In the Middle of the Court, at a proportionable Diſtance from the Stairs, ſtands a Tower of Braſs, gilt, which has Doors and Windows, is round and ends in a Point, being about fifteen Foot high. It is adorned with Abundance of ſmall Figures curiouſly engraven; and on each Side ſtand two large Chafers of gilded Braſs, and curiouſly wrought, where they burn Incenſe Day and Night. In this ſumptuous Apartment the Emperor reſides with his three Queens: The firſt, called *Whang hew*, that is, the *Queen*, or *Empreſs*, lives with him in the middle Quarter: The ſecond, called *Tong kong*, has her Lodgings in the Eaſtern Quarter; and the third, called *Si kong*, in the Weſtern Quarter, which, as well as the Eaſtern, joins to that of the Middle. In this Apartment alſo, and in the reſt mentioned hereafter, there are generally reſiding a thouſand, ſometimes two, and ſometimes three thouſand Concubines, according to the Emperor's Pleaſure.

1. *Proolrei Pe-che-li.*

His Queens and Women.

IN Reference to this Apartment, it is farther to be obſerved, that as the Houſes, ſo are the porcelain Ware, Moveables, Habits, and all other Things for the Service of the Emperor, adorned with Dragons. In like Manner all the Structures where he reſides have Relation to the Heavens, either in Name, Number, or ſome other Way. Thus this laſt Apartment is called *The ninth Heaven*, and not the eleventh, by the *Chineſe*, in regard, they never reckon that which is without the outermoſt Incloſure of the Palace; and for that they make but one of *The Portal of Heaven, ſerene and without Blemiſh*, and this laſt Apartment [c]. In order, likewiſe, to anſwer to the twelve Signs, the particular Places where the Emperor reſides are twelve in Number; three of which ſtand in a ſtreight Line from North to South [d]; the reſt ſtand upon the Eaſt and Weſt Side, and are ſo ſpacious, as well as ſo ſtately, that one ſingle Apartment might ſuffice a King.

Twelfth, thirteenth, and fourteenth Apartments. BEYOND this eleventh Apartment lies another Court, and next to that ſtands the twelfth Apartment or ſecond Lodging of the Emperor, called *The noble and beautiful middle Manſion.* From thence you paſs to another Court, in which is the thirteenth Apartment, or his Majeſty's third Lodging, called *The Manſion that entertains Heaven.* Behind that lies the imperial Garden, moſt beautiful and ſpacious, which makes the fourteenth Apartment. After this you meet-with ſeveral Courts and other large Spaces, which having

[a] *Magalhaens*'s Relation of *China*, p. 281, *& ſeqq.* [b] The ſame, *p.* 298. [c] This ſhews, that the two firſt Apartments are made ſo by the Author, and that the *Chineſe* reckon rather by Courts, (as the other Miſſioners do) or by Walls, for they ſay their Emperor lies behind nine Walls. [d] Rather from South to North, as the Author now proceeds.

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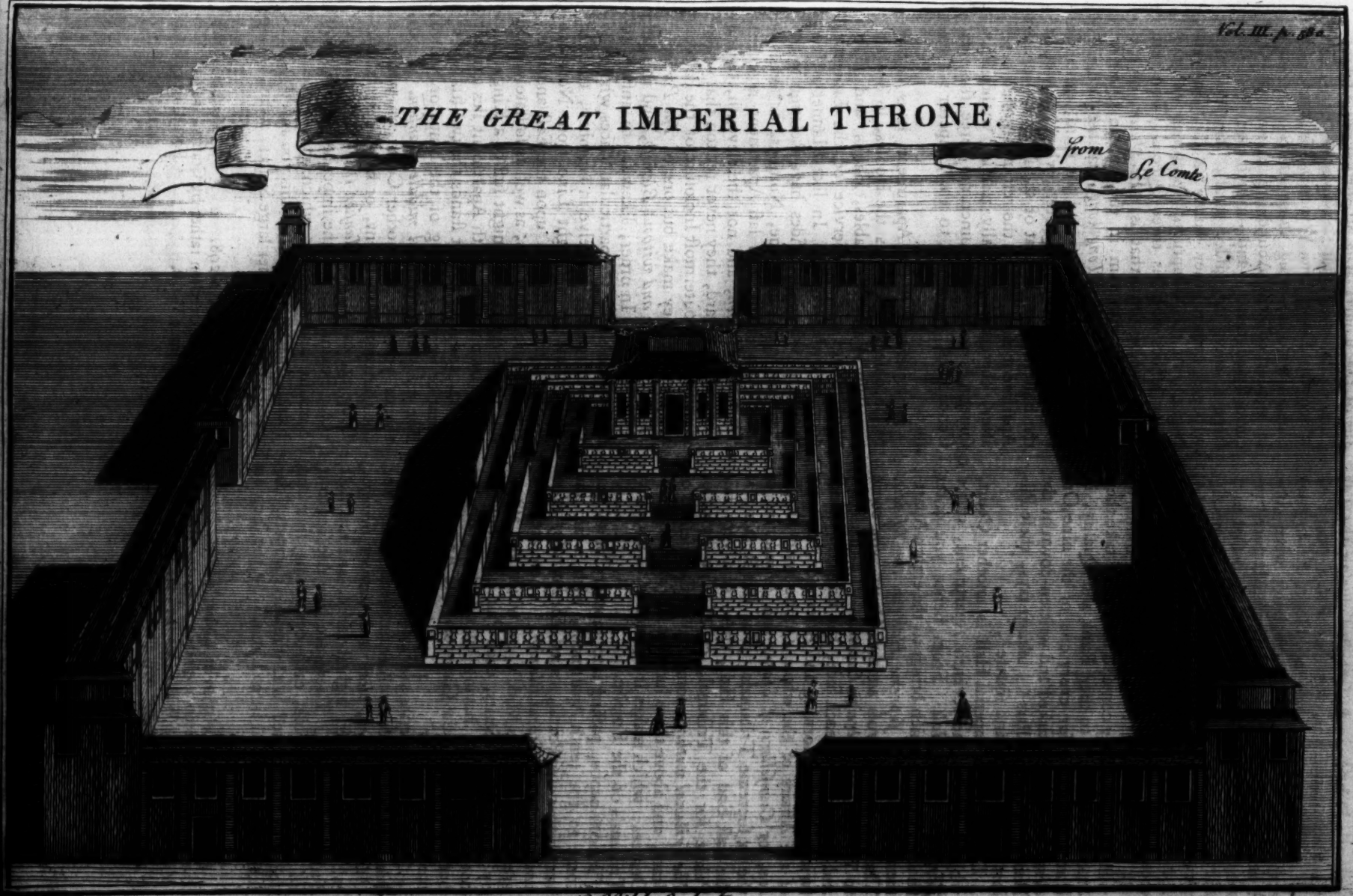
THE GREAT IMPERIAL THRONE.

from Le Comte



N. 190

G. Child Sculp.t

Plate XX. Vol. IV. p. 14

Geography.

enth Apartment.

crossed, you come to the last Portal of the innermost Inclosure, which makes the fifteenth Apartment, and is called *The Portal of the mysterious Valour*. It consists of three Gates and three great Arches, which support a very high-raised Hall. This Hall is painted and gilded, the Top of whose Roof is crowned with several little Towers and other Ornaments, so well proportioned and disposed, that the Whole appears no less majestic than beautiful.

enth Apartment.

PASSING through this, you cross the Mote over a large and fair Bridge, built all of large Marble Stones, into a Street that runs from East to West; bounded on the North by several Palaces and Tribunals. In the Middle, facing the Bridge, there is a Portal with three Gates, something less than the preceding Portals; and this is the sixteenth Apartment, called *The high-raised Portal of the South* [a]. Beyond it lies a Court thirty Fathoms broad from South to North, and a *Chinese* Furlong in Length from East to West. Here the Emperor exercises his Horses; and therefore it is not paved as the other Courts, Streets, and Spaces are, of which we have spoken; but only covered with Earth and Gravel, which is watered when his Majesty has a Mind to ride.

nteenth Apartment.

IN the Midst of the North Wall of this Court stands a large Portal with five Gates, like the former, which makes the seventeenth Apartment, and is called *The Portal of ten thousand Years*, that is to say, *The Emperor's Portal*. A little farther you meet with a spacious Park, where this Monarch keeps his wild Beasts, Bears, wild Boars, Tygers, and the like; every one in their particular Stands, large and beautiful. In the Midst of this Park are five Hillocks [b], two to the East, two to the West, (all four sloping equally quite round) and one in the Middle higher than the rest. They were made by Hand, of the Earth digged out of the Mote and Lake before-mentioned, and are covered over with Trees planted in Order. Every one of these has a round or square Pedestal, wherein several Holes are cut for the Rabbits to burrow, and Hares to sit; of which those little Hills are full. The Emperor often visits this Place to see the Deer and the Goats run-about, and hear the Birds sing. Within Musket-Shot of this Place stands a very thick Wood; at the End of which, adjoining to the North-Wall of the Park, are to be seen three Houses of Pleasure, with lovely Stairs and Terrasses to go from one to the other. This is a Structure truly royal, the Architecture being exquisite, and makes the eighteenth Apartment; being called *The royal Palace of long Life*.

nteenth, ntieth, ventieth Apartment.

a A little farther stands a Portal like the former, which makes the nineteenth Apartment, and is called *The high-raised Portal of the North*. Out of this you come into a long and broad Street, adorned on both Sides with Palaces and Tribunals; beyond which stands another Portal with three Gates, built within the outermost Inclosure, and is called *The Portal of the Repose of the North*. This is the last and twentieth of these Apartments that make up the imperial Palace, in b a strait Line, from South to North [c].

1. *Province*, Pe-che-li.

First Court.

THE Account given by the Missioner, quoted by *Du Halde*, of the nine Courts, lying before the Emperor's Apartment, is as follows: He entered the Palace with the other Missioners, by the East Gate of the Portal; the Southern Gate being never opened but for the Emperor. This led into a vast square Court to the South of the Palace, two hundred geometrical Paces over. It is paved with large Bricks, and the Walks laid c with broad flat Stones. At each Angle is a large oblong Building, with a double Roof, whose Ground-Story has three Entrances, like the Gates of Cities.

Second Court.

BEFORE they entered the second Court, they came to a Canal, almost dry, running parallel to the Walls of it from East to West. They crossed over one of the six [d] white Marble Bridges, built towards the Middle, facing so many Arches or open Gates; each supporting a large Building d that has a Platform or Tower, with a double Roof, whose Thickness is upwards of twenty geometrical Paces. At each End of the Bridge, leading to the Middle Gate, are two round Pillars of white Marble, upon a large Pedestal, incompassed with a Balustrade of the same. The Base is adorned with two great Lions, each between seven or eight Feet high, and seeming as if they had been cut out of one Block. Passing Northward, through the Gate, into this second e Court, (which is in Length about an hundred geometrical Paces, and fifty in Breadth) they found, at the Entrance, two other white Marble Columns, adorned with Dragons in Relievo, with two small Wings below a Chapiter, which is flat and very broad.

Third Court.

FROM thence they entered a third Court, twice the Length of the second, and a little wider, with five Gates, and Buildings over them, like the former. These Gates are very thick, and covered with Plates of Iron, fastened-on with Rows of Brass Nails, whose Heads are bigger than a Man's Fist. All the Buildings of the Palace are placed on Bases, as high as a Man, of f a reddish grey Marble, very ill polished, and adorned with Mouldings.

[a] That of the *North*, comes after. [b] These Hills are mentioned by *Marco Polo*, lib. 2. cap. 16. [c] *Magalhaens*'s Relation of *China*, p. 289, *& seqq.* [d] Rather, five; that being generally the Number of Gates.

ALL

The Geography. *Their Buildings.* ALL theſe Courts are ſurrounded with very low Buildings, covered with yellow Tiles. At the Bottom of this third, there is a long Building flanked with two Pavilions [a], whoſe Wings are terminated by two ſuch others. They are double-roofed, and ſurrounded with Galleries, as well as the Wings and the lower Part of the Building; which ſtands on a Platform of Brick, with its Parapet and little Embraſures; being near thirty-five Feet high. The Baſe of the Platform, for ſix Feet above the Ground, is of b Marble. The Paſſage is by three Gates, like the former; with this Difference, that the Nails and Iron-Work are gilded. There were ſeveral Guards at this Gate; and among them, a *Kolau*, or one of the prime Miniſters of State; who, for taking a Bribe, was condemned as one of a Company of Soldiers to guard this Poſt: But, notwithſtanding his Diſgrace, all who paſſed ſaluted him, by bending the Knee; ſtill regarding him on Account of the high Station he once poſ- c ſeſſed.

Fourth Court. AFTER theſe three Courts, which had nothing remarkable [b], excepting their Extent, they entered a fourth, near fourſcore geometrical Paces ſquare, and exceedingly agreeable. It is ſurrounded with Galleries, interrupted at proper Diſtances with little open Halls, ſomewhat high, having Steps before them, with their Flights of white Marble, which go quite round. Through this Court runs a little Canal, lined with white d Marble, and its Sides adorned with Baluſters of the ſame. It has over it four or five ſingle-arched Bridges of white Marble, embelliſhed with Mouldings and Baſſo Relievo's. At the Bottom of this Court there is a large and magnificent Hall, with three fine Stair-caſes, whoſe Flights are decorated with Baluſters of the ſame Kind.

Fifth Court. THE fifth Court, which follows, is nearly of the ſame Form and Size; but makes a finer Ap- e pearance, as having a large ſquare Perron three Stories high; each adorned with Baluſters of white Marble. This Perron takes up near half the Length of the Court [c], and two Thirds of its Breadth: It is about eighteen Feet high, built upon a Baſe of *Siam* Marble; which is coarſer, and upwards of ſix Feet high. It has three Stair-caſes, whereof the middle one is moſt conſiderable, having, near the Foot of it, two Braſs Lions; and on the Top of the Perron are eight f Vaſes of the ſame Metal, about ſeven Feet high. This Perron is before a large and magnificent Hall, where the Emperor receives the Memorials and Petitions daily preſented him by the *Mandarins* of the ſovereign Tribunals, who firſt perform the accuſtomed Proſtrations at the great Stairs. *1. Perron, Pe-che.*

AFTERWARD, they paſſed through two other ſuch Courts, with Perrons of the ſame Form as well as Size; and incompaſſed with the like Buildings, furniſhed with Stair-caſes, and Baluſters round them. They were conducted through a Door, on the right Hand of the laſt Court, into another, about two hundred Paces long; being a Kind of *Hippodrome*, (or Place for Horſe-Racing;) at the End of which, on the left Hand, they entered a great open Hall, where they found Guards; and waited ſome Time for the *Mandarin* appointed to conduct them into the Apartment of the Emperor. Him they followed through a ninth Court, ſomething leſs than the former [d], but equally ſumptuous. At the End of it appeared a *Sixth, ſeventh, eighth Courts.* *Ninth Court.* large Building, of an oblong Figure, with a double Roof, covered with yellow varniſhed Tiles, like the preceding. This is the Palace where the Emperor's Apartment is; to which there led a Cauſeway, raiſed about five or ſix Feet high, incloſed with Baluſters of white Marble, and paved with the ſame. None but the Emperor may paſs this Way, or through the Middle of the other Courts.

THIS Palace, which ſhines with Carvings, Varniſh, Gilding, and Painting, ſtands upon a Kind of Platform, paved with large ſquare Pieces of a beautiful green Marble, poliſhed like Glaſs, and laid ſo cloſe together, that one can ſcarcely diſcern the Joinings. At the Entrance of the great Hall, there is a Door which opens into a large ſquare Room paved with Marble; where the Emperor was ſitting on an Eſtrade, after the *Tartar* Faſhion. The Beams of this Room were ſupported by wooden Columns, varniſhed with red; and fixed in ſuch a Manner in the Wall, that they were even with its Surface. It muſt be confeſſed, that this Series of Courts, all on a Level, and ranged in a Line; this Collection of Buildings, though confuſed and ununiform; interſperſed with Pavilions, Galleries, Colonades, Baluſters, Stair-caſes of Marble, and a Multitude of varniſhed Roofs, covered with yellow Tiles, ſo bright and beautiful, that, when the Sun ſhines on them, they look as if they were gilt with Gold; preſents ſomething ſo inexpreſſibly magnificent to the Eye, as to diſcover it to be the Palace of a great Emperor [e]. *Splendour of the Palace.*

[a] Or, Halls. [b] Yet, *Magalhaens* extols them highly. [c] This muſt be *The Hall of the great Union*, where the Throne ſtands, mentioned hereafter: But the Deſcription of the Place differs much from that given by *Le Comte*, who makes the Perron to ſtand in the Middle of the Court, with Stairs on the four Sides. [d] Allowing an hundred and eighty Paces for the Length of this Court, that of all of them, will amount to one thouſand one hundred and twenty Paces. [e] *Le Comte*'s Memoirs of *China*, p. 60.

The Geography.

1. Province, Pe-che li.

Other Palaces.

IF to these we add, the Courts that have been made on the Wings, for Offices and Stables; the Palaces of the Princes of the Blood, with those of the Empress, and of the Women; the Gardens, Ponds, Lakes, and Woods, in which are kept all Sorts of Animals, the Whole will appear surprizing [a].

The double Roofs.

BEFORE we proceed to give an Account of the remaining Structures and Apartments of the Palace, we have a few Words to add concerning the Roofs of these Buildings, the Terrasses or Platforms whereon they stand, and the great imperial Hall of the Throne.

THE Roofs have four Sides, rising very high, adorned on the Rest with a Plat-band of Flower-work, and turned-up at the Ends. A second Roof, as glittering as the former, rising from the Walls, goes quite around, supported by a Forest of Beams, Joists, and Spars, all japanned with green Varnish, strewed with Gold Figures. This second Roof, with the Projection of the first, makes a Kind of Crown to those Buildings, which has a very fine Effect.

The Terrasses.

THE Terrasses or Platforms, whereon these Apartments are built, contribute also much to give them that Air of Grandeur which strikes the Eye. They are about fifteen Feet high from the Ground, cased with white Marble, adorned with Balustrades of pretty good Workmanship, and open only at the Entrance of the Stair-cases, which are placed on the Sides, in the Middle, and in the Corners of the Front. The Ascent in the Middle is, properly, no more than a Ramp or Slope, consisting of one or two Pieces of Marble, without either Steps or Restings. Nobody is permitted to enter this Way into the Apartments but the Emperor alone; who, upon Days of Ceremony, is carried through in his covered Chair. These Terrasses, which extend from East to West, make, before the Doors and Windows of the Apartments, a very broad Platform, paved with Marble, projecting seven or eight Feet all the Way beyond the Building. This is the Form of the Apartments or Lodgings of the Emperor, and of the imperial Hall, named *Tay-ho-tyen*, or *The Hall of the great Union* [b].

Imperial Hall of Audience.

THIS Hall is about one hundred and thirty Feet long, and almost square. The Cieling is all of carved Work, varnished with green, and charged with gilded Dragons. The Pillars, that support the Roof within, are six or seven Feet in Compass at the Bottom, and incrustated with a Kind of Paste, japanned with red Varnish. The Pavement is covered partly with very ordinary Carpets, made like those of *Turkey*. The Walls are very well white-washed; but without Hangings, Looking-Glasses, Branches, Paintings, or any other Sort of Ornament.

The Throne.

THE Throne, which is in the Middle of the Hall, consists of a lofty Alcove, very neat, but neither rich nor magnificent; and without any Inscription, but the Word *Shing*, that is, *excellent*, *perfect*, or *most wise* [c]. On the Platform or Floor before it, stand very great and thick Vessels of Brass (wherein Perfumes are burnt during the Ceremony) and Candlesticks, made in the Form of Birds, large enough to hold Flambeaux. This Platform is continued Northward beyond the Hall *Tay-ho-tyen*, and serves as a Foundation to two lesser Halls, which are hidden by the former. One of them is a very pretty Rotundo, or circular Room, with Windows on every Side, and shining with Varnish of divers Colours. There, they say, the Emperor reposes sometimes, before or after the Ceremony, and changes his Habit.

Two lesser Halls.

THE round Hall is but a few Paces distant from a second, that is longer than broad; the Door of which faces the North: Through this Door the Emperor is obliged to pass when he comes from his Apartment to his Throne; there to receive the Homages of the whole Empire. He is then carried in a Chair, by Chairmen dressed in long red Vests, embroidered with Silk, and wearing Caps adorned with Plumes.

IN the Bass-Court, before the *Tay-ho-tyen*, the *Mandarins* range themselves, on Days appointed for the Ceremonies prescribed by the Laws of the Empire, to renew their Homage; which Ceremonies are performed whether the Emperor be present or not. Nothing is more usual than for them to strike the Ground with their Foreheads, before the Gate of the Palace, or one of the royal Halls, with the same Formality and Respect as if he was seated on his Throne.

Magazines of Rarities.

THIS Court is the largest belonging to the Palace; it is, at least, three hundred Feet long, and two hundred and fifty wide [d]. Over the Gallery that surrounds it, are the imperial Magazines of Rarities: For the Treasure or Revenues of the Empire are kept in the supreme Tribunal, named *Hû-pû*. These Magazines are opened upon certain Occasions; as at the Creation of a Prince, who is to inherit the Crown, an Empress, Queen, *&c.* In one, are kept the Vases, and other Works, of different Metal; in another,

[a] *Du Halde*'s *China*, vol. 1. *p.* 245, *& seq.*

[b] This is what *Magalhaens* calls *The supreme imperial Hall.*

[c] Rather than *holy*, as Authors render it.

[d] The Missioners Description, given before, makes some of the Courts, as the first and third, two hundred Paces long, and the three following only eighty: But that Number making four hundred Feet, the least of the other Courts, if there be no Mistake in the Figuring, must be bigger than this; and some near three Times as large.

The Geography.

ther, vaſt Quantities of the moſt beautiful Skins: A third contains Habits, furred with the Skins of grey Squirrels, Foxes, Ermins, and Sables; wherewith the Emperor ſometimes rewards his Servants. There is one for precious Stones, curious Marbles, and Pearls, which are found in *Tartary*. The greateſt of all, conſiſting of two low Stories, is full of Preſſes, where the Silks are kept; made on Purpoſe, for the Uſe of the Emperor and his Family, at *Nan-king*, *Hang-chew fû*, and *Sû-chew fû*, under the Direction of a *Mandarin*. In the other Storehouſes are repoſited Arrows, Bows, and Saddles, which have either been made at *Pe-king*, brought from foreign Countries, or preſented by great Princes; and ſet apart for the Uſe of ſome Emperor and his Children. There is one alſo where they collect the beſt Tea of every Kind that *China* produces, with various Simples, and other the moſt eſteemed Drugs.

The Gallery.

THIS Gallery has five Doors; one to the Eaſt, another to the Weſt, and three in the South Front. Thoſe in the Middle are never opened but for the Emperor; the *Mandarins*, who come to perform the Ceremony before the imperial Hall, entering by the Side-Doors. There is nothing extraordinary in this Front. It has a large Court, into which one deſcends by a Marble Stair-caſe, adorned with two great Lions of Copper, and a Baluſtrade of white Marble. It is made in the Form of a Horſeſhoe, on the Side of a little ſerpentine River, which runs through the Palace; and has Bridges over it of the ſame Materials [a].

3. *Other* Palaces, *and* Temples, *both within and without the* Wall *of the* inner Palace.

Other Palaces within the inner Wall. Statues of ancient Kings. Palace of the Princes: Of Love and Union. *Their Form and Order. Outward Palaces. Uncommon Virtue. Admirable Bridge. Folly of an Emperor. The Hare in the Moon. Palaces of Pleaſure, and Diverſion. Temples: The firſt. Obſcene Idol. Temple of Heaven. Temples of the Earth, Sun, and Moon. Of the Guardian Angel.*

Other Palaces.

ON each Side of the Palace, deſigned for the Emperor's Perſon, there are erected ſeveral others; many of which, for their Beauty, Splendour, and Largeneſs, might well ſerve for the Manſions of great Princes. For the better apprehending of their Situation [b], it is to be obſerved, that the Space which the inner Wall incloſes, is divided into three diſtinct Parts, by two great and high Walls that run from South to North. The imperial Palace poſſeſſes the middle Space; and the collateral Palaces, the other two. Theſe Partition-Walls have no Battlements, but are coped with yellow varniſhed Tiles; and the Top is raiſed and trimmed with a thouſand Deſigns and Figures of the ſame Materials and Colour. From the Eves of this little Roof, on both Sides, hang Dragons in Demi-Relief. The reſt of the Wall is covered with ſquare Tiles, green, yellow, and blue; ſo ranged, as to repreſent Beaſts, Flowers, and Horns. As to the Palaces which are ſeparated one from the other, by Walls of the ſame Kind; each of them has four Apartments [c], with their Courts, and a royal Hall in the Middle, with Stairs and an open Gallery round about, of white Marble; like thoſe of the Emperor's Palace, but much leſs. The Courts are adorned on each Side with Halls and Chambers of exquiſite Architecture; and painted within-ſide with Vermilion Varniſh, intermixed with Gold and Azure.

1. Province, Pe-che-li.

Within the inner Wall.

THE firſt Palace, is called *Ven-wha-tyen*, or *The Palace of flouriſhing Learning*. Hither the Emperor retires when he has a Mind to diſcourſe with his Men of Learning, to conſult about his moſt important Affairs, or to keep the Faſts moſt uſually obſerved in *China*. It is placed on the Eaſt Side of the ſixth Apartment of the Emperor's Palace, called *The ſupreme imperial Hall*.

THE ſecond Palace is juſt over-againſt the former, on the Weſt Side of the ſame imperial Hall, and is called *Vu-ing-tyen*, or *The Palace of the Council of War*. Here the Emperor holds Conſultations when the Kingdom is alarmed by any Revolt, by Pirates, or the Inrodes of the *Tartars* upon the Frontiers.

Statues of ancient Kings.

THE third (or ſecond, on the Eaſt Side [d]) is called *Tong-ſyen-tyen*, or *The Palace where Honour is paid to the deceaſed Emperors of the reigning Family*. Thoſe Monarchs are ſeated upon their Thrones in a magnificent Hall, adorned with Stairs, Galleries, and all other Conveniences, like the reſt. Their Statues are made of Eagle-Wood, Saunders, or ſome other odoriferous Wood, and cloathed in rich Habits. Before the Images are placed ſumptuous Tables, with Candleſticks, Chafers, and other coſtly Ornaments. Upon the Day of Ceremony, there is an Offering made them, of ſeveral Tables covered with exquiſite Viands.

THE fourth Palace, (or ſecond on the Weſt

[a] *Du Halde's China*, vol. 1. *p.* 68, &c.

[b] But the particular Situation of none of them is diſtinctly marked, except that of the two firſt.

[c] At the End of the Notes, they are ſaid to be twenty-four.

[d] Proceeding Northward, as the Editor judges.

Side)

The Geography.

Side) is called *Jin-chi-tyen*, or *The Palace of Mercy and Prudence*, where the Funeral Honours are paid to the Emperor after his Deceaſe.

Palaces of the Princes,

THE fifth Palace, or third on the Eaſt Side, is called *Tzu-king-kong* [a], or *The Palace of Compaſſion and Joy*, where the Heir to the Crown reſides till the Death of his Father.

THE ſixth, or third on the Weſt Side, called *King-ho-kong*, or *The Palace of Union and Flouriſhing*. Here the ſecond and third Sons of the Emperor reſide till they marry.

THE ſeventh, or fourth oriental Palace, called *Ywen-when-tyen*, or *The Palace of the royal Nuptials*; becauſe the Nuptials of the King and the Heir to the Crown are there ſolemnized.

THE eighth Palace, or fourth on the Weſt Side, called *Tſu-nen-kong* [b], or *The Palace of Piety*, being the Reſidence of the Queen-Mother, and her Maids of Honour.

Queens and Princeſſes,

THE ninth Palace, or fifth to the Eaſt, called *Chong-qui-kong*, or *The Palace of Beauty*. The c tenth Palace, or fifth to the Weſt, called *Kya-ſyang-kong* [c], or *The happy Palace*. Theſe two Palaces are appointed for the Emperor's Siſters and Daughters before they are married.

THE eleventh, or ſixth to the Eaſt, called *I-wha-tyen*, or *The Palace of due Title*. The twelfth, or ſixth Palace to the Weſt, called *Syang-ning-kong*, or *The Palace of Felicity*. The thirteenth, or ſeventh Palace to the Eaſt, called *Jin-ſhew-kong* [d], or *The Palace of long Life*. The d fourteenth, or ſeventh Palace to the Weſt, called *Kyen-ning-kong*, or *The Palace of cæleſtial Repoſe*. In theſe four Palaces the ſecond and third Queen keep their Court, together with the Concubines and other Ladies of the deceaſed Emperor.

Of Love and Unity.

THE fifteenth, or eighth to the Eaſt, called *Kya-ta-tyen*, or *The Palace of great Friendſhip*. The ſixteenth, or eighth to the Weſt, called *Quen-ning-kong*, or *The Palace of the Place of Repoſe*. To one of theſe Palaces the Emperor e retires when he has a Mind to be private with his firſt Queen.

THE ſeventeenth Palace, or ninth to the Eaſt, called *Ching-chyen-kong* [e], or *The Palace that receives Heaven*. The eighteenth Palace, or ninth to the Weſt, called *I-quen-kong* [f], or *The Palace of the elevated Earth*. To the firſt of theſe two Palaces the Emperor retires with his ſecond Queen, and to the ſecond with his third.

THE nineteenth Palace, or tenth to the Eaſt, f called *Hong-te-tyen* [g], or *The Palace of abounding Virtue*.

Province Pe-che-li.

THE twentieth, or tenth Palace to the Weſt, called *Kyu-en-ſin-tyen* [h], or *The Palace that envelops the Heart*. In theſe two Palaces are kept the Emperor's Jewels and Rarities of an ineſtimable Price [i].

BESIDES theſe Palaces, there is an eminent Temple within this Incloſure, which will be deſcribed in the next Article. According to the *Their Form and Order.* b later Miſſioners Accounts, the Palaces of the Emperor's Children and the other Princes of the Blood are very neat within, vaſtly large, and built at a great Expence. The ſame Manner runs through the Whole, both as to the Body of the Work and Embelliſhments. It is a Series of Courts, adorned on the Sides with Buildings, and in Front with a varniſhed Hall; raiſed on a Platform three or four Inches high, which is bordered with great ſquare Blocks of hewn Stone, and paved with large ſquare Tiles. The Gates generally open into little Streets [k] not much frequented; and have no other Ornaments than two Lions of Braſs, or white Stone, of very indifferent Workmanſhip; without any Order of Architecture, or Sculpture in Stone, ſuch as is found in the triumphal Arches [l].

ALL the Palaces hitherto mentioned ſtand within the Wall of the inner Palace. Thoſe that follow are ſeated between the two Incloſures.

THE firſt is called *Chung-wha-tyen*, or *The Palace of the double Flower*. It is in Length *Outward Palaces.* two *Chineſe* Furlongs, or half an *Italian* Mile, and had its Name on the following Occaſion: About two hundred Years ago, an Emperor going, contrary to the Advice of his People, to fight the Weſtern *Tartars*, who then ravaged the Province of *Pe-king*, was overthrown, taken, and carried into *Tartary* [m]. The *Chineſe* believing him to be dead, ſet-up his Brother. Some Months after, Ambaſſadors coming to demand a Ranſom for the captive Monarch and other Priſoners, the new Emperor gave Order to Com- *Uncommon Virtue.* miſſioners to treat about their Enlargement; and at the ſame Time appointed a magnificent Palace to be built, whither he intended to retire upon his Brother's Return. However, this the releaſed Emperor would not ſuffer, but retired thither himſelf. Three Years after, the new Emperor dying, the former re-aſcended the Throne, and was crowned a ſecond Time: Hereupon the

[a] In the Notes, *Tſu-kim-cum.* [b] In the Notes, *Tſu-nim-cum.* [c] In the Text, *Ki-fyam-cum.*
[d] In the Notes, *Gin chu-cum.* [e] In the Notes, *Chim-kien-cum.* [f] In the Notes, *Y xuen-cum.*
[g] In the Notes, *Long-te-tyen.* [h] In the Notes, *Kiun-ſin-tien.* [i] *Magalhaens*'s Relation of *China*, *p.* 303, *&* *ſeqq.* [k] Theſe Streets muſt be thoſe of the outer Palace, and the Gates in the inner Palace Wall. [l] *Du Halde*'s *China*, p. 69. [m] See what Evils attend Princes, who act contrary to the Advice of their People! It would be for the Good of both that they had no ſuch Power.

The Geography. *Literati*, according to Cuſtom, changed his Name to *Tyen-ſhong*, or *The Prince who followed the Will of Heaven*; and that of the Palace to *Chong-wha-tyen*, alluding to the double Coronation of the Emperor.

Admirable Bridge. THE Bridge over the Mote, that ſurrounds this Palace, is a wonderful Piece of Workmanſhip. It is a Dragon of an extraordinary Bulk and lively Figure, whoſe fore and hind Feet ſtanding in the Water, ſupply the Place of Pillars. His Body, Dolphin-like, forms the middle b Arch, while his Tail makes another, and his Head and Neck a third. The Whole is of black Jaſper, ſo well cloſed and wrought, that it ſeems to be of one Piece. It is called *Ti-kyang*, or *The flying Bridge*: For the *Chineſe* report, that this Dragon flew through the Air from a Kingdom in the *Eaſt Indies*, which they call *Tyen-cho*, or *The Kingdom of Bambûs*, whence they alſo ſay their Law was brought in former Times [a]. They tell an hundred idle Stories of this Dragon and c this Bridge [b].

Its Situation. THE Editor obſerves, that *Couplet*, ſpeaking of the Emperor who cauſed this Palace to be built, places it to the Eaſt between the two Incloſures, and upon the South Side. This Prince was called *Ing-ſong*, or *King-tong*, and his Brother, *King-ti*: He began his Reign in 1436. He was taken by the *Tartars* in 1450, and ſet at Liberty ſome Time after. His Brother dying in 1457, he reaſſumed the Government the ſame Year, d and died in 1464.

THE ſecond is called *Hyen-yang-tyen*, or *The Palace of the riſing Sun*, a Structure beautiful and magnificent, environed with nine very high Towers of different Workmanſhip, which ſignify the firſt nine Days of the Moon: Theſe are very great Holidays, eſpecially the ninth, and there celebrated [c].

THE third Palace is called *Van-ſhew tyen*, or *The Palace of ten thouſand Lives*. It was built e near the Lake by the Emperor *Kya-ſing* [d], at the Inſtance of one of the married *Bonzas*, who promiſed to preſerve him from dying by his Art in *Folly of an Emperor.* Chemiſtry. Hither this ſilly Monarch (though otherwiſe good and juſt) retired to diſtil the Water of Immortality; but being greedy after Life, he haſtened his Death: For being overcome by the Fire of the Furnace, he fell ſick in a Month or ſix Weeks after; and died within a few Days, after he had reigned five and forty f Years. This Palace is leſs than the reſt; but what it wants in Bigneſs, it has in Beauty. It is environed by an high Wall with Battlements, and perfectly round. All the Halls and Chambers alſo are round, Hexagons or Octagons; and the Architecture is moſt beautiful and magnificent. *1. Province,* Pe-che-li.

THE fourth is called *Sing-hyu-tyen*, or *The Palace of perfect Purity*; and was built by the ancient Emperors for ſolemnizing the Feaſt of the fifteenth of the eighth Moon. This Palace is not very big, but wonderfully delightful; being ſeated on an artificial Mountain, called *Tulb-ſhan*, or *The Mountain of the Hare*. But if *Europeans* laugh *The Hare in the Moon.* at the *Chineſes*, for imagining the Spots in the Body of the Moon to be a Hare; the *Chineſes* laugh as much at them for painting the Sun and Moon with human Faces.

THE fifth Palace is called *Ing-tay-tyen*, or *The Palace of the flouriſhing Tower*. It ſtands on the Lake Side among the ſhady Trees: So that the Emperor makes it his chiefeſt Reſidence during the exceſſive Heat.

THE ſixth is called *Van-yew-tyen*, or *The Pa- Palaces of* c *lace of ten thouſand Sports and Delights*. It is *Pleaſure,* ſeated on the North Bank of the Lake. There the Emperor repoſes when he goes a-fiſhing, or to take his Pleaſure by Water. Among his Boats, made either to ſail or row, there is one built by the Direction of *John Adam* [e], in Form of a Brigantine. In this the Emperor (who is much delighted with it) always goes a-fiſhing, or to behold the Sea-Fights, which are many Times repreſented upon the Lake.

d THE ſeventh is a great Platform, encompaſſed with a Square of high Walls, in the Middle of which is a beautiful Palace, called *Hu-ching-tyen*, or *The Palace of the Walls of the Tyger*. The royal Hall belonging to it is round, very high and majeſtic. It has on the Top two Cupolas of Braſs gilded, one very large, about eight Foot above the other, which is leſs, and in the Form of a great Gourd. Theſe joined to the Roof, *And Diver-* covered with Azure varniſhed Tiles, and embel- *ſion.* e liſhed with Flowers, groteſque Borderings, and other Ornaments, make a curious Shew. From this Hall, and the Balconies belonging to it, the Emperor diverts himſelf with the Sight of Tygers, Bears, Leopards, Wolves, Monkeys, Muſk-Cats, and ſeveral other Kinds of Beaſts that are bred in the Incloſure; as well as Birds, Peacocks, Eagles, Swans, Cranes; green, red, and white Parrots: Beſides other foreign Kinds remarkable both for their Size and the Variety of their Co- f lours. Among the reſt there was one called *Laqui*, or *The Bird with a Bill of Wax*, by reaſon the Bill is of the Colour of Wax. It is as big as a Blackbird, and learns whatever is taught her.

[a] This is to be underſtood of the Sect of *Fo*.

[b] *Magalhaens*'s Relation of *China*, p. 314, *&* *ſeqq.*

[c] The ſame, *p.* 327.

[d] Called alſo *Shi-ſong*, who began his Reign in 1522, and died in 1567.

[e] Or, *John Adam Schaal.*

Geography.

THE eighth is ſeated at the End of a vaſt Platform [a], and called *The Manſion of the Fortreſs of the Middle*. The Emperors uſed to go to the royal Hall of this Palace to ſee three thouſand Eunuchs exerciſe: But the *Tartars* have laid this Cuſtom aſide [b].

Tribunals.

To theſe Palaces may be added four and twenty other beautiful ones, built between the two Incloſures. Theſe are the Tribunals of the *Mandarins*, who are the high Stewards of the Emperor's Houſhold, and not ſubject to the other Tribunals of the Empire. They are the Overſeers of the Palace, the Servants, the Cellars, Offices, Treaſuries, and the like; puniſhing and rewarding the Domeſtics according to his Majeſty's Order. In the Time of the *Chineſe* Monarchs, theſe Tribunals were governed by Eunuchs, but at preſent by ſeventy-two *Tartar* Lords, bred-up in the Palace. Three of theſe belong to every Tribunal, who have under them a great Number of inferior Officers [c].

Temples.

BESIDES the Palaces, there are, within the two Incloſures, a great Number of Temples. Of theſe, four are more famous than the reſt, and called Palaces, by reaſon of their Largeneſs, the Multitude of their Apartments, and Beauty of their Structure. The firſt is called *Tay-quang-ming*, or *The Palace of great Light*. It is dedicated to the *Pe-tew*, or thoſe which *Europeans* call the *North Stars*. As they believe this Conſtellation is a God, and has Power to grant long Life, the Emperors, Queens and Princes offer their Oblations in this Temple; where there is no Image, but only a Cartridge, or Linen Roll, ſurrounded with a ſumptuous ſquare Border, with this Inſcription, *To the Spirit and the God* Petew. This Temple ſtands within the inner Wall, the other three between the two Incloſures.

THE ſecond is called *Tay-kau-tyen*, or *The Palace of the moſt illuſtrious and ſovereign Emperor*, dedicated to *Quan-ti-king*, a famous Captain, of whom they implore long Life, Children, Honour, Riches, and all other temporal Bleſſings [d].

THE third Palace or Temple is called *Makalatyen* [e], or *The Palace of the horned Ox-head*; that being the Idol worſhipped there.

THE fourth Palace is called *Lama-tyen*, or *The Palace* or *Temple of the Lama*. It is ſeated on the Eaſt Side of the Lake upon a Mountain, made with Hands like a Sugar-Loaf; and environed with Rocks, full of Holes and Cavities, occaſioned by the continual Daſhing of the Waves of the Sea; from whence, with great Pains, they were long ſince brought, the *Chineſe* taking great Delight to behold ſuch rude Works of Nature. They are ſo diſpoſed as to repreſent the high Out-juttings and rugged Precipices of Rocks. At the Top appears a very high, round Tower, of twelve Stories, the uppermoſt hung-round with fifty jingling Bells. The Temple, which is large and magnificent, is ſeated in the Middle of the Deſcent on the South Side; the Cloiſters and Cells of the *Lamas* extending themſelves to the Eaſt and Weſt. The Idol ſtands upon an Altar within, all naked, and in a filthy Poſture, like the *Roman Priapus*. Neither is it adored but by the *Lamas* and the Weſtern *Tartars*: For the Eaſtern *Tartars* and the *Chineſes* abhor it as an obſcene Monſter. *Shun-chi*, the Emperor's Father, erected theſe two Temples for Reaſons of State, and to pleaſe his Mother, Daughter of a petty King of the Weſtern *Tartars*: But there is great Probability, that at her Death theſe Temples will be ſhut-up.

1. Province, Pe-che-li.

Obſcene Idol.

ALL the Structures already deſcribed are covered with large thick Tiles, varniſhed with Yellow, Green, and Blue; and faſtened with Nails to withſtand the Winds, which are very high at *Pe-king*. In regard that all which one ſees of theſe Palaces, is varniſhed over with the Colours before-mentioned, they appear at a Diſtance, when the Sun riſes, as if covered with pure Gold, enamelled with Azure and Green; which yields a moſt delightful and majeſtic Proſpect. The Ridges, which always run from Eaſt to Weſt, riſe about eight Foot [f] above the Roof. The Extremities are terminated with the Bodies and Heads of Dragons, Tygers, Lions, and other Beaſts, that wind about and extend themſelves the whole Length of the Ridges: A vaſt Variety of Flowers, groteſque Works, and other Ornaments, iſſuing from their Mouths, Ears, or being faſtened to their Horns.

Beautiful Proſpect.

THUS we have given an Account, ſays *Magalhaens*, of the principal Structures of the Palace, for it would be endleſs to deſcribe all the other Palaces and Buildings; as, the Houſes of Pleaſure, Libraries, Magazines, Treaſuries, Stables, and ſuch like meaner Edifices [g].

BESIDES the Temples, which ſtand in the Palace, the Emperor has ſeven more, five in the new City, and two in the old, in each of which he ſacrifices once a Year.

THE firſt of theſe is called *Tyen-tang*, or *The*

[a] Or, Court. [b] *Magalhaens*'s Relation of *China*, p. 217, *& ſeqq.* [c] The ſame, *p.* 325, *& ſeq.* [d] *Magalhaens*, as before, *p.* 320, *& ſeq.* [e] *Makala*, in the *Lama* Language, (but whether that, or the *Mogol*, be meant, we know not) ſignifies, *An Oxhead, with the Horns on*; and *Tyen*, in *Chineſe*, *A royal Palace.* [f] The Author ſays the Height of a Lance: So he expreſſes Diſtances often by Bow-Shot, Muſket-Shot, and ſuch indeterminate Things. [g] *Magalhaens*, as before, *p.* 324, *& ſeqq.*

Temple

The Geography.

Temple of Heaven.

Temple of Heaven, ſeated two *Chineſe* Furlongs a from the principal Gate of the *Chineſe* City [a], a little to the Eaſt; and incloſed with a round Wall, three Furlongs in Compaſs. One Part of this Area is taken up with very beautiful Buildings; the reſt with a green and very thick Grove of extraordinary high Trees. It has a Portal of five Doors on the South Side: Three in the Middle always ſhut, but when the Emperor comes to ſacrifice; and one on each Side always open. On the South and North Side, there are b ſeven ſeparate Apartments; ſix of which are Halls and Portals, as large and magnificent as thoſe of the Palace. The ſeventh is a vaſt and high round Hall, which repreſents Heaven, ſupported by fourſcore and two Columns; the whole painted within-ſide with Azure and Gold, and covered with Tiles varniſhed with blue. In this Temple the Emperor ſacrifices to Heaven, upon the Day and Moment that the Sun comes to the Winter Solſtice, attended by all the great Lords c and *Mandarins* of his Court. The Victims, he offers, are, Oxen, Hogs, Goats, and Sheep. Great Preparations are made for this Ceremony; which is performed with great Solemnity, and Signs of Humility: For then the Emperor lays aſide his Gold, his precious Stones, and yellow Robes; appearing only habited in a plain Veſtment of black or ſky-Colour Damaſk.

Temple of the Earth,

THE ſecond Temple is called *Ti-tang*, or *The Temple of the Earth*. It ſtands towards the Weſt d of the Gate, at the ſame Diſtance as the firſt; from which it differs in nothing, but only that it is covered with green varniſhed Tiles. The Emperor, being crowned, before he takes Poſſeſſion of the Empire, ſacrifices in this Temple to *the God of the Earth*. Afterwards, putting on the Habit of a Ploughman, with two Oxen, whoſe Horns are gilded, and a Plough, varniſhed with Vermilion and Streaks of Gold, he ſets himſelf to plough a little Piece of Ground that e lies within the Incloſure of the Temple. Meanwhile, the Queen, with her Ladies, in another Apartment, dreſs him a homely Dinner, which ſhe brings him, and they eat together. The ancient *Chineſes* inſtituted this Ceremony, to the End their Monarchs might remember, that their Revenues came from the Labour and Sweat of the Peoples Brows; and therefore ought to be employed in neceſſary Expences, for the Good of the Public; not in Luxury and Parade.

THERE are three other Temples, like the former, anſwerable to three other Gates of the ſame City; from whence they are two *Chineſe* Furlongs diſtant. That on the North Side is called *Pe-tyen-tang*, or *The North Temple of Heaven*. Here the Emperor ſacrifices at the Time of the Summer Solſtice. And, at the Time of the Vernal Equinox, he ſacrifices in the Eaſtern Temple, called *Je-tang*, or *The Temple of the Sun*: And at the autumnal Equinox, in the Weſtern Temple, which is called *Yue-tang*, or *The Temple of the Moon*. Before the Performance of theſe Sacrifices, his Majeſty commands a Faſt for three Days to be obſerved in *Pe-king*; during which Time, they are forbidden to eat either Fleſh or Fiſh: Nor are the Tribunals, eſpecially the criminal, to do any Buſineſs; which ſomewhat reſembles the *Romiſh* Faſt of Ember Weeks.

THE ſixth Temple, ſtanding in the old City, is called *Ti-vang-myau*, or *The Temple of all the paſt Kings* [b]. This is a large and magnificent Palace, with many Apartments, Portals, Courts, and Halls; of which, the laſt is as fair, large, and well adorned, as thoſe of the King's Palace. There you behold, on rich Thrones, the Statues of all the Emperors of *China*, from *Fo-hi*. This Temple ſtands in the Middle of one of the faireſt Streets which is there, croſſed by two triumphal Arches, with three high majeſtic Gates. All People, of what Quality ſoever, alight and walk a-Foot when they come to theſe Arches, till they are paſt the Front of the Temple. Here the Emperor performs the Ceremonies to his Predeceſſors once a Year.

THE ſeventh is called *Ching-whang-myau*, or *The Temple of the Spirit that guards the Walls*; near which it ſtands, on the Weſt Side. The *Mandarins* only ſacrifice in this Temple: However, this Ceremony is reckoned among the royal Sacrifices, becauſe they are performed at the Charge and Appointment of the Emperor. Every City in the Empire has ſuch a Temple ſeated as this is, and conſecrated, as we may ſay, to its guardian Angel [c].

THUS much for *Pe-king*, and the Emperor's Palaces there. He has others in the Neighbourhood [d]. Not far from it ſtands the Pleaſure-Houſe of the ancient Monarchs, no leſs than ten common *French* Leagues in Circumference; But it differs vaſtly from the royal Palaces in *Europe*; having neither Marble nor Water-Works, nor Stone-Walls about it. It is furniſhed with four Rivulets of excellent Water, whoſe Banks are planted with Trees; and is compoſed with three f Buildings, very large and neat: Beſides ſeveral Fiſh-Ponds, Paſtures for Roebucks, wild Mules, and other fallow Beaſts; Sheep-Folds, Kitchen-Gardens, Green-Walks, Orchards, and ſome Pieces of Ground under Corn. Hither the Emperors formerly retired from Buſineſs, to relieve

[a] It is marked in the Plan of *Pe-king*, and *Du Halde* has given the Plan of it. Vol. III. *p.* 560.

[b] See *Du Halde* has given Draughts of this and the next.

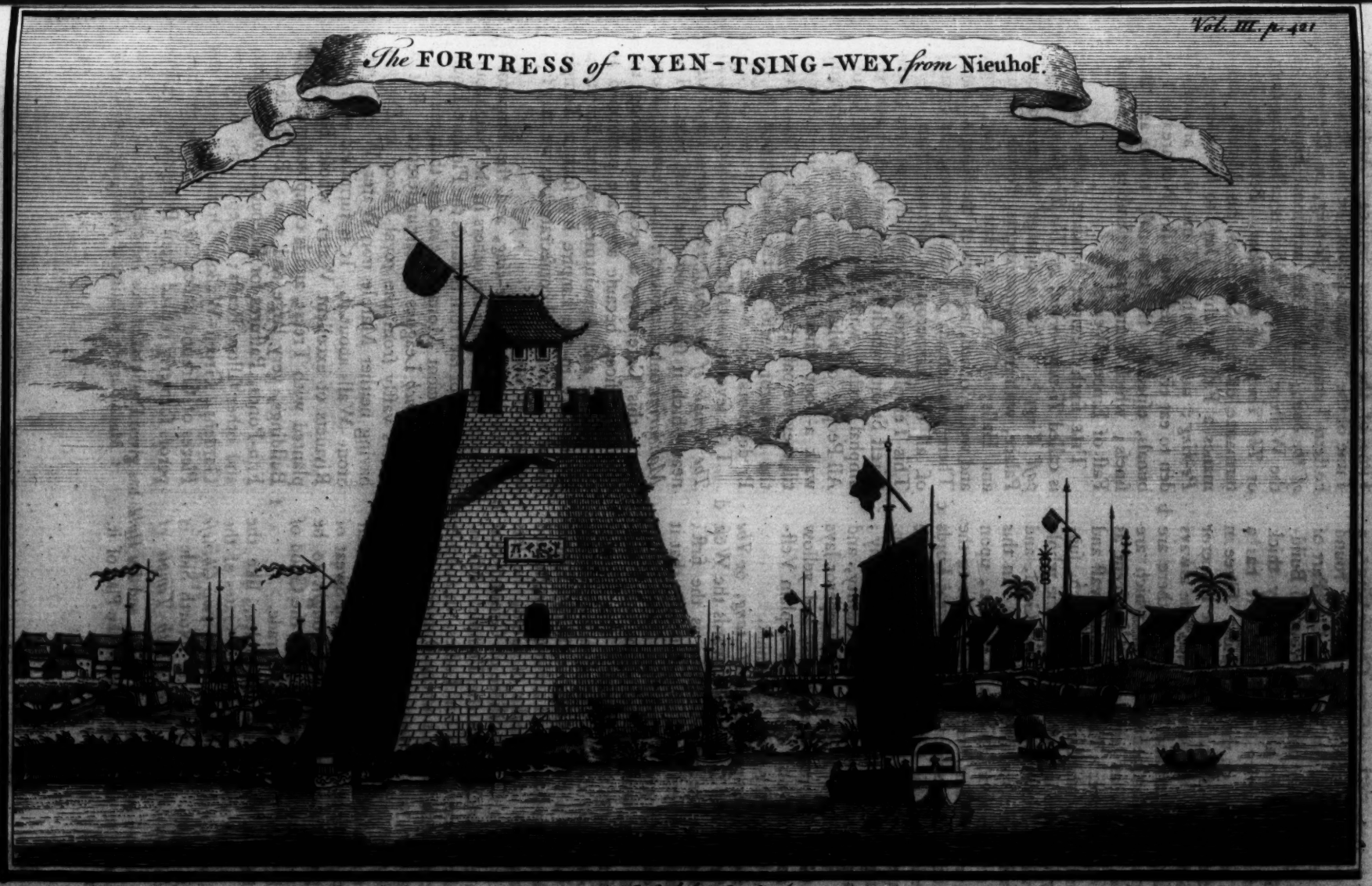
[c] *Magalhaens*'s Relation of *China*, p. 329, *& ſeqq.*

[d] See Vol. III. *p.* 576. e. and 590. e.

the

Vol. III. p. 421

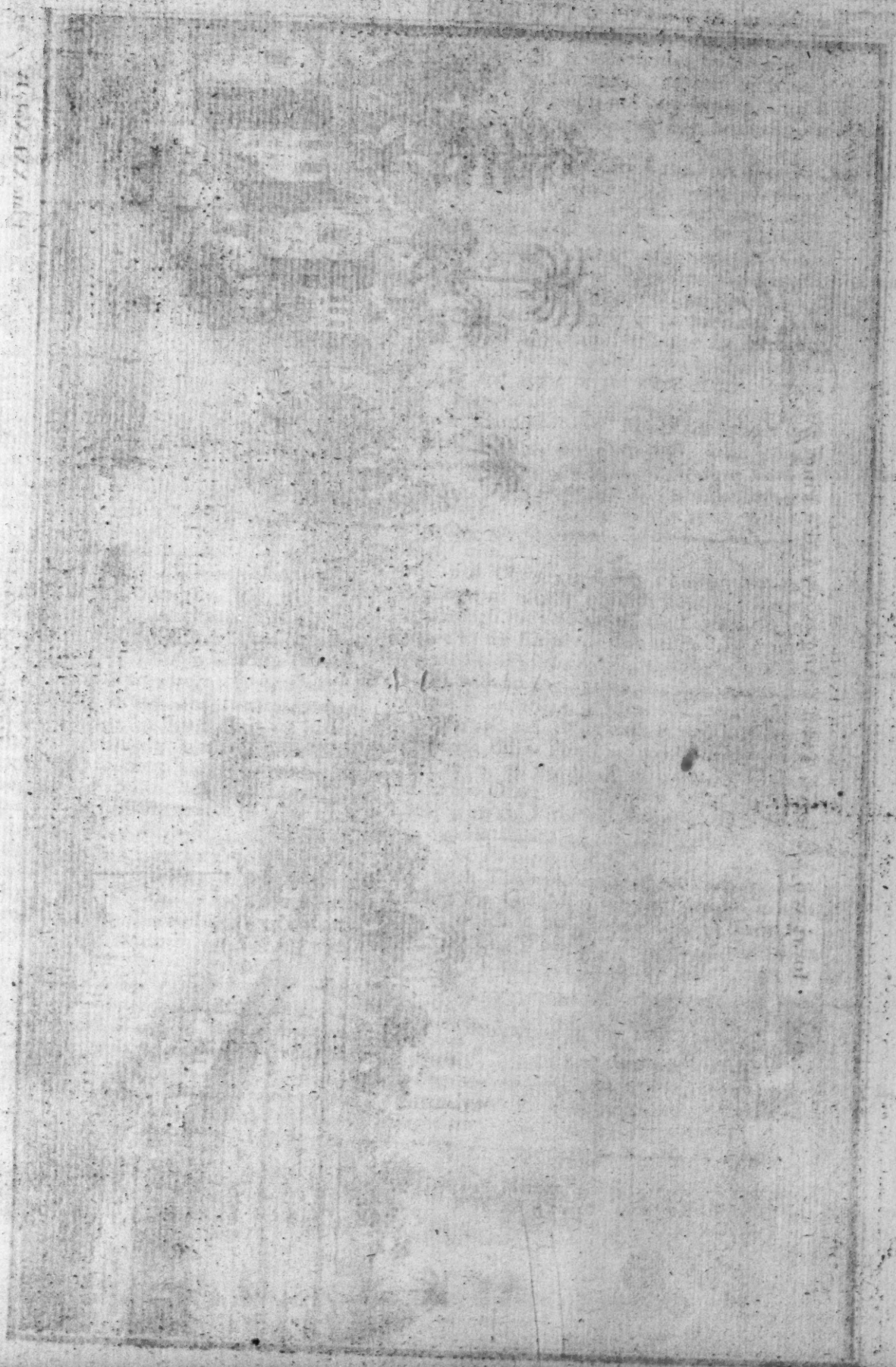
The FORTRESS of TYEN-TSING-WEY, from Nieuhof.



N.° 132

G. Child Sculp.t

Plate XXIII. Vol. IV. p. 43



N.° 131

G. Child Sculp.t

Plate XXI. Vol. IV. p. 23

Geography. the Cares of Government, and taste the Sweets of a private Life [a].

4. *The other Cities of* Pe-che-li.

Pau-ting fû. Ho-kyen fû. Ching-ting fû. Shun-te fû. Quang-ping fû. Tay-ming fû. Yang-ping fû. Shan-hay *Fort*. Swen-wha fû. *Yellow Rats. Gates in the great Wall.* Tyen-tsing-chew *and* Tong-chew. *Table of Situations. Its Authority.*

ting fû. 2. *PAU-TING FU*, the second City of *Pe-che-li*, is the Residence of the Vice-Roy of this Province; and lies in the Road to *Shan-si*, which is exceeding agreeable [b]. It has three Cities of the second Rank, and seventeen of the third, within its District; which is very pleasant and fruitful. In the midst of the City there is a little Lake, abounding with a Kind of Water-Lily, called, by the *Chinese*, *Lyen-wha*.

kyen fû. 3. *HO-KYEN FU* has its Name from its being situated between two Rivers. Its Walls are built in a Line, high and handsome, almost four Miles in Compass. On it depends two Cities of the second Order, and fifteen of the third. The Rivers of its District are stored with delicious Cray-Fish, besides other Kinds.

g-ting 4. *CHING-TING FU* is an oblong Square, almost four Miles in Compass. The Walls are handsome, and flanked with square Towers. It stands pretty near a fine River; which, a few Leagues from thence, falls into the Lake *Pay-hû*.

Its Jurisdiction is very large; comprehending five Cities of the second, and twenty-seven of the third Rank. To the North of it are Mountains, where abundance of uncommon medicinal Herbs are found. Among other Temples, built in Honour of their Heroes, is one consecrated to the Memory of the first Emperor of the *Han* Race.

te fû. 5. THE District of *Shun-te fû* contains only nine of the third Rank; but they are very famous and populous. The Country is well watered with Rivers, full of Fish. The best Touch-Stones are found here. Likewise a very fine Sand, used in polishing of precious Stones: They also make *China* Ware of it; but not very beautiful.

ping 6. *QUANG-PING FU* is situated in the Southern Part of *Pe-che-li*; and has only nine Cities of the third Rank in its Dependance: But its Territory being watered by several Fish-Rivers, is agreeable and fertile.

ing. 7. *TAY-MING FU*, like the former, which lies near it, has nothing extraordinary to boast of; but the Country is more fruitful and agreeable. It has under it one City of the second Rank, and eighteen of the third. 1. *Provinces* Pe-che-li.

8. *YONG-PING FU* has in its Jurisdiction only one City of the second, and five of the third Order. It is incompassed by the Sea, by Rivers, and by Mountains, covered with very fair Trees. Its Soil is not very fertile; but it is supplied, by the neighbouring Bay, with all Sorts of Necessaries. Yong-ping fû.

NOT far from this City is the Fort *Shan-hay*, the Key of the Province of *Lyau-tong*. It stands near the great Wall; which, beginning at the Bulwark built in the Sea, extends, for a League, in a plain Country; and then ascends the Hills. Shan-hay Fort.

9. THE Largeness of *Swen-wha fû*, Number of its Inhabitants, Beauty of its Streets, and triumphal Arches, render it considerable. It is seated amidst Mountains, and not far from the great Wall; having under it two Cities of the second, and eight of the third Rank; besides some Forts along the Wall, provided with numerous Garisons. Its Mountains afford fine Crystal, Marble, and Porphyry. Here is found abundance of yellow Rats, larger than those of *Europe*; whose Skins are in great Request with the *Chinese*. The Gates of the great Wall are defended, on the Inside, by several pretty large Forts, *viz. Hi-fong-kew*, *Ku-pe-kew*, *Tu-she-kew*, and *Chang-kya-kew*. Through the first, the Emperor usually goes to hunt in *Tartary*; and through the two latter, the *Tartars*, in Subjection to the Empire, come to *Pe-king*. Swen-wha fû. *Yellow Rats.*

AMONG the lesser Cities, there is one, which, though without any Jurisdiction over others, has, beyond Comparison, a greater Trade, is more populous and rich, than most of the Cities before described; this is *Tyen-tsing-wey* [c], raised since the Year 1710, to the Rank of *Chew*, or Cities of the second Order. It is seated where the royal Canal joins the River of *Pe-king*. Here resides the Superintendant of the Salt made along the Coasts of *Pe-che-li* and *Shang-tong*. All Ships, that fetch Timber from Eastern *Tartary*, after crossing the Gulf of *Lyau-tong*, unload in this Port [d], which is but twenty Leagues from *Pe-king* [e]; taking Water at *Tong-chew*, twelve Miles distant; a City often mentioned before [f]. Tyen-tsing chew.

SITUATIONS of PLACES in this PROVINCE, determined in the Year 1710.

Places.	Latitude.	Longitude.
Pe-king - - -	39 55 00	0 00 00
Yu-tyen-hyen - -	39 56 10	1 18 10 E.
Tong-chew - - -	39 56 30	0 30 30
Yong-ping-fû - -	39 56 10	2 25 28

Table of Situations.

[a] *Du Halde's China*, vol. 1. *p.* 246, *& seq.* [b] See *Fontaney's* Journey, *p.* 530. [c] Often mentioned in the Travels to *Pe-king*. See Vol. III. *p.* 421, 473. [d] Which is twenty-seven Miles from the Sea up the River *Pay-ho*. [e] *Du Halde*, as before, *p.* 71, *& seq.* [f] See Vol. III. *p.* 422, and 569.

Yang-

The Geography.

Places.	Latitude.	Longitude.	
Yang-eul-chwâng	38 20 00	1 5 25	
Hyong-hyen	39 1 5	0 18 27	
Tay-thing hyen	38 44 00	0 13 50	
Tsâng-chew	38 22 20	0 27 00	
Ho-kyen fû	38 30 00	0 18 00	
King-chew	37 46 15	0 6 30	W.
Ki-chew	37 38 15	0 46 30	
Fey-hyâng hyen	36 39 55	1 22 30	
Tay-ming fû	36 21 4	1 6 30	
Tong-ming hyen	35 23 5	1 10 15	
Quâng-ping fû	36 45 30	1 34 39	
Shun-tê fû	37 7 15	1 49 00	
Tsing-whey-tew	38 1 00	0 53 30	
Chau-chew	37 48 00	1 33 50	
Ching-ting fû	38 10 55	1 43 00	
Ting-chew	38 32 30	1 19 30	
Pau-ting fû	38 53 00	0 52 31	
Ngân-sew hyen	39 2 10	0 42 00	
Tsun-hyen	35 43 50	1 40 30	
Chin-ngân hyen	36 30 00	1 36 30	
Lay-shwi hyen	39 25 10	0 39 8	
Tse-king-quan	39 26 00	1 12 37	
Tong-ching	40 12 30	1 55 16	
Swen-whâ fû	40 37 10	1 20 2	
Yen-king chew	40 29 5	0 26 00	
Mi-yun hyen	40 23 30	0 24 16	E.
Tyen-tsin-wey [now *Tyen-tsing chew*]	39 10 00	0 46 22	
Shâ-ching, or *Shâ-ho*	40 25 25	0 6 36	W.
Mouth of its River in the Sea	39 1 40	1 18 5	
Kau-ko-chwâng	39 28 48	2 18 58	
Shân-hay-quan	40 2 30	3 22 6	
Ki-lin-kew	40 12 00	2 53 31	
Tsing-shân-in	40 22 50	2 6 19	
Hi-fong-kew	40 19 30	1 28 30	
Lo-wen-yew	40 26 10	1 37 13	
Tâng-tswen	40 13 20	1 16 22	
Se-mâ-tay	40 41 30	0 48 22	
Ku-pe-kew	40 42 15	0 39 4	
Mû-mâ pû	41 4 20	0 21 6	W.
Tû-she-kew	41 19 20	0 39 41	
Kun-tsi-pû	41 15 30	0 47 22	
Ching-ning-pu	40 59 45	0 44 12	
Long-men hyen	40 47 40	0 49 40	
Châng-kyâ-kew	40 51 35	1 32 48	

Its Authority. THE Latitudes were determined by aſtronomical Obſervations; and the Longitudes geometrically, or by a Chain of Triangles, by the Jeſuits, who made the Map of the Province for the Emperor. The like is to be underſtood of all the other Situations [a] inſerted at the End of their reſpective Provinces. The Longitude is reckoned from *Pe-king*, which lies Eaſt of *Paris* one hundred and thirteen Degrees fifty-one Minutes and thirty Seconds by the the Obſervation of *Gaubil*; one hundred and fourteen Degrees twenty Minutes, by that of *Koegler*; and one hundred and fourteen Degrees, according to others; which being the middle, as well as the round Number, is by us preferred.

SECT. II.

Kyang-nan, *the ſecond Province.*

Bounds and Extent. Commodities and Trade. Character of the People. Nan-king, *Size and Figure. Preſent State. Government. Manufactures. The* Yang-tſe-kyang. *Vaſt Compaſs. Huge Bells: Their Number.* Su chew fû: *Its Diſtrict.* Song-kyang fû. Chang chew fû: Ching-kyang fû. Kin-ſhan *and* Qua chew. Whay-ngan fû. Yang chew fû. *Number of Inhabitants.* Ngan-king fû. Whey chew fû. Ning-que fû. Chi chew fû. Fong-yang fû: *Its former Grandeur. Riſe of* Hong-vû. *Stately Temple. The* Whay-ho. Lyu chew fû. *Iſland of* Tſong-ming: *Its Towns, Roads, and Soil.*

THIS Province, one of the moſt fertile, trading, and, conſequently, wealthy in *China*, is bounded on the Weſt, by that of *Hô-nan* and *Hû-quang*; on the South, by *Che-kyang* and *Kyang-ſi*; on the Eaſt, by the Gulf of *Nan-king*; and on the North, by *Shan-tong*.

IT is of vaſt Extent, containing fourteen Cities of the firſt, and ninety-three of the ſecond and third Rank; all the moſt populous and famous in the Empire, eſpecially for Trade. It is the Reſort of all the great Barks; for the Country is full of Lakes, Rivers, and Canals, which have a Communication with the great River *Yang-tſe-kyang*, that runs through the Province; where there are but few Mountains, except towards the South.

THE Silks, varniſhed Works, Ink, Paper, and, in general, every Thing that comes from this Province, is much more eſteemed and dear than what is brought from the reſt. In the City of *Shang-hay* only, and the Villages belonging to it, they reckon above two hundred thouſand Calico Weavers.

THE Sea-Coaſt abounds with Salt-Pits, and Marble is found in abundance. In ſhort, this Province is ſo rich, that it yields, annually, about thirty-two Millions of *Taëls* [b], excluſive of the Duties on Goods exported or imported.

[a] Theſe Tables of Latitude and Longitude are given at the End of *du Halde*'s fourth Volume, in *French*. As ſuch Materials are the Foundation of all Maps, the *Engliſh* Editor hath thought fit to inſert them in his Copies of the Jeſuits Maps, as Vouchers. By theſe Tables one may trace the Progreſs of the Miſſioners through each Province, in making the Map of it. [b] A *Taël*, or *Lyang*, is the Value of an Ounce of Silver, equivalent to ſeven Livres, ten Sols, or ſix Shillings and eight Pence *Engliſh*.

THE

The Geography. THE Inhabitants of *Kyang-nan* are civil, polite, and exceeding ingenious, as they are much addicted to the Sciences. This Province is remarkable for producing a great Number of Doctors; who, by their Merit, attain to the Offices and Dignities of the Empire.

Character of the People.

THIS Province is divided into two Governments; *I-tong*, or *The Eaſtern*; and *I-ſi*, or *The Weſtern*; each of which is ſubdivided into ſeven *Fû*.

1. *The Eaſtern Part.*

	Chew.	*Hyen.*
1. *Nan-king*, Capital of the Province, governs - - - - -	0	8
2. *Sû chew fû*, Capital of the Eaſtern Part - - - - -	1	7
3. *Song-kyang fû* - - - - -	0	4
4. *Chang-chew fû* - - - - -	0	5
5. *Chin-kyang fû* - - - - -	0	3
6. *Whay-ngan fû* - - - - -	2	9
7. *Yang-chew fû* - - - - - -	0	6

Nan-king, Size and Figure.

1. *NAN-KING*, if we may believe the ancient *Chineſe*, was once the fineſt City in the World: They ſay, that if two Horſemen ſet-out in the Morning from the ſame Gate, to gallop round it different Ways, they would not meet till Evening. It is certainly the greateſt City in *China*; its Walls being ſixty-ſeven *Li* in Compaſs, (according to the Meaſure we took of it, ſays the Author of this Geography, when we made the Plan) which amount to near five great Leagues and a half, and four hundred and ſixty-ſix Fathom [a].

IT ſtands but one League from the *Kyang*; from which River Barks come-up to it by Means of Canals, that end at the City.

THE Figure of *Nan-king* is irregular, occaſioned by the Hills that are within its Walls, and the Nature of its Soil. It was formerly the imperial City; whence ſtiled *Nan-king*, or *The Southern Court*; as *Pe-king* ſignifies the *Northern*: But ſince the ſix great Tribunals, which then were in both thoſe Cities, are all tranſlated to *Pe-king*, the Emperor gave it the Name of *Kyang-ning*. Its old Name, though ſtill uſed in Diſcourſe, is never ſuffered to be mentioned in the public Inſtruments.

Preſent State. THIS City is much fallen from its ancient Splendour. No Footſteps appear of its magnificent Palace. Its Obſervatory is neglected, and almoſt deſtroyed. All its Temples, Sepulchres of Emperors, and other ſuperb Monuments, were demoliſhed by the *Tartars*, who firſt invaded the Empire [b]. About one Third of it is quite waſte; but the reſt very well inhabited. There is ſcarce a greater Trade, and Number of People, anywhere, than what are ſeen in ſome Parts: But then the Streets are not ſo broad as thoſe of *Pe-king* by one-half: However, they are handſome enough, well paved, and adorned with neat Shops handſomely furniſhed.

2. Province, Kyang-nan.

Government. HERE reſides a *Tſong-tu*; before whom are brought important Matters from the Tribunals, both of *Kyang-nan* and *Kyang-ſi*. The *Tartars* have alſo a numerous Gariſon, and poſſeſs one Part of the City, ſeparated from the reſt by a ſingle Wall. One ſees no public Buildings of Note, except its Gates, which are exceeding beautiful, and ſome Temples; ſuch is that where ſtands the famous Porcelain Tower. This City is eminent for cultivating the Sciences: It ſingly furniſhes more Doctors and great *Mandarins* than ſeveral Cities together: The Libraries here are more numerous, the Bookſellers Shops better furniſhed, the Printing more beautiful, and the Paper better than any-where in the Empire beſides [c].

Manufactures. THE principal Manufactures of *Nan-king* are the Satins, called *Twan-tſe*, both flowered and plain; which are the beſt and moſt eſteemed at *Pe-king*. The Woollen Cloth, called *Nan-king-ſhen*, which is pretty good, is to be found in ſome other Cities; being ſcarce any Thing elſe than Felt made without weaving; and artificial Flowers made of the Pith of a Tree called *Tong-tſau*; for which there is a great Trade. The Ink of *Nan-king* comes all from *Whey-chew*, in the ſame Province. Its Diſtrict is full of great Villages, almoſt wholly peopled with thoſe who make or ſell theſe Sticks of Ink, which are of all Sorts of Figures, and often adorned with green, blue, or gilded Flowers.

The Yang-tſe-kyang. THE Breadth [d] and Depth of the *Yang-tſe-kyang* rendered *Nan-king* formerly an excellent Port: The famous *Corſair* [e], who beſieged it in the late Troubles, paſſed eaſily up to it: But, at preſent, the *Chineſe* Veſſels of Carriage do not enter the River; either becauſe the Mouth is choaked-up, or diſuſed, that the Knowledge of it, by Degrees, may be loſt [f]. In *April* and *May*, abundance of excellent Fiſh is caught; ſome of which are conveyed to the Court, covered with Ice [g], which keeps them freſh, in Barks appointed ſolely for that Uſe [h].

LE COMTE obſerves, that *Nan-king* was

[a] It ſhould be ſix Leagues and more than half, reckoning ten *Li* to a great League, as the Miſſioners commonly do. [b] Under *Jenghiz Khân*, in 1211. [c] Theſe Remarks are from *Le Comte*. [d] *Le Comte* ſays, its Breadth here is half a League. [e] This was *Ching-ching-kong*, *Que-ſing*, or *Kox-inga*, often before-mentioned. [f] This is taken from *Le Comte*, as is a good deal of the reſt. [g] See Vol. III. p. 413. c. [h] *Du Halde's China*, p. 73, *& ſeq.*

The Geography. formerly incloſed with three Walls; that the outermoſt was ſixteen long Leagues in Compaſs; and that ſome Works of it are ſtill to be ſeen, looking more like the Bounds of a Province than a City. The Things remarkable there, according to him, are the *Kyang*, the Porcelain Tower, the Obſervatory, and the Bells. Of the two firſt ſomething has been already ſpoken [a], and more will be ſaid hereafter. Of the two latter, he ſays little more than what *Gemelli* has done [b]; only with regard to the Obſervatory, he adds, that it was a Platform, with proper Inſtruments, which were afterwards removed to *Pe-king*: But that now, only ſome old Buildings remain, and the large ſquare Hall, built in Honour of *Kang-hi*.

Vaſt Compaſs.

Huge Bells. As to the Bells, he gives the ſame Dimenſions to one lying between the Obſervatory and the Jeſuits College, that the ſame Author gives it; but makes it ſwell, towards the Middle, equal to the Circumference of the Bottom, inſtead of growing ſmaller. He adds, that the Handle, or Ear, by which it hangs, is two Feet thick, and the lower Brim ſix Inches and an half, but that it grows thinner and thinner to the Bowing, where the Cone begins; ſo that under the Ear it is not above two Inches thick: This, he ſays, may be meaſured exactly enough, becauſe they pierce their Bells at the Top to increaſe their Sound, as they fancy. The Metal is brittle, and very ill caſt, being full of little Knobs. He computes it to weigh about fifty thouſand Pounds.

Their Number. THESE Bells were caſt during the ninth Reign before this; and have their particular Name; the one being called *Chwi*, the *Hanger*; another, *She*, the *Eater*; a third, *Shwi*, or *So*, the *Sleeper*; and a fourth, *Si*, the *Flyer*. This laſt is on the other Side of the *Kyang* [c].

Sû chew fû. 2. *SU CHEW FU* is one of the moſt beautiful and pleaſant Cities in all *China*; the *Europeans* compare it to *Venice*. One may paſs through the Streets, and to the Sea, by Water, in two Days; the Branches of the River and Canals bearing the largeſt Barks: From thence, in two or three more, the little Merchant Ships croſs over to *Japan*; with which it carries on a Trade, as well as with all the Provinces of the Empire. The Embroideries and Brocades made here, are in great Requeſt, being good and cheap. It is the Seat of the Vice-Roy of the Eaſtern Part of the Province. Its Diſtrict is charming, very rich, cultivated, full of People, Towns, and Boroughs, which are ever in Sight. It abounds in Rivers, Canals, and Lakes, covered with ſplendid Barks; ſome full of Quality, who are lodged more decently than in their own Houſes. There is, in the *Chineſe* Books, an ancient Proverb, *Shang yew tyen tang, Hya yew Sû Hang*, that is, *Above is Paradiſe, below* Sû chew *and* Hang-chew; in Effect, theſe two Cities are the terreſtrial Paradiſe of *China*. The Walls are reputed more than four Leagues in Compaſs; having ſix Gates toward the Land, and as many to the Water. The Suburbs extend a great Way on both Sides of the Canals; and the Barks are ſo many floating Houſes, ranged in ſeveral Rows on the Water, for more than a League together; many of them equal to third Rate Ships in Bulk. The Throngs of Traders are incredible; yet no Quarrelling. The whole together yields a Proſpect which cannot well be deſcribed. The eight Cities under its Juriſdiction are all very handſome, and a League and an half or two Leagues in Compaſs [d].

Its Diſtrict.

2. *Province*, Kyang-nan.

3. *SONG-KYANG FU* is built in the Water, very conveniently for Trade, foreign as well as domeſtic, being not far from the Sea. Here is a great Reſort for Cotton, and lovely Calicos of all Sorts; which, when dyed, one would take for the fineſt Serge. Song-kyang fû.

ITS four Cities of the third Rank may compare with the beſt for Magnitude, the extraordinary Reſort of Merchants from all Parts, and the different Sorts of Commerce carried on there. Such is, for Inſtance, *Shan-hay hyen*; where Ships from *Fo-kyen* are continually entering, and others ſailing out, to trade with *Japan*.

4. *CHANG CHEW FU* is a famous City, and of great Trade, ſituate near the Canal paſſing from *Sû-chew* to the *Kyang*, and adorned with ſeveral triumphal Arches. Moſt of its five dependant Cities are very fair and well peopled. *Vu-ſi hyen*, for Example, is a good League and an half in Compaſs, excluſive of the Suburbs, which are a Mile and an half in Length. It is ſurrounded with a great Ditch, in Form of a Canal. The Walls are fair, and twenty-five Feet high. Chang chew fû.

IN another of its Cities, *China* Ware is made, which, according to the Inhabitants, adds an admirable Smell to the Water uſed for Tea [e]; whence it is preferred to the beſt Porcelain of *King-te-ching* [f].

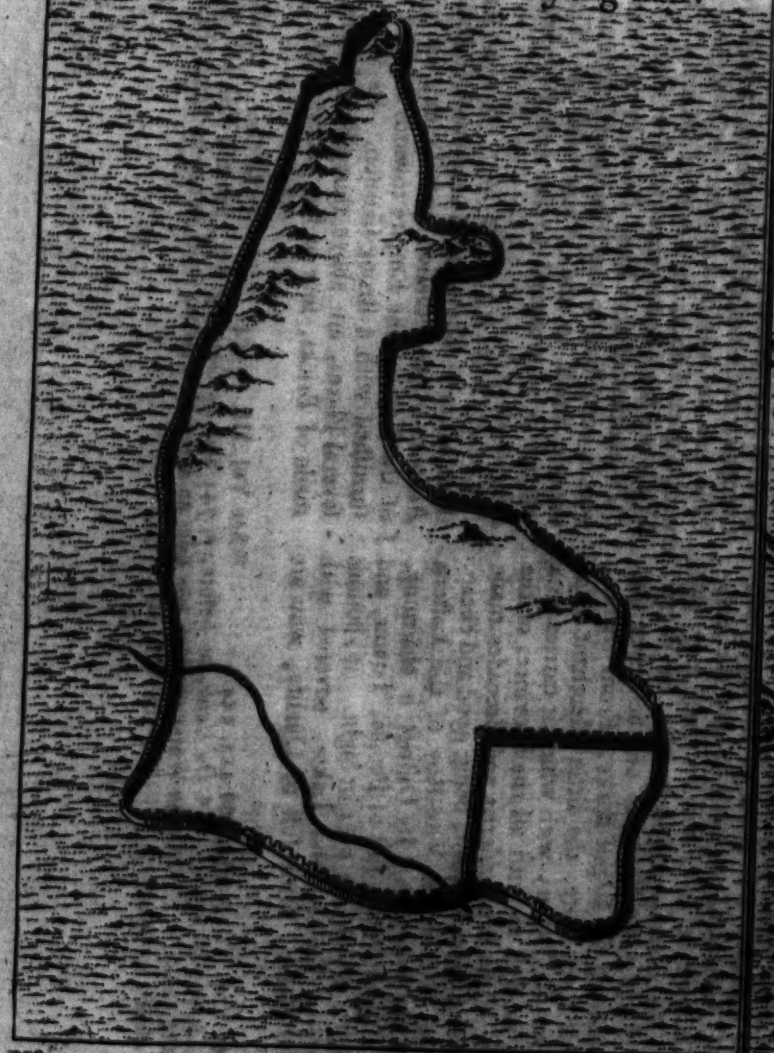
5. *CHING-KYANG FU*, though ſcarce three Miles in Compaſs, is very conſiderable, on Account of its Situation and Trade; being one of the Keys of the Empire towards the Sea, and furniſhed with a ſtrong Gariſon. Its Walls, in ſeveral Places, are above thirty Feet in Height, made of Bricks, four or five Inches thick. Ching-kyang fû.

[a] See Vol. III. p. 539, and 413, 554. [b] See Vol. III. *p.* 554. [c] *Le Comte*'s Memoirs of *China*, p. 76, *&c. ſeqq.* [d] *Du Halde*, as before, *p.* 74; and *Le Comte*, p. 83. See alſo Vol. III. *p.* 466, 506, and 521. [e] As the Water of *Vû-ſi hyen* does an agreeable Flavour to it, not to be found elſewhere. [f] *Du Halde*, as before, *p.* 75. See alſo Vol. III. *p.* 522.

THE

p. 25.

Nan King or Kyang ning fû, Capital of Kyang nan.

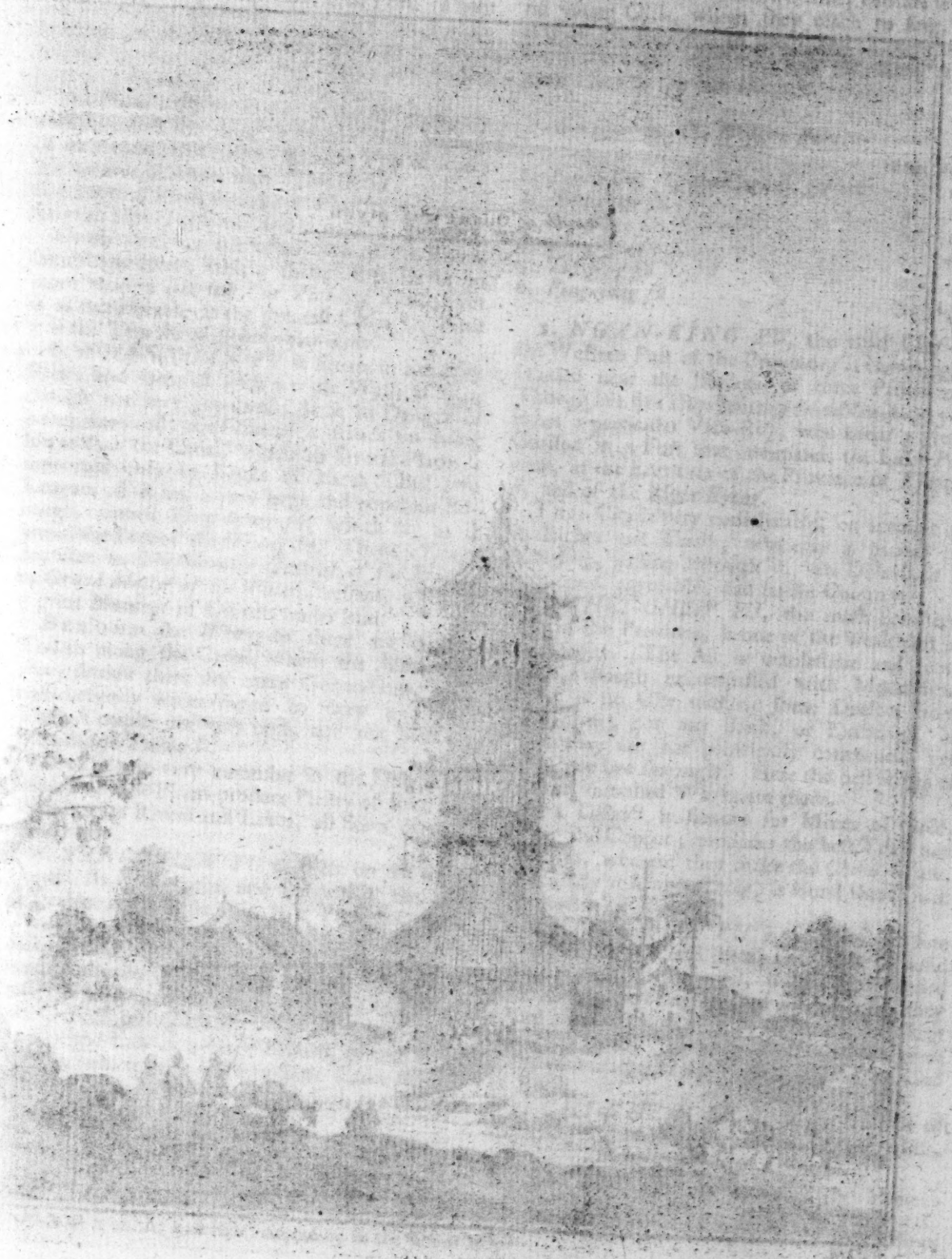


Plan of Sû chew fû.

p. 26.

N° 121.

Vol. 4, Plate VII, p. 26.



N°118. N.Parr Sculp Vol.4. Pl.1. P.27.

The Geography. THE Suburbs are a geometrical Mile in a Length, and as populous as the City itſelf; from which they paſs to them over Stone Bridges. The Streets of both are paved with Marble, and crouded with People, eſpecially at its Port. There are ſome very agreeable Hills near the Town. It ſtands on the Sides of the *Ta-kyang* [a], which is here a Mile and an half broad; and to the Eaſt of a Canal cut as far as the River.

Kin-ſhan, and Qua chew. SIX Paces from the Bank, in the River, ſtands a Hill, called *Kin-ſhan*, or *Golden Hill*, becauſe b of its agreeable Situation. On the Top of it is a Tower ſeveral Stories high. This Iſland is, at leaſt, five hundred Paces round; and has its Shores beſet with Idol-Temples, and Houſes of *Bonzas*.

OPPOSITE, on the other Side of the River, ſtands *Qua chew*; which, though it paſſes for no more than a *Ma-tew*, or *Place of Trade*, yet is as conſiderable as the greateſt Cities [b]. Near it is the Temple of *Quang-qua-myau*.

Whay-ngan fû. 6. *WHAY-NGAN FU* is ſituate in a marſhy c. Place, and incloſed with a triple Wall, is rich, though not very populous. It is in Danger of being drowned, the Ground it ſtands on being lower than the Canal, which in ſeveral Places is ſupported only by Banks of Earth: But two Leagues off it has a very large and populous Borough, named *Tſing-kyang-pû*, which is, as it were, the Port of the *Whang-ho*. There a *Tſong-ho*, that is, *The Surveyor-General of the Rivers*, or *Grand Maſter of the Waters*, reſides, who has d a great Number of Officers under him.

BEYOND the *Whang-ho* there are certain Towns along the Canal, where the *Mohammedans*, ſettled there for many Generations, have unſucceſsfully endeavoured to draw a Trade. Their Temples are very high, and not built in the *Chineſe* Taſte.

MARBLE is very common in the Diſtrict of this City. The Plains produce Plenty of Rice and Wheat: Its Rivers and Lakes, all Sorts of very e good Fiſh [c].

Yang-chew fû. 7. *YANG-CHEW FU* is built on the royal Canal: Its Air is mild and temperate, the Soil agreeable and fertile. It is a Place of great Trade in all Sorts of *Chineſe* Manufactures and Salt, which is made on the Sea-Coaſt, and conveyed hither by Canals, from whence it is carried into the Heart of the Empire. There is a *Tartar* Gariſon in this Place.

TO the Eaſt is a large Suburb, joined by a f Bridge, which with a Ferry-Boat ſcarce ſuffices for the People to croſs over, although the Paſſage is not above twenty Paces wide.

YANG CHEW is two Leagues in Circum- *2. Province, Kyang-nan.* ference, and, including the Suburbs, contains two hundred thouſand Souls. The Inhabitants *Number of Inhabitants.* are great Lovers of Pleaſure: They educate ſeveral young Girls, whom they teach to ſing, to play on Inſtruments, to paint, and all other Accompliſhments, and afterwards ſell them at a great Price to the rich Lords [d].

2. *The Weſtern Part.*

	Chew.	*Hyen.*
1. *Ngan-king fû*, the Capital, governs -	0	6
2. *Whe-chew fû* - - -	0	6
3. *Ning-que fû* - - -	0	6
4. *Chi-chew fû* - - -	0	6
5. *Tay-ping fû* - - -	0	3
6. *Fong-yang fû* - - -	3	13

1. *NGAN-KING FU*, the chief City of *Ngan-king fû.* the Weſtern Part of the Province, is charmingly ſituated near the Borders of three Provinces. Though but five Days Journey from *Nan-king*, yet it has a particular Vice-Roy, who keeps a great Gariſon in a Fort that commands the Lake *Poyang*, at the Entrance of the Province of *Kyang-ſi*, and of the River *Kyang*.

THIS City is very conſiderable, on account of its Riches and Trade; whatever is carried to *Nan-king*, paſſing through it. Its Diſtrict is a very open, agreeable, and fertile Country.

2. *WHEY-CHEW FU*, the moſt Southern *Whey-chew fû.* City in the Province, is one of the wealthieſt in the Empire. The Air is wholeſome and temperate, though encompaſſed with Mountains. There is no City without ſome Dealers from *Whey-chew*; nor any Bank, or Exchange, in which they are not principally concerned; yet the People live ſparingly. Here the beſt Sticks of Ink and varniſhed Works are made.

ITS Diſtrict is famous for Mines of Gold, Silver, and Copper; produces the beſt Tea; and the Earth, whereof they make the *China*-Ware, particularly at *King-te-ching*, is found there, near the Borders of *Kyang-ſi*.

3. *NING-QUE FU* is ſituate on a fine *Ning-que fû.* River, which falls into the *Kyang*. The Ground where it ſtands is rugged, becauſe ſurrounded with Hills; but being covered with Woods, they afford an agreeable Proſpect, as well as excellent medicinal Herbs. There are in this Place a great many Manufactories for Paper, made of a Kind of Reeds.

4. *CHI-CHEW FU* ſtands on the Side of *Chi-chew fû.* the *Kyang* [e], and though encompaſſed with Hills,

[a] The ſame as the *Kyang*, or *Yang-tſe-kyang*. [b] *Du Halde*'s *China*, p. 75; and *le Comte*'s Memoirs of *China*, p. 84. See alſo Vol. III. *p.* 460, and 522. [c] *Du Halde*, as before. See alſo Vol. III. *p.* 416, 505, and 519. [d] *Du Halde*, as before, *p.* 76. See alſo Vol. III. *p.* 467, and 523. [e] A Mile or more from it on the Eaſt Side, according to the Jeſuits Map.

The Geography. yet its Diſtrict abounds with all the Neceſſaries of Life.

Tay-ping fû. 5. *TAY-PING FU* is incloſed by three Branches of Rivers that fall into the *Kyang*, on which it ſtands. This Situation makes it a Place of good Trade. The moſt conſiderable for Riches of the three Cities in its Diſtrict, is *Vû-hû hyen*.

Fong-yang fû. 6. *FONG-YANG FU* ſtands on a Mountain, pretty near the *Yellow River*, and incloſes ſeveral little Hills within its Walls. The Diſtrict of this City exceeds in Extent the greateſt Provinces of *Europe*, being eighty Leagues from Eaſt to Weſt, and ſixty from North to South: Comprehending eighteen Cities, five of the ſecond Rank, and thirteen of the third; beſides a great Number of *Ma-tew*, or *Places of Trade*, ſettled on the River for the Conveniency of Merchants, and levying the Duties of the Empire.

HONG-VU[a], Founder of the preceding Dynaſty, having driven the Weſtern *Tartars* out of *China*, which they had poſſeſſed for eighty-ſeven Years, fixed his Court here in 1367, and named it *Fong-yang*, that is, *The Place of the Splendor of the Eagle.* He deſigned to have made it the moſt large and famous City in the Empire; but the Unevenneſs of the Ground, the Want of freſh Water, and moſt of all the Neighbourhood of his Father's Tomb, cauſed him to change his Reſolution; and by Advice of his principal Officers, he transferred his Seat to *Nan-king*, thirty-two Leagues diſtant. Upon this a Stop was put at once to all the Works that were then going forward. The imperial Palace which was to have had a triple Incloſure, the Walls that were to have been nine Leagues in Compaſs, and the Canals which were marked-out, were all abandoned. There were only three Monuments finiſhed, which are ſtill remaining, and ſhew the Plan was very magnificent.

Former Grandeur.

THE firſt is the Tomb of *Hong-vû*'s Father, adorned with every thing the moſt beautiful in its Kind. It is called *Whang-lin*, or *The royal Tomb.*

THE ſecond is an oblong, ſquare Tower, in the Midſt of the City, an hundred Feet in Height, divided into four large Stories, raiſed on a maſſive Pile of Brick-work, forty Foot high, an hundred long, and ſixty broad. It is ſaid to be the higheſt Structure in *China*, and is ſeen at a great Diſtance [b].

Riſe of Hong-vû. THE third is a ſumptuous Temple, erected to the incarnate God *Fo*. It was at firſt a little Temple, where *Hong-vû*, after having loſt his Parents, retired at the Age of ſeventeen, and ſerved for ſome Years as Scullion in the Kitchen; till being weary of ſuch a ſlothful Life, he liſted himſelf a Soldier under one of the Chiefs of the Robbers, who had revolted againſt the *Tartars*. His Valour firſt gained him the Chief's Daughter in Marriage, and at his Death the Command of the Troops. With this Succeſs, aſpiring to the Throne, he attacked the *Tartars* briſkly, defeated them, and took *Nan-king*, with ſeveral other Cities; never ceaſing to purſue them till he had driven them intirely out of *China*.

2. *Province*, Kyang-nan.

Stately Temple. As ſoon as he came to the Throne, more out of Acknowledgment to thoſe who had entertained him in his Miſery, than any Regard for their Religion, he cauſed this ſumptuous Temple to be reared; aſſigning Revenues for maintaining three hundred *Bonzas* under a Chief of their Sect, whom he conſtituted a *Mandarin*, to govern them independent of the Officers of the City.

THIS Temple was called *Long-hing-ſe*, or *The Temple which the Dragon came-out of*, becauſe the Emperor bears a Dragon and ſix Griffins for his Arms. It began by a Row of five great Piles of Buildings, after the imperial Manner, flanked with Halls and Lodgings for the *Bonzas*, which is all that remains of it at preſent; the reſt having been deſtroyed during the laſt civil Wars, and the Prieſts (of whom not above one in twenty exiſt) almoſt reduced to Beggary. *Fong-yang* itſelf has been ſo intirely ruined by theſe Wars, that from an imperial City it is dwindled to a large Village. It is pretty populous, and well-built towards the Middle; but in all other Parts nothing is to be met-with but low thatched Houſes, or open Fields, where they plant Tobacco, in which almoſt the whole Trade of the Country conſiſts.

The Whay-ho. IN the neighbouring Mountains there is found Abundance of Talk and red Wormwood. Its Plains are watered by fine Rivers, and among others, the great *Whay-ho*; which riſing in *Honan*, runs through the whole Province, and after a long Courſe, paſſing through the Lake *Hong-tſe*, falls into the *Whang-ho*, about thirty-nine Leagues from its Mouth.

Lyu-chew fû. 7. *LYU-CHEW FU* ſtands in a pleaſant Country, producing all Sorts of Grain and Fruit, the Lake *Tſau* watering the Plains, as well as furniſhing all Sorts of Fiſh. The Diſtrict is alſo famous for good Paper, and the beſt Sort of Tea. Its Mountains, eſpecially near *Lû-kyang hyen*, are covered with very fine Trees, and there is a very remarkable Bridge near *Lû-ngan chew*.

Iſland of Tſong-ming. TO this Province belongs the Iſland of *Tſong-ming*; or, as it is commonly called, *Kyang-ſhe*, that is, *The Tongue of the River*: Either becauſe

[a] That is, *A Prince of Valour that triumphs over every Thing.*

[b] *Du Halde's China*, p. 76, & ſeq.

it

The Geography. it is ſhaped like a Tongue, or that it lies at the Mouth of the *Kyang* [a], about five or ſix Leagues from the Coaſt. Anciently it was a ſandy Deſart, where Robbers and Villains were baniſhed. Theſe having tilled the Ground for a Subſiſtence, People from the Continent went and ſettled there, dividing among them the arable Land, which is on the South Side, and yields two Harveſts; one of Grain in general, the other of Rice and Cotton. The Land to the North is over-run with Reeds, which ſerve for Building as well as Fewel, there being no Trees here, except thoſe planted about the Houſes. This North Part is interſperſed alſo with large Spots of Land, yielding great Quantities of Salt for Exportation. It is hard to account for theſe Spots, and more for the ſtrange Alteration that often happens; the ſaline Lands becoming fertile, and the fertile Lands in their Turn full of Salt.

Its Towns. THIS Iſle is about twenty Leagues long, and five or ſix broad. There is only one City on it, which is of the third Rank, incloſed with very high Walls, ſupported by good Terraſſes, and ſurrounded with Ditches full of Water. The Champain is cut into an infinite Number of Canals, edged with very high Cauſeways to prevent Inundations, for the Land is even, and void of Hills. The Air is wholeſome and temperate.

THE Country alſo is pleaſant. Every now and then one meets with large Boroughs, well furniſhed with Shops. Between them, ſcattered up and down, are the Houſes of the Families employed in Huſbandry. Thoſe of the richer Sort are built with Brick, and covered with Tiles: The Walls of all the reſt are made of Reeds platted, and the Roofs of Stubble. Theſe Houſes are ſurrounded with Ditches, full of running Water, and planted on both Sides with Trees. *Roads and Trade.* The Inhabitants being very ſparing of their Land, the great Roads are narrow, but lined on both Sides with little Houſes of Shop-keepers, who ſell Refreſhments to Travellers: So that the whole Iſland, in the beſt cultivated Places, ſeems to be one immenſe Village.

THE Country affords no Game, but there is Plenty of large Geeſe, wild and tame Ducks, Hens, Hogs, and Buffalos, which they reſerve for the Plough. Fruit is ſcarce, the Ground producing nothing but large Lemons, ſmall ſour Oranges, Apricots, huge Peaches, the Fruit called *Se-tſe*, and large Water-Melons; with all Sorts of Herbs and Pulſe the whole Year round [b]. *2. Province, Kyang-nan.*

SITUATIONS *in* Kyang-nan, *determined in* 1711.

Places.	Latitudes obſ.	Longitude.	
Po chew	33 57 50	0 34 43	W.
Mong-ching hyen	33 22 50	0 9 0	E.
Syau hyen	34 12 0	0 44 51	
Tâng-ſhân hyen	34 28 30	0 12 25	
Syu chew, or *Pe-ſyu chew*	34 15 8	0 57 0	
Kyew-pi chew	34 8 55	1 38 34	
Sû-tſyen hyen	34 0 50	2 2 51	
Hay chew	34 32 24	2 55 47	
Whay-ngân fû [c]	33 32 24	2 45 42	
Yen-ching hyen	33 21 55	3 32 51	
Tong chew	32 3 40	4 12 40	
Ju-kau hyen	32 26 33	3 57 45	
Tay chew	32 30 22	3 21 25	
Yang-chew fû	32 26 32	2 55 43	
Pû-kew	32 8 0	2 12 50	
Lay-ngân hyen	32 25 10	1 57 9	
Ling-pi hyen	33 33 26	1 4 17	
Ting-ywen hyen	32 32 46	1 4 17	
Lyu-chew fû	31 56 57	0 46 50	
Yo-ſhan hyen	31 30 6	0 7 8	W.
Lyu-kyâng hyen	31 16 49	0 48 40	E.
Twân-yau-chin	29 57 40	0 16 0	W.
Ngân-king fû	30 37 10	0 35 47	E.
Chi-chew fû	30 45 41	0 58 34	
Tſing-te hyen	30 24 37	2 5 43	
Whey-chew fû	29 58 30	2 3 20	
Ning-quê fû	31 2 56	2 15 33	
Li-ſhwi hyen	31 42 50	2 38 0	
Kyâng-ning fû [d], or *Nan-king*	32 4 30	2 18 34	
Tyen-wâng-ſe	31 44 43	2 43 40	
Sû-chew fû [e]	31 23 25	4 0 25	
Chân-chew fû [f]	31 50 36	3 24 17	
Song-kyâng fû	31 0 0	4 28 34	
Ching-kyâng fû	32 14 26	2 55 43	
Tſong-ming hyen [g]	31 36 0	4 50 0	
Tay-ping fû	31 38 38	2 4 15	

Table of Situations.

[a] On the South Side. [b] *Du Halde's China*, p. 78, & *ſeqq.* [c] Latitude obſerved by *Noel*, thirty-three Degrees thirty-two Minutes twenty Seconds: Longitude, two Degrees thirty-three Minutes forty-five Seconds. See his *Obſ. Math. & Phyſ. in China*, p. 33, & *ſeqq.* [d] Latitude, by *Noel*, thirty-two Degrees four Minutes fifty Seconds. See his *Obſ. Math.* as before. Latitude, by *Fontaney*, thirty-two Degrees four Minutes: Longitude, two Degrees thirty Minutes. [e] Latitude, by *Noel*, thirty-one Degrees ſeventeen Minutes forty-five Seconds. Latitude, by another Jeſuit, thirty-one Degrees ſeventeen Minutes fifty Seconds: Longitude, five Degrees forty ſix Minutes fifteen Seconds. See *Hiſt. Acad. Paris.* vol. 3. *p.* 103. [f] Latitude, by *Noel*, thirty-one Degrees thirty-eight Minutes fifty-ſix Seconds. See as before. [g] Latitude, by *Noel*, thirty-one Degrees fifty-two Minutes: Longitude, four Degrees fifty-ſeven Minutes thirty Second. See as before, *p.* 23, and 33.

Fong-

The Geography.	Places.	Latitudes obs.	Longitude.
	Fong-yâng fû - -	32 55 30	1 1 26
	Shâng-hay hyen, in the Map[a]	31 9 0	4 44 0

SECT. III.

Kyang-si, *the third* Province.

Bounds. Inhabitants. Produce. Division. Nan-chang fû. Zhau-chew fû. King-te-ching, *vastly populous: Its Situation: The best* China-*Ware.* Quang-sin fû. Nan-kang fû. Kyew-kyang fû. Kyen-chang fû. Vû-chew fû. Lin-kyang fû. Ki-ngan fû. Shwi-chew fû. Ywen-chew fû. Kan-chew fû. *Dangerous Passage.* Nan-ngan fû. *Mountain* Mey-lin. *Table of Situations.*

Bounds and Soil.

THIS Province (divided in two Parts by the *Kan-kyang*) is bounded on the North by that of *Kyang-nan*, on the West by *Hû-quang*, on the South by *Quang-tong*, and on the East by those of *Fo-kyen* and *Che-kyang*. Having passed the almost inaccessible Mountains, which are in the Southern Part of it, and unite with these of the two last Provinces, one discovers exceeding fertile Valleys and Plains; yet it is so populous, that it does not yield much more Rice than is sufficient for the Inhabitants, who are reckoned sordid by their Neighbours, but are of an excellent Genius, and often rise to Honours.

Produce.

THE Brooks, Lakes and Rivers of *Kyang-si* abound with Fish, particularly Salmon, Trouts, and Sturgeon. The *Lyen-wha* Flower, so much valued in *China*, is found almost every-where. The Mountains which encompass it are covered with Woods, Simples and medicinal Herbs, as well as very rich in Minerals and Mines of Gold, Silver, Lead, Iron, and Tin. It furnishes very beautiful Silks, excellent Rice[b] and Rice-Wine: But what renders it most famous, is, that lovely *China*-Ware made at *King-te-ching*.

Kyang-si *is subdivided into thirteen* Fû.

Division.

		Chew.	Hyen.
1.	*Nan-chang fû* commands -	1	7
2.	*Zhau-chew fû* - -	0	7
3.	*Quang-sin fû* - -	0	7
4.	*Nan-kang fû* - -	0	4
5.	*Kyew-kyang fû* -	0	5
6.	*Kyen-chang fû* - -	0	5
7.	*Fû*, or *Vû-chew fû* -	0	6
8.	*Ling-kyang fû* - -	0	4
9.	*Kin-gan fû* - - -	0	9
10.	*Shwi-chew fû* - -	0	3
11.	*Ywen-chew fû* - -	0	4
12.	*Kan-chew fû* - -	0	12
13.	*Nan-ngan fû* - -	0	4

3. *Province*, Kyang-si.

1. *NAN-CHANG FU*, though reduced to Ashes by the *Tartars*, is now one of the finest Cities in *China*. The Canals and Rivers, by which it may be entered on every Side, render it a Place of great Trade in *China*-Ware. It stands on the *Kan-kyang*, which is pretty deep along its Port; and is not far-off the Lake *Po-yang*, into which that River discharges itself. Its District is so well cultivated, that it is hard to find Grazing for Cattle. It has always produced a great Number of *Literati*, and is full of Persons of Distinction. The Vice-Roy keeps his Court in this City, and under the preceding Dynasty several Families of Princes of the imperial House dwelt there, but at present they all remain at Court. Nan-chang fû.

2. *ZHAU-CHEW FU* is beautifully situated, being built on the North Side of the Lake *Po-yang*, and encompassed with Rivers that fall into the same, and render its District (which is flat) extraordinary fruitful. It is chiefly famous for the beautiful *China*-Ware made at *King-te-ching*. This Borough wants nothing but Walls to merit the Name of a City; those Places called *Ching*, which are of great Resort and Trade, not being inclosed. It extends a League and an half along a fine River: The Streets are very long, and intersect each other at certain Distances; but are rather too narrow, and the Houses too close: However, those of the Merchants take-up a great deal of Room, and contain a prodigious Multitude of Workmen. It is crouded like a Fair, having more than a Million of Inhabitants. Zhau-chew fû. King-te-ching. *Vastly populous.*

WHATEVER is consumed here, is brought from other Places; even the Wood for supplying the Furnaces with Fewel comes near three hundred Miles. This makes Provisions dear, yet an infinite Number of poor Families flock hither from the neighbouring Towns. There are none, even to the Lame and Blind, but what get their Living here by grinding Colours. Anciently they reckoned no more than three hundred Porcelain Furnaces at this Place, but at present about five hundred.

KING-TE-CHING stands in a Plain surrounded with high Mountains. That on the East *Its Situation.*

[a] Latitude, by *Noel*, thirty-one Degrees fourteen Minutes twenty-four Seconds: Longitude, five Degrees eleven Minutes forty-four Seconds. See as before. Latitude, by another Jesuit, thirty-one Degrees sixteen Minutes: Longitude, five Degrees eleven Minutes forty-five Seconds. [b] It is much esteemed, and great Quantities sent to Court.

Side,

Geography. Side, against which it is built, forms, without, a a Kind of Semicircle: Those on the Sides give Passage to two Rivers; one of them is small, the other very large. These unite and make an handsome Port, within a League of the Place, in a vast Bason; where, on entering, one sees sometimes two or three Rows of Barks following each other the whole Length of this Space. The Clouds of Flame and Smoke, which ascend from different Parts of it, shew at once the Length, Breadth and Circumference of *King-te-* b *ching*. At Night one would think he saw a large City all on Fire, or a vast Furnace with a great many Vent-holes.

best China Ware. STRANGERS are not suffered to be at *King-te-ching*: Whoever has not Acquaintance in the Place to answer for his Behaviour, must lodge at Night in his Bark. The *China*-Ware made in this Place is the Commodity wherein all the Trade of *Zhau-chew fû* consists; which draws a great Number of Dealers from the other Pro- c vinces: For the Sort that is made at *Kanton*, in the Province of *Fo-kyen*, and some other Places, is not so much esteemed in *China*, as Earthen-Ware is in *Europe*. Strangers cannot mistake it, for it is as white as Snow, does not shine, and is without any Mixture of Colours.

THE Water at *King-te-ching* seems to contribute to the Beauty and Value of its Porcelain: For they cannot make so good elsewhere, although they employ the same Materials; which are found d on the Borders of this Province, and, in one Place, on those of *Kyang-nan*. What this Earth is, and how it must be ordered, will be shewn hereafter [a].

Quang-sin fû. 3. *QUANG-SIN FU* is situated in the midst of Mountains; many of which, though very high, and of great Extent, are divided into fertile ploughed Lands, and abound with Boroughs and Villages: Some of these Hills are covered with Forests, others produce fair Crystal. They e were formerly infested with Robbers; and the Roads through them, from *Fo-kyen* and *Che-kyang*, are so narrow, like Straits, that it is very easy to defend the Passages, and prevent Invasions. Very good Paper is made at *Quang-sin fû*, and the best Candles in all the Empire.

Kang 4. *NAN-KANG FU* stands on the Side of the Lake *Po-yang*, which is about four Leagues long, and thirty broad. It affords excellent Fish; and divides this Part of the Province in two. f The Plains produce Plenty of Rice, Wheat, Fruits, and Pulse. The Mountains are partly cultivated, and partly covered with thick Woods; some five Leagues in Length. A Kind of Hemp grows about the Town, whereof they make good Summer Cloaths.

Situation.

5. *KYEW-KYANG FU* is a large City of Trade, situate on the South Side of the great *Kyang*, (which washes its Walls) near the Entrance of the Lake *Po-yang* [b]: Hence it becomes the Rendezvous of all the Barks; not only of this Province, in their Passage to and fro, but also of *Kyang-nan* and *Hû-quang*. Although it lies near an hundred Leagues from the Sea, yet they catch Salmon, Dolphins, and Sturgeon, in the River here, which ebbs and flows at the New and Full Moon; and runs so slowly, that its Course is scarce perceptible. 3. *Province*, Kyang-si. Kyew-kyang fû.

6. *KYEN-CHANG FU* stands on the Borders of the Province of *Fo-kyen*, in a pleasant and fruitful Country. The Rice-Wine made here is pretty good; but the Rice itself is not. However, the Land produces a Sort of red Rice, that is well tasted, and wholesome. A Kind of Linen is made here of Hemp, which is worn during the Summer Heats. Kyen-chang fû.

7. *VU CHEW FU*, or *Fû chew fû*, stands on the Side of a River, in a great fertile Plain. The Compass of its Walls is greater than that of any City in *France*, excepting *Paris*; and its Government may extend twenty or twenty-five Leagues. This must have been one of the most flourishing Cities of the Empire before the last Wars. The East Side is well built again. In the other Part, one sees Clusters of repaired Houses rising out of the Ruins, and forming, as it were, Hamlets, Villages, and Boroughs, in the City itself. They reckon but forty or fifty thousand Inhabitants in the City and Suburbs; but the Country is very populous, and well improved. In several Places they have, annually, two Harvests of Rice; which is so white, that it dazzles the Eyes. Most of that furnished as Tribute, by the Province, is sent from this District. Figs thrive very well; and Vines, planted by a Missioner, produced good Grapes: But other Sorts of Fruit do not ripen kindly; probably, because the Soil is too moist. Vu-chew fû.

8. *LIN-KYANG FU*, situate two Leagues and an half from the *Kan-kyang*, on the *Yû-ho*, is not populous, and has but little Trade. As the Inhabitants live very saving, they say, by Way of Sneer, *that one Hog serves the City two Days*. Lin-kyang-fû.

THREE Leagues distant, on the *Kan-kyang*, stands a *Ching*, or Borough, where there is a great Trade for Drugs and Simples; which are brought in Barks from all the Southern Parts. The Soil of this District is good: It produces excellent Oranges; in which almost all its Trade consists: The Mountains, surrounding it, are covered with great Trees, or cultivated by Way of Terrasses.

[a] *Du Halde's China*, p. 79, *& seq.*

[b] About three or four Miles distant.

9. *KI-*

The Geography.

Ki-ngan fû.

9. *KI-NGAN FU* is ſituate on the *Kan-kyang*; which, near this City, runs, with extreme Impetuoſity, among Rocks, even with the Surface of the Water. There are eighteen Currents, which require both Strength and Skill, either to aſcend or deſcend them. This dangerous Paſſage is called *She-patan* [a], and continues for twenty Leagues: But, afterwards, one finds a fine River, ſix Times broader than the *Sein* at *Rouen*; and always covered with at leaſt fifty loaded Barks. Though the Country is uneven, the Plains are fertile; and the Mountains are ſaid to have Mines of Gold and Silver.

Shwi-chew fû.

10. *SHWI CHEW FU* ſtands on a Branch of the *Kan-kyang*; being divided by a River in two Parts, each incompaſſed by a Wall: One is called the *North*, the other the *South City*. Theſe are joined by two Bridges: One of Stone, with above ten Arches, well built; the other of Boats. The firſt is alſo called the *Mandarin City*, becauſe all the *Mandarins* dwell there. The other contains almoſt all the conſiderable Families, Citizens, and common People [b]. This Place is named *The Happy*, from the Goodneſs of the Air. In the Brooks, that water its Diſtrict, Gold and Silver Sands are found, as is the *Lapis Armenus* in the Mountains; with which, and Foreſts, it is ſurrounded.

Ywen-chew fû.

11. *YWEN CHEW FU* has, in its Neighbourhood, a little Lake, beſet with Houſes of Pleaſure, where the Inhabitants divert themſelves. It furniſhes the reſt of the Empire with a good deal of Vitriol and Alum. Though its Diſtrict is but ſmall, it yields to none of the reſt in Fertility.

Kan-chew fû.

12. *KAN CHEW FU*, which may be as large as *Rouen*, takes its Name from the River *Kan-kyang*, whereon it ſtands. It receives another near its Walls, called *Chang-ho* [c]. There is a Bridge of Boats faſtened together by Iron Chains. One of theſe Boats is ſo contrived as to open to let the Barks paſs, after they have been examined and ſearched by the Receivers of the Cuſtom-houſe, who daily come here for that Purpoſe.

ITS Mountains are ſaid to abound with medicinal Herbs, as well as thoſe of *Quang-ſin fû*; at the Foot of which the chief Prieſt, or *Bonza* of the Sect of *Tau-tſe*, (who aſſumes the Title of *Tyen-ſe*, or *Heavenly Maſter*) has his Reſidence.

FROM this City to *Nan-ngan* there are nothing but Deſarts: But the Country to *Nan-chang*, the Space of ſixty Leagues along the River, is charming, populous, and fertile. It is a Day's Journey from the rapid Current ſpoken of before [d]. Here is a *Tau-ye*, or Governor of two firſt-rate Cities, eſtabliſhed to ſuppreſs the Robbers who formerly infeſted this Diſtrict; which borders on *Hu-quang*, *Fo-kyen*, and *Quang-tong*, and afforded them a Retreat.

THE Diſtrict of this City is very extenſive, and abounds with thoſe Trees from whence the Varniſh diſtils; which is ſome of the beſt that *China* affords.

Nan-ngan fû.

13. *NAN-NGAN FU* is as big as *Orleans*; but the Suburbs are larger than the City. It is very handſome, and populous; of great Trade, and much frequented; being the common Thoroughfare for Mercandizes [e] to or from *Quang-tong*, near whoſe Borders it ſtands. The Paſſage is by Water, except ten Leagues by Land, from this Place to *Nan-hyong*. At the End of the firſt two Leagues, you come to a Mountain [f] ſo ſteep, that in ſome Places they have cut it in Form of Stairs. The Top of it is Rock, to the Depth of forty Feet; through which they have been obliged to open a Paſſage [g].

Provin. Kyang-ſi.

Dangerous Paſſage.

SITUATIONS *in* Kyang-ſi, *determined in* 1714.

Table of Situations.

Places.	Latitude.	Longitude.
Pong-tſe hyen —	30 1 40	0 6 40 E.
Kyew-kyang fû —	29 54 00	0 24 00 W.
Shwi-châng hyen —	29 49 12	0 45 40
Nan-kâng fû [h] —	29 31 42	0 26 37
U-ning hyen — —	29 15 56	1 26 37
Ning-chew — —	29 00 45	1 58 20
Sin-châng hyen —	28 18 00	1 50 27
Shwi-chew fû —	28 24 40	1 10 54
Nan-chang fû [i] —	28 37 12	0 36 43
Yû-kâng hyen [k] —	28 40 48	0 10 00 E.
Yau-chew fû —	28 59 20	0 13 38
Tû-châng hyen —	29 20 24	0 12 18 W.
King-te-ching —	29 15 56	0 47 43 E.
Te-hing hyen [l] —	28 54 50	1 13 38
Quâng-ſin fû —	28 27 36	1 37 30
Qua-ki hyen — —	28 16 48	0 48 50
Fû-chew fû — —	27 56 24	0 10 30 W.
Kyen-chang fû [m] —	27 33 36	0 12 18 E.
Nân-fong hyen —	27 3 36	0 00 40 W.
Ning-tû hyen —	26 27 36	0 37 45
Shwi-king hyen —	25 49 12	0 27 16
Whey-chang hyen —	25 32 24	0 46 1

[a] See Vol. III. *p.* 409. [b] *Du Halde*'s *China*, p. 81, *&c ſeq.* [c] But this River does not fall into the *Kan-kyang* at the City. [d] Under *Ki-ngan fû*. [e] See Vol. III. *p.* 407, *&c.* [f] This is the Mountain *Mey-lin*, mentioned in Vol. III. *p.* 408. [g] *Du Halde*, as before, *p.* 83. [h] Latitude, by *Noel*, twenty-nine Degrees twenty-three Minutes. [i] By the ſame, twenty-eight Degrees thirty-nine Minutes fifty-two Seconds. [k] In the Jeſuit's Map, named *Hai-kan hyen*. [l] In the Map, *Yang-te hyen*. [m] Latitude, by *Noel*, twenty-ſeven Degrees twenty-eight Minutes thirty ſix Seconds.

Châng-

N.° 151. N. Parr Sc. Vol. IV. Pl. 60. P. 32.

926.

A. *Suburbs callid Lamthay.* C. *Freshr*
B. *Bridge with 36 Arches* D. *The Wa*

I. Basire Sculp.

Freshwater River.
The Water Gate.

Vol. 4. Plate XIV, p. 33.

Geography.

Places.	Latitude.	Longitude.
Chûng-ning hyen —	24 52 48	0 51 50
Long-nân hyen —	24 51 36	1 51 40
Nân-ngân fû [a] —	25 30 00	2 28 38
Kân-chew fû [b] —	25 52 48	1 40 54
Wân-ngân hyen —	26 26 24	1 47 20
Ki-ngân fû — —	27 7 54	1 34 5
Ywen-chew fû —	27 51 32	2 5 24
Lin-kyâng fû —	27 57 36	1 1 30

SECT. IV.

Fo-kyen, *the fourth* Province.

Bounds and Situation. Soil and Commodities. Oranges, and Li-chi. *Language. Division.* Fu-chew fû. Tſwen-chew fû. *Remarkable Bridge.* Kyen-ning fû. Fû-ning chew. Yen-ping fû. Ting-chew fû. Hing-wha fû. Shau-u fû. Chang-chew fû. Hyamen, *or* A-mwi *Port.*

Bounds and Situation.

FO-KYEN is bounded by *Che-kyang*, on the North; *Kyang-ſi*, on the Weſt; *Quang-tong*, on the South; and on the Eaſt, by the Sea of *China*. This is one of the leaſt, yet richeſt Provinces of the Empire. The Climate is hot, but pure. The inland Provinces are furniſhed from hence with dried and ſalted Fiſh, caught on the Coaſt; whoſe Shores, which are very irregular, occaſioned by the many Bays of different Sorts, are defended by a great Number of Forts.

Soil and Commodities.

ITS Mountains are almoſt all formed into a Sort of Amphitheatres and Terraſſes, placed one over another, and ſowed with Rice; which, in the Plains, is watered by little Canals cut from the great Rivers, Torrents, and Springs. They have the Art of raiſing the Water to the Top of the higheſt Hills, and convey it from one to the other by Pipes of Bambû, with which this Province abounds.

BESIDES *Fo-kyen*'s producing whatever is found in moſt of the other Provinces, as, Muſk, precious Stones, Quickſilver, Hempen Cloth, and Calico, Steel, and all Sorts of Utenſils, made to Perfection; it is rendered exceeding rich by Trade with *Japan*, the *Philippine* Iſlands, *Formoſa*, *Java*, *Kamboja*, *Siam*, &c. from whence are brought Cloves, Cinnamon, Pepper, Sandal Wood or Sanders, Amber, Coral, and the like. Its Mountains are covered with Trees fit for building Ships, and contain Mines of Tin and Iron: They ſay alſo, ſome of Gold and Silver.

AMONG its Fruits, there are excellent Oranges, a bigger than the *European*; having both the Taſte and Smell of the Muſcadine Grapes: The Peel, which comes-off very eaſily, is thick, and of a bright yellow, they candy, and tranſport into other Provinces. Here alſo are found beautiful red Oranges, and two Sorts of Fruit peculiar to *China*, *viz.* the *Li-chi*, the moſt delicious, perhaps, in the World; and the *Long-ywen*, which is very good, but not ſo much eſteemed. Theſe will be deſcribed elſewhere. The Plant *Tyen-wha*, for dying blue, which thrives here, is in far b greater Eſteem than that which grows in the other Provinces.

4. *Province*, Fo-kyen. *Oranges, and* Li-chi.

Language.

THE *Mandarin* Language generally ſpoken throughout *China*, is underſtood by few in *Fo-kyen*: For they ſpeak a different Language in moſt of the Cities; each of which has a Dialect of its own: Paſſengers find this very inconvenient. The Inhabitants, who are ingenious, and fond of *Chineſe* Sciences, produce a great Number of *Li-*c *terati* [c].

Division.

THIS Province is divided into nine *Fû*, and ſubdivided into ſixty *Hyen*, or Cities of the third Rate, having none of the ſecond.

	Chew.	*Hyen.*
1. *Fû-chew fû* governs - -	0	9
2. *Tſwen-chew fû* - -	0	7
3. *Kyen-ning fû* - -	0	8
4. *Yen-ping fû* - -	0	7
d 5. *Ting-chew fû* - -	0	8 [e]
6. *Hing-wha fû* - -	0	2
7. *Shau-u fû* - - -	0	4
8. *Chang-chew fû* - -	0	10
9. *Tay-wan fû* - -	0	3 [d]

Cities.

1. Deſcription *of its* Cities *on the* Continent.

Fû-chew fû.

1. *FU-CHEW FU* [f], (where reſides the Vice-Roy, and the *Tſong-tû*, who is the Intenе dant-General both of this Province, and that of *Che-kyang*) is famous for the Advantage of its Situation, the Greatneſs of its Trade, Multitude of its *Literati*, Fertility of its Soil, Beauty of its Rivers, which carry the largeſt Barks up to the Walls; and, laſtly, for its admirable Bridge, of about an hundred Arches, built with fair white Stone, acroſs the Bay. All its little Hills are full of Cedars, Orange and Lemon Trees.

f THEY make an exceeding white Sugar throughout its Diſtrict. The Fruits *Li-chi* and *Long-ywen*, above-mentioned, grow there in abundance. Theſe are dried and carried into all Parts of the

[a] Latitude, by *Noel*, twenty-five Degrees twenty-nine Minutes fourteen Seconds. [b] By the ſame, thirty-five Degrees fifty-two Minutes thirty Seconds. [c] *Du Halde*'s *China*, p. 83, *& ſeq.* [d] The ſame, *p.* 5. [e] In the Deſcription, 7 *Hyen*. [f] This is the ſame which is commonly called *Hokſyew* in the *Dutch* Embaſſies, inſerted in the third Volume. See alſo *p.* 502.

The Geography.

Empire: But they are not half ſo pleaſant as a one of the fineſt Cities in the Empire; and is when newly gathered.

Tſwen-chew fû.

2. *TSWEN-CHEW FU* [a] is agreeably ſituated on a Cape, and almoſt incompaſſed with Water; the greateſt Barks entering within its Walls. All the Cities of its Diſtrict are very populous, and carry on a great Trade: Their Houſes are neat, their Streets adorned with triumphal Arches, and paved with Bricks, which incloſe two Rows of ſquare Stones. Among the Temples here, one deſerves Notice, for its two b Towers, built with Stone and Marble, ſeven Stories high, with Galleries round each [b].

Remarkable Bridge.

NOT far from the City is a Bridge of blackiſh Stone, remarkable for its Largeneſs as well as Beauty [c]. It has no Arches, but is ſuſtained by above three hundred Pillars, with acute Angles, to break the Force of the Stream, which before cauſed the Loſs of an infinite Number of Barks. They affirm, that it coſt a Governor, who built it, one million four hundred thouſand c Ducats. A prodigious Number of Ships, bound for foreign Parts, are every Hour ſetting out from this City and others in its Diſtrict.

Kyen-ning fû.

3. *KYEN-NING FU* ſtands on the *Min-ho*, and has a pretty good Trade. As that River ceaſes to be navigable about the City *Pu-ching hyen*, thirty Leagues diſtant, the Goods are landed here, and carried by Porters (eight or ten thouſand attending the Barks) beyond the Mountains, which are very ſteep, as far as a Borough near d *Kyang-chan*, in the Province of *Che-kyang*, where they are embarked on another River. This Road, which is made level, and paved with ſquare Stones, is furniſhed with Boroughs full of Inns, for lodging Travellers. This City, after two long Sieges, was taken by the *Tartars*, who burnt it intirely, and put all the Inhabitants to the Sword. It has been rebuilt ſince; but not ſo ſumptuouſly as before.

Fû-ning chew.

NOT far from *Kyen-ning* is *Fu-ning chew* [d], a e City of the ſecond Rank, remarkable for having Juriſdiction over two Cities of the third Order, viz. *Fu-ngan hyen* and *Ning-te hyen*. The Country where they are ſituated is of vaſt Extent, but over-run with Mountains; thoſe to the North of difficult Aſcent.

Yen-ping fû.

4. *YEN-PING FU* ſtands on the Deſcent of a Hill; at whoſe Foot runs the *Min-ho*: The Whole appearing from the River like an Amphitheatre. All the Barks of the Province paſs by f its Walls. Though not very large, it is reckoned

4. *Provinces.* Fo-kyen.

fortified naturally by inacceſſible Mountains; from whence the deſcending Waters are conveyed by Canals into every Houſe: Scarce any City beſides can boaſt the like. As the *Mandarin* Language is commonly ſpoken by the Inhabitants, they are, probably, a Colony from the Province of *Kyang-nan*.

SHA-HYEN is called the *Silver City*, from the Fertility of its Lands: Nor are thoſe belonging to its ſix other dependent Cities, leſs fruitful.

5. *TING-CHEW FU* lies among the Ting-chew fû. Mountains which ſeparate *Fo-kyen* from *Kyang-ſi*: Of theſe, ſome are covered with Flowers, which make a delightful Proſpect: Others, if allowed to be dug, would afford Mines of Gold: Some again are ſo prodigious high, as to be almoſt inacceſſible: However, the Diſtrict abounds with Neceſſaries. But neither is the Air healthful, nor the Trade conſiderable.

6. *HING-WHA FU*, ſignifies *a growing Flower*, being ſituated on the Coaſt in the moſt Hing-wha fû. delightful as well as fertile Country of the whole Province, paying the largeſt Tribute in Rice of all the Cities. It is adorned with ſeveral triumphal Arches. Though it has no more than two *Hyen* under it, yet its Diſtrict contains ſo great a Quantity of Boroughs and Villages, that it ſeems but one continued City. Some of theſe Boroughs alſo might, for Largeneſs and Beauty, paſs for Cities. The Country furniſhes Silk; and is full of rich Merchants. The Roads are very handſome, broad, and almoſt all paved with ſquare Stones. The Fruit, *Li-chi*, is better here than in any other Part of the Province [e].

7. *SHAU-U FU*, which is one of the Keys Shau-u of the Province, is become very conſiderable of late, being incompaſſed with Forts, or military Places, as large as Cities.

IN its Diſtrict, there are Manufactories of very fine Linen, made of a Kind of Hemp, much eſteemed in *China*, becauſe it is cool in Summer; and when one ſweats, never ſticks to the Back.

8. *CHANG-CHEW FU* [f] is the moſt Sou- Chang-chew fû. thern City in the Province. It ſtands on a River that ebbs and flows [g]; and, to the South of its Walls, is croſſed over a very fair Bridge of thirty-ſix very high Arches, with rich Shops on both Sides [h].

THE Inhabitants are very ingenious, and have f a great Talent for Buſineſs. Its Territory abounds with the large Muſcadine Oranges before-men-

[a] Or, *Swen-chew fû*. See Vol. III. *p.* 501. [b] See before, Vol. III. *p.* 435. [c] This is the Bridge of *Lo-jang*, Vol. III. *p.* 501. [d] It ſtands on the Coaſt, above an hundred and ten Miles from *Kyen-ning fû*, and is the only *Chew* in *Fo-kyen*, though not mentioned in the Table of Diviſion; being, poſſibly, independent of any *Fû*. [e] *Du Halde's China*, p. 83, & *ſeqq*. [f] See Vol. III. *p.* 521. [g] Called the *Chang*, by the *Chineſe*; by *Europeans*, the River of *Chin-cheo*, or *Chin-chew*. [h] Like *London* Bridge.

Geography.

tioned [a], which are candied and exported; and the finest Cryſtal imaginable is found in the Mountains, whereof they make Buttons, Seals, and the like. This City is very populous, and of great Reſort [b], being in the Neighbourhood of *A-mwi*, in the Bay of *Chang-chew*.

Hya-men or A-mwi Port.

HYA-MEN, or *The Port of* A-mwi [c], is ſo named from the Iſland to which it belongs: It is, properly, no more than a Road, that makes one of the beſt Harbours in the World. It is incloſed on one Side by the firm Land, and ſeveral very high Iſlands, which defend it againſt all Winds. It is capacious enough to receive many thouſand Ships; which may ride as near the Shore as they pleaſe without Danger. And there are continually in the Port, a great Number of *Chineſe* Junks, that trade to foreign Countries. Twenty Years ago, it was much frequented by *European* Ships; but, at preſent, the Trade is carried to *Kanton*. The Emperor keeps a Gariſon of ſix or ſeven thouſand Men here, under the Command of a *Chineſe* General.

AT entering the Road, there is a Rock, which ſeems to divide it into two Parts, juſt as the *Mingant* divides that of *Breſt*; and three Leagues from thence, there is a little Iſle, having a Hole from one Side to the other, through which one may ſee the Light; whence it is called the *Pierced Iſland* [d].

BESIDE *A-mwi*, there is *Que-mwi*, and ſeveral other Iſlands in the Bay of *Chang-chew*, of which ſome Account has been already given [e], with many others, great and ſmall, along the Coaſt.

2. ACCOUNT *of the* Iſlands *of* Pong-hû *and* Tay-wan, *or* Formoſa.

Introduction. Iſlands of Pong-hû, Tay-wan, *or* Formoſa. *Gold Mines.* Chineſe *Cruelty. Air and Soil. Cattle and Birds.* Tay-wan fû: *The Streets. The Port.* Dutch *Fort. Other* Chineſe *Cities. Native Inhabitants. Houſes and Furniture. Perſons and Diet. Dreſs and Ornaments. Marriages. Government. Morals and Religion. Diſcovery of* Tay-wan *by the* Chineſe: *By the* Japaneſe *and* Dutch. *Fort* Zeland *built.* Chineſe *ſettle there.* Koxinga's *Deſign againſt* Formoſa. *Takes* Tay-wan. *Table of Situations.*

4. *Province*, Fo-kyen.

Introduction.

WE have ſeveral Accounts of the Iſland of *Formoſa* [f], particularly thoſe by *George Candidius*, a *Dutch* Miniſter; *David Wright*, a *Scot*; and Mr. *George Pſalmanaazaar*, a Native, now in *England*. Theſe Authors differ vaſtly. The two firſt wrote about the Middle of the laſt Century, and from them *Montanus* hath compoſed his Deſcription of the Iſland [g]: The laſt, in 1704, publiſhed his Relation in *Engliſh*, with Cuts, containing three hundred and thirty-one Pages in Octavo. That of *Candidius* is tranſlated [h] and publiſhed in one of our voluminous Collections. It conſiſts of no more than ſix or ſeven Pages, and relates chiefly to ſome Nations of the original Inhabitants, at the Time the *Dutch* were in Poſſeſſion of the City of *Tay-wan*. The following Account comes from the Miſſioners who made the Map of *Fo-kyen*, and treats of the ſame Inhabitants, but reduced to a State of Dependence on the *Chineſe*, who at preſent are Maſters of the Weſtern Part of the Iſland: Though *Pſalmanaazaar* affirms, the *Japaneſe* are Maſters of the Whole.

Iſlands of Pong-hû.

To the Province of *Fo-kyen* belongs the Iſland of *Formoſa*, to and from which Ships are continually paſſing. In the Way lie the Iſlands of *Pong-hû* [i], which form a little *Archipelago*. The chief of them is inhabited only by the *Chineſe* Gariſon: However, a literary *Mandarin* reſides there to watch the trading Veſſels that paſs, which brings-in a conſiderable Revenue.

As theſe Iſles are nothing but Sands or Rocks, all Sorts of Neceſſaries muſt be brought thither from *Hya-men*, or *Formoſa*, to the very Wood for Firing: For they afford neither Buſhes nor Briars, nor any Trees except one, which is their ſole Ornament. The Port is good and ſecure againſt all Sorts of Winds: Its Ground is ſandy, and the Water from twenty to twenty-five Fathom deep.

Dutch Fort deſtroyed.

NOTHING remains of the Fort, built by the *Dutch* [k] at the End of the great Iſle, to defend the Entrance, except the Name of *Hong-mau-chay*, that is, *The Fort of the red Hairs*, for ſo the *Chineſe* called them. This Harbour, though in ſuch a de-

[a] See before, *p.* 33. a. [b] *Martini* found, in the Hands of one of the *Literati*, an old Parchment-Book in *Gothic* Characters, which contained moſt of the Scripture in *Latin*; but the Owner would not part with it, becauſe it had been long in the Family. [c] In the *French* it is written, *Emoy*, and *Emouy*. The *Engliſh* call it *Amoy*, and have a Factory there. Some write, *Eymy*. It is often mentioned in the *Dutch* Embaſſies, Vol. III. *p.* 444, *& ſeqq.* [d] *Du Halde*'s *China*, p. 86; and *le Comte*'s Memoirs of *China*, p. 85. [e] See Vol. III. *p.* 444, 493, *&c.* [f] Called alſo *Tay-wan*: Although this is more properly the *Chineſe* Name of a little Iſland, where the chief City is ſituate: They call the great Iſland, *Pe-kan*, or *Pakkando*, which ſome ſay is the indigenous Name. See Vol. III. *p.* 497. But *Pſalmanaazaar* ſays, the Natives call it *Gad Avia*, or *The beautiful Iſle*: Alſo, *Kaboſki*, or *The principal Iſland*. [g] See *Ogilby*'s *China*, vol. 2. *p.* 9, *& ſeqq.* [h] It was firſt tranſlated into *French*, and publiſhed in the fifth Volume of the *Dutch* Collection of Voyages to the *Eaſt Indies*, along with thoſe of *Van Rechteren*. [i] Called, by *Europeans*, *The Piſcadores*. [k] See Vol. III. *p.* 492. e.

The Geography. solate Place, is absolutely necessary for the Preservation of *Tay-wan*, which at present has no Port for Ships, that draw above eight Feet of Water.

Formosa. *FORMOSA* is divided into two Parts, by a Chain of Mountains, which begins in the South of *Sha-ma-ki-tew*, and ends at the North Coast: Only that Part lying to the West of the Mountains belongs to the *Chinese*, contained between twenty-two Degrees eight Minutes and twenty-five Degrees twenty Minutes of North Latitude.

THE Eastern Part, if you will believe the *Chinese*, is mountainous and wild, inhabited by People who differ little from the Savages of *America*; only they are more chaste, and of a mild and peaceable Disposition, yet always in War with the *Chinese*. They love and assist one another, are not covetous or selfish; making no Account of Gold or Silver, whereof they say they have several Mines: But they are exceeding revengeful, without Law or Government, living only on Fish and the Flesh of Animals; and, in short, without any Worship or Religion.

Gold Mines. THE *Chinese* finding no Gold Mines in the Part whereof they were Masters, and not venturing to cross the Mountains, sent a small Ship to the Eastern Part, where they were assured they lay. The Inhabitants received them very hospitably, but gave them no Information concerning the Mines: Possibly, through Jealousy of their Power. After eight Days Search, all the Gold the *Chinese* found were a few Ingots, lying carelessly in the Cottages. After these good People had assisted them to equip their Vessel, they invited their Benefactors to a great Entertainment; and having made them all drunk, cut their Throats when they were asleep, and sailed-off with the Ingots. The News was no sooner spread through the Eastern Parts of the Isles, than the Inhabitants entered the Western Part, where they put Man, Woman and Child to the Sword without Mercy, and fired some *Chinese* Habitations: Ever since which Time one Part of the Isle has been continually at War with the other.

Chinese Cruelty.

Air and Soil. THAT Part of *Formosa*, possessed by the *Chinese*, deserves the Name it bears [a], being a very fine Country: The Air is pure, and always serene; it produces Plenty of Corn, Rice, and other Grain, and is watered by many Rivers, which descend from the afore-mentioned Mountains, but the Water is not very good. Most of the Fruits growing in the *Indies* are found here; as, Oranges, Bananas, Ananas, Goyavas, Papayas, Cocos, *&c.* as well as Peaches, Apricots, Figs, Grapes, Chesnuts, Pomegranates, and other *European* Fruits. They cultivate a Sort of Water-Melons, much larger than those of *Europe*, and of an oblong Figure, though sometimes they are round: They consist of either a white or red Pulp, and are full of a cool, luscious Juice, very grateful to the *Chinese*. Tobacco and Sugar grow here exceeding well. All the Trees are so agreeably ranged, that when the Rice is transplanted in Lines and Squares as usual, the whole Southern Part looks like a vast Garden.

4. Provinces of Fo-kyen.

Cattle and Birds. THERE are no Boars, Wolves, Bears, Tygers or Leopards to be met-with here as in *China*. Fallow Deer, Horses, Sheep, Goats, and even Hogs, are very scarce; but Stags and Apes are seen in Herds. Pullets, Ducks and tame Geese are very plenty; as also Oxen, which serve to ride on, being furnished with a Bridle, Saddle, and Crupper.

VERY few Birds also are to be seen in this Part of the Island: The most common Sort are Pheasants, which the Fowlers will not suffer to increase.

THE *Chinese* divide the Lands they possess in *Formosa* into three *Hyen*, or subordinate Governments, with their Officers, who are subject to the Governor of the Capital, and he to the Vice-Roy of the Province of *Fo-kyen*.

Tay-wan fû. THIS Capital, named *Tay-wan fû* [b], is very populous, much frequented, and of great Trade, being equal to most Cities of *China* for Goodness, and the Number of Inhabitants. There one finds Rice, Sugar, Sugar-Candy, Tobacco, Salt; dried Venison, much esteemed by the *Chinese*; all Kinds of Fruit; Linen of divers Sorts; Wool, Cotton, and Hemp; the Bark of certain Trees, and Plants resembling Nettles; Abundance of medicinal Herbs, mostly known in *Europe*, *&c.* There are very few Mulberry-Trees in the Island, and consequently few Silks or Manufactories of the Country.

The Streets. THE Streets of *Tay-wan fû* are all strait as a Line, and though not above thirty or forty Feet wide, some are near a League in Length. They look like charming Galleries; and it would be a Pleasure to walk in them, if they were less crouded, and better paved. The Houses are covered with Straw, and built, for the most Part, only with Clay and Bambû: The Tents, wherewith the Streets are covered for seven or eight Months to keep-off the Sun, hide all that is disagreeable, letting nothing be seen but the Shops, adorned with Silks, *China*-Ware, Varnish, and other Goods.

The Port. THE Port is very good, and sheltered from all Winds, but the Entrance becomes more difficult every Day. Heretofore it had two Entrances; the one called *Ta-kyang*, where the greatest Ships rode with Ease, the other, *Lo-ulbmen*, where the Bottom is Rock, and the Depth

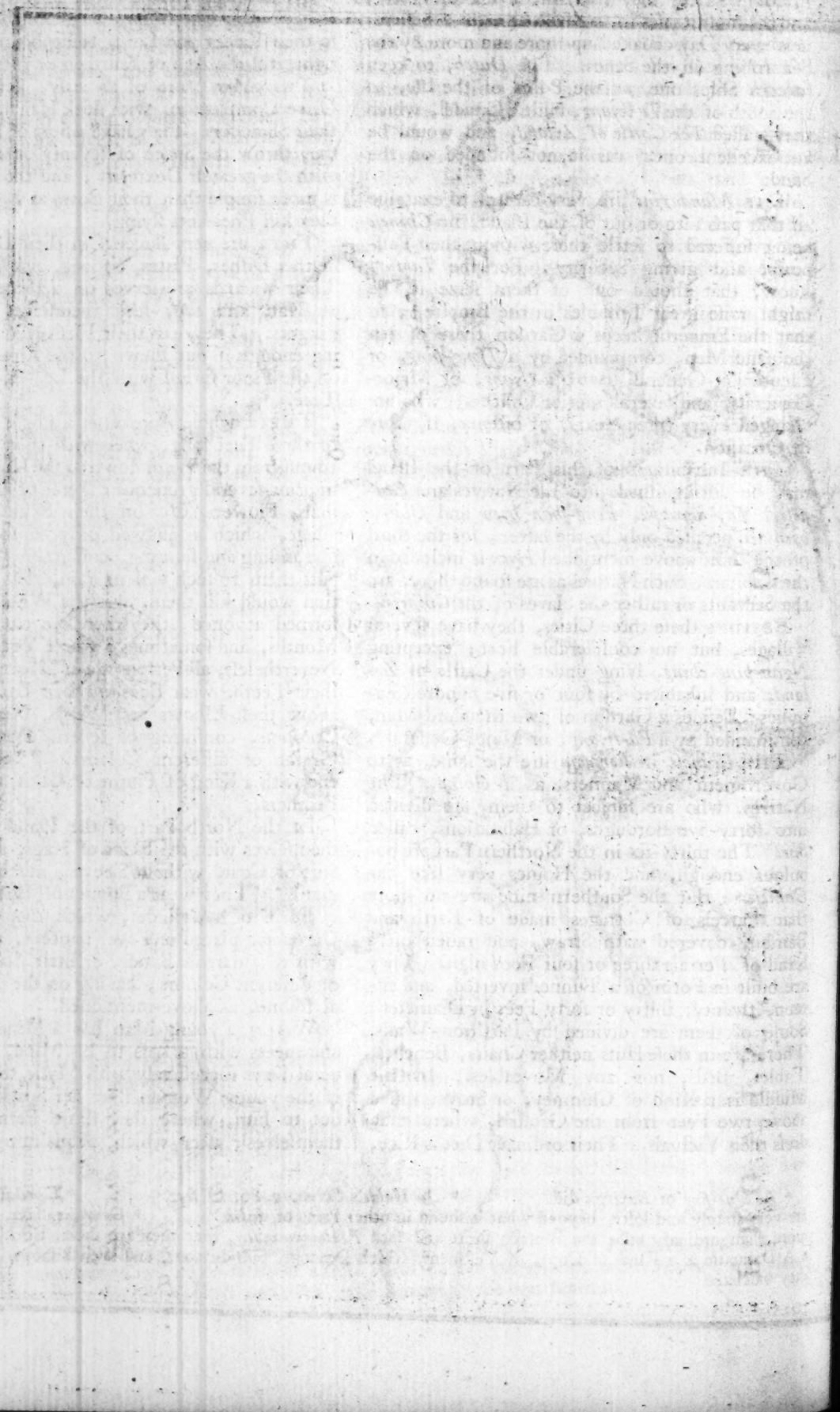
[a] The *Portugueze* call it *Hormosa*, or *The Beautiful*, as *Formosa* signifies. [b] *Psalmanaazaar* is quite a Stranger to this remarkable City, which stands in a little Island close to the greater, called *Formosa*, and places two on the latter, *Xternetsa* (the Capital) and *Bigno*, which no-body else ever heard of.

not

N.° 123

G. Child Sculp.t

Plate X. Vol. IV. p. 84



Geogra-by.

not above nine or ten Feet at the higheſt Tides. The firſt Paſſage is impracticable at preſent, for in ſome Places they find but five Feet Water, and the moſt it riſes to, is ſeven or eight; beſides, it is every Day choaked-up more and more by the Sea rolling in the Sands. The *Dutch*, to keep foreign Ships out, at the Point of the Iſle, to the South of the *Ta-kyang*, built a Citadel, which they called *The Caſtle of Zeland*, and would be an excellent one, was it not founded on the Sand.

h Fort.

THE *Mandarins* are very careful to examine all that paſs into or out of the Iſland, no *Chineſe* being ſuffered to ſettle there without their Paſſports, and giving Security: For the *Tartars* know, that ſhould one of them ſeize it, he might raiſe great Troubles in the Empire [a]; ſo that the Emperor keeps a Gariſon there of ten thouſand Men, commanded by a *Tſong-ping*, or Lieutenant-General, two *Fû-tſyang*, or Major-Generals, and ſeveral inferior Officers; who are changed every three Years, or oftener, if there be Occaſion.

Chi-Cities.

THE Inhabitants of this Part of the Iſland may be diſtinguiſhed into the Natives and *Chineſe*. *Tay-wan fû*, *Fong-ſhan hyen* and *Chu-lo hyen* are peopled only by the latter; for the third of the three above-mentioned *Hyen* is included in the Capital. Such Natives as are found there, are the Servants or rather the Slaves of the *Chineſe*.

BESIDES theſe three Cities, they have ſeveral Villages, but no conſiderable Fort; excepting *Ngan-ping-ching*, lying under the Caſtle of *Zeland*, and inhabited by four or five hundred Families: Beſides a Gariſon of two thouſand Men, commanded by a *Fû-tſyang*, or Major-General [b].

r In-ants.

THE *Chineſe* in *Formoſa* are the ſame, as to Government and Manners, as in *China*. The Natives, who are ſubject to them, are divided into forty-five Boroughs, or Habitations, called *She*. The thirty-ſix in the Northern Part are populous enough, and the Houſes very like the *Chineſe* [c]: But the Southern nine are no more than Parcels of Cottages made of Earth and Bambû, covered with Straw, and raiſed on a Kind of Terraſs three or four Foot high. They are built in Form of a Tunnel inverted, and fifteen, twenty, thirty or forty Feet in Diameter: Some of them are divided by Partition-Walls. There are in theſe Huts neither Chairs, Benches, Tables, Beds, nor any Moveables. In the Middle is a Kind of Chimney, or Stove, raiſed above two Feet from the Ground, where they dreſs their Victuals. Their ordinary Diet is Rice, a ſmall Grain, and Game, which theſe Southern Inhabitants take either with Arms, or by running; having been ſeen to out-ſtrip Horſes in their full Speed. The *Chineſe* attribute their Swiftneſs to their Knees and Loins being bound exceeding tight, till the Age of fourteen or fifteen.

4. *Province*, Fo-kyen.

THE Men [d] are of an eaſy, ſlender Shape, Olive Complexion, with ſleek Hair hanging over their Shoulders. They have a Sort of Dart, which they throw the Space of ſeventy or eighty Paces with the greateſt Dexterity; and though nothing is more ſimple than their Bows and Arrows, yet they kill Pheaſants flying.

Perſons and Diet.

THEY are very ſlovenly in their Diet, having neither Diſhes, Plates, Spoons, nor Chop-ſticks. Their Victuals are ſerved on a Piece of Wood, or Mat, and they feed themſelves with their Fingers. They eat their Fleſh half raw, it being enough if but ſhewn to the Fire. They lie on the Floor ſpread with the Leaves of a certain Tree.

THEIR whole Apparel is a ſingle Cloth, two or three Feet long, wherewith they are covered round from the Waiſt down to the Knees. Some imprint ſeveral groteſque Figures of Trees, Animals, Flowers, *&c.* on their Skin. This Privilege, which is allowed only to ſuch as excel in running and hunting, coſts them dear: For it puts them to ſuch violent Pain, that the Operation would kill them, was the Whole to be performed at once; they therefore employ ſeveral Months, and ſometimes a whole Year, about it: Nevertheleſs, all Perſons are at Liberty to blacken their Teeth, wear Bobs in their Ears, Bracelets above their Elbows and Wriſts, Necklaces and Coronets, conſiſting of ſeveral Rows of ſmall Grains of different Colours. Theſe Coronets end with a Kind of Plume of Cocks or Pheaſants Feathers.

Dreſs and Ornaments.

IN the North Part of the Iſland they cover themſelves with the Skins of Stags, made into a Sort of Coat, without Sleeves, much like a Dalmatic [e]. They wear a Bonnet of Banana Leaves, in Form of a Cylinder, which they adorn with Coronets, placed one over another, and faſtened with very narrow Bands, or little Locks of Hair of different Colours; having on the Top a Tuft or Plume, as above-mentioned.

WHEN a young Man has a Mind to marry, and meets with a Laſs to his Mind, he goes ſeveral Days ſucceſſively with Muſic to her Door: If the young Woman likes her Spark, ſhe goes out to him, where they ſettle Terms between themſelves; after which, acquainting their Pa-

Marriages.

[a] As *Que-ſing* or *Koxinga* did. [b] *Du Halde*'s *China*, p. 86, *& ſeqq.* [c] *Candidius* ſays, they are very ſtately and lofty, beyond what is found in other Parts of *India*. [d] *Candidius* ſays, the Men are more than ordinary tall; the Women ſhort and fat: *Pſalmanaazaar*, that they are ſhort, thick, and robuſt. [e] A Dalmatic is a Kind of Cope, or Veſtment, which Deacons, Sub-deacons, and even Biſhops, put on when they officiate.

rents

The Geography.

rents with the Matter, they prepare the Wedding-Feaſt. This is made at the Houſe of the Bride's Father, where the Bridegroom continues [a], as the Brides in *Europe* do at the Houſes of their Huſbands Father. Hence they place their good Fortune not in having Boys, but Girls, who procure them Sons-in-Law, to be the Props of their old Age.

Government.

ALTHOUGH the Iſlanders in this Diviſion are intirely ſubject to the *Chineſe*, yet they ſtill preſerve ſome Remains of their ancient Government. Each Borough chuſes three or four of the moſt ancient, who are in greateſt Repute for Integrity, to be Judges over them: Theſe determine all Differences abſolutely; and if any one refuſes to ſubmit to their Deciſion, he is driven that Inſtant out of the Borough, without Hopes of ever being admitted there again; nor dares any other receive him.

To regulate what concerns the Tribute, which they pay in Grain, the Tails or Skins of Stags, and the like, there is in every Borough a *Chineſe*, who learns the Language, to ſerve as an Interpreter to the *Mandarins*. But inſtead of procuring Eaſe to theſe poor People, they act as ſo many petty Tyrants, and tire-out the Patience not only of them, but the *Mandarins* themſelves, who are forced to let them continue in their Employments, to avoid greater Inconveniences. There were formerly twelve Boroughs in the South ſubject to the *Chineſe*; but three of them revolting, drove-out their Interpreters, and united themſelves with thoſe of the Eaſtern Part of the Iſland: However, under the preſent Emperor, a great Number of Towns have ſubmitted, and they hope, by little and little, that the reſt will follow their Example.

Morals and Religion.

ONE finds among them, by the Confeſſion of the *Chineſe* themſelves, no cheating, thieving, quarrelling, nor any Law-Suits, except againſt their Interpreters; and they practiſe all the Duties of Equity and Benevolence. Whatever is given to any of them, muſt not be touched by him, till thoſe who ſhared the Labour, partake of the Wages. The Miſſioners found ſeveral of them who underſtood *Dutch*, read their Books, and made uſe of their Characters in writing. They alſo ſaw in their Hands ſome Fragments of Scripture in the ſame Tongue. Theſe People adore no Images, and even abhor whatever tends that Way. They perform no religious Worſhip, nor ſay any Prayers [b]: Yet the Jeſuits met with ſome who believed in one God, in three Perſons, in the Creation and Fall of Man, and the Virtue of Baptiſm; for in the Time of the *Dutch* there were ſome Chriſtians among them.

4. Provin. Fo-kyen.

THE *Chineſe*, according to their Hiſtory, had no Knowledge of *Formoſa*, though not far diſtant, till about the Year 1430, when the Eunuch *Wan-ſan-pau*, returning from the Weſt, was driven thither by a Tempeſt; and made ſome Stay there, in order to get the beſt Intelligence he could of it. In 1564, *Yu-ta-yew*, Chief of a Squadron, cruizing in the Eaſtern Sea of *China*, a bold *Corſair*, named *Lin-tau-kyen*, met-with and attacked him briſkly: But after a Fight of five Hours, Night coming-on, he fled towards the Iſles of *Pong-hû*, which he had ſeized with an Intention to take all the reſt of his Soldiers on-board, and return to the Charge. However, *Yu-ta-yew* purſued him ſo cloſely, that at Break of Day *Lin-tau-kyen* found the Entrance of the Port blocked-up by Part of the Enemy's Ships. His Troops being much diminiſhed in the Fight, he judged it dangerous to attempt entering the Port, and continued his Courſe to *Formoſa*.

Diſcovery Tay-wan.

YU-TA-YEW purſued him thither, but finding the Sea ſhallow, and having no Knowledge of the Coaſt, he returned to *Pong hû*; where having left a good Gariſon, he ſailed to *China*. The Court was pleaſed with his Diſcoveries, and ſent a literary *Mandarin* to govern thoſe Iſles. Mean-while *Lin-tau-kyen*, who had great Things in View, not thinking *Formoſa* fit for his Purpoſe, cut the Throats of all the Inhabitants who fell into his Hands; and making uſe of their Blood to caulk his Ships, put to Sea as ſoon as he could for the Province of *Quang-tong*, where he died miſerably [c].

By the Chineſe.

TOWARDS the End of the Year 1620, a *Japaneſe* Squadron landed on *Formoſa*, whoſe commanding Officer intending to ſubdue it, left Part of his People there to inform themſelves concerning it. About the ſame Time a *Dutch* Ship, in its Courſe to or from *Japan*, being driven thither by Storm, and finding the Country commodious for their Trade, intreated the *Japaneſe* to let them build a Houſe at the Entrance of the Port, under Pretence, that it would be ſerviceable in their Commerce with *Japan*; and as they promiſed

By the Japaneſe & Dutch.

[a] *Candidius* ſays, the Man and Wife dwell in ſeparate Houſes: That he never goes to her but by Night, without her Leave: That the Marriage does not take Place without the Conſent of Parents: That the Women keep the Children till three Years old, and then ſend them home to their Father: That they are made to miſcarry of all the Children they have before they are thirty-five Years old, by their Prieſteſſes lying on and preſſing their Bellies. [b] *Candidius* ſays, they believe in many Gods, and offer Prayers and Sacrifices to them by their Prieſteſſes, for they have no Prieſts. His Account of theſe People differs almoſt in every Thing from that of the Miſſioners; and *Pſalmanaazaar*, who ſpeaks of Prieſts, but not Prieſteſſes. This laſt Author pretends, that they have a revealed Religion, which teaches the Belief of one God, who appears to them in the Shape of various Animals; and has commanded the Hearts of eighteen or twenty thouſand Children to be torn-out by the Prieſts, and burnt on his Altar at the Beginning of every Year. See the Deſcription of *Formoſa*, p. 171, and 178. [c] *Du Halde's China*, p. 88, *& ſeqq.*

Geography. promised to take no more Ground than what an Ox-Hide would incloſe [a], the *Japaneſe* at laſt conſented. The *Dutch* immediately went to work, and cutting the Hide into very narrow Thongs, joined the Ends together, and therewith meaſured-out the Ground. Here they built the Fort already ſpoken of, on the Gate whereof are ſtill to be ſeen theſe Words, *Caſtel Zelanda*, 1634.

Zelinda.

THE *Japaneſe*, who were at firſt angry at this Piece of Fraud, were ſoon pacified: But whether they took Umbrage at the new Fort, or did not find their Account in the Iſland, which continued ſtill unimproved, they preſently after abandoned it: And then the *Dutch*, the better to ſecure the Port, built, on the other Side of it, a Houſe, fortified with four Semi-Baſtions: The Iſlanders being in no Condition to oppoſe them [b].

neſe ſet-ers.

WE have elſewhere related [c], that the *Dutch* quitted the Iſlands of *Pe-hû* [d], or the *Piſcadores*, to ſettle on *Formoſa*; upon a Promiſe of the *Mandarins*, that they ſhould trade in *China*, and the *Chineſe* ſhould come and trade thither with them. This is the more probable Account of their firſt Eſtabliſhment at *Tay-wan*. The Wars of *China* being over, more than twenty-five thouſand *Chineſe*, fit for bearing Arms, retired from their Country, and came to dwell on that Iſland with their Families; ſome of whom applied themſelves to cultivate the Lands, and others to Commerce.

inga's n

KOXINGA being obliged to abandon *China*, reſolved to ſeize *Formoſa*. This was not kept ſo ſecret, but it came to the Ears of the *Dutch*. The Company had Advice of it, from *Japan*, ſo early as 1646: Hereupon, in 1650, it was reſolved to keep a Gariſon there of one thouſand two hundred Men. In 1652, a Jeſuit, who returned to *Europe* in the *Dutch* Fleet, aſſured them of that Rover's Deſign: In effect, that ſame Year the *Chineſe* Peaſants revolted, though few of them had Arms: But the *Dutch* being joined by the Natives, ſoon ſuppreſſed them [e]. They had been too haſty in their Meaſures, *Koxinga* then being engaged in ſome Project againſt the Court of *China*; ſo that he could not ſuccour them at that Time. To awe them next Year, Fort *Province* was built in the Iſland, on the Side of the Channel, which divides it from *Tay-wan*, and was then called *Sakkam*.

ſt For-

THE Suſpicions of an Attack being increaſed by ſcarce any Junks coming to trade, in 1654 and 1655, they ſent ſome Veſſels to the *Piſcadores* to get Intelligence; which brought a Confirmation of the Danger. However, next Year, *Coyet*, the Governor, ſent one *Pin-qua*, a *Chineſe*, to renew Friendſhip with *Koxinga*; who proteſted, his Deſign was to live in Peace with the *Hollanders*; and that his having Occaſion for the Junks, was the Reaſon why they had ceaſed going as uſual to *Formoſa*. After this, Commerce flouriſhed more than ever. But, in 1659, it being diſcovered, that *Pin-qua* had ſecretly received of the Junks, that traded thither, Cuſtoms for *Koxinga*, and the Governor having thereupon ſeized his Effects, that Officer eſcaped to the Coaſt of *China*; and, as it is ſaid, ſpurred on *Koxinga* to execute his long meditated Deſign. This General having been defeated by the *Tartars* in his Attempt againſt *Nan-king*, and forced to retire to the Coaſts, and the Iſle of *A-mwi*, great Numbers of his Party fled to *Formoſa* in 1658 and 1659; ſpreading the Report, that they would ſoon be followed by the reſt of the Forces.

Takes Tay-wan.

HOWEVER, this Expedition did not take Place till *April* 1661, when *Koxinga* appeared with a numerous Fleet, carrying twenty-five thouſand Troops, before the Caſtle of *Zeland*, the thirty-firſt of that Month: During all this Time, the Council of *Batavia*, conſiſting of Merchants, lulled a-ſleep, by the Advice of *Verburgh*, (who, in Pique to his Succeſſor *Coyet*, treated all the Intelligence he ſent from Time to Time, as Chimeras) and their own Covetouſneſs, neglected either to fortify the Place, or re-inforce the Gariſon; which conſiſted of about one thouſand four hundred Men. However, they held-out, with very little Aſſiſtance from *Batavia*, till the Beginning of the Year 1662; and then ſurrendered upon better Terms than they expected [f]. *Koxinga* and his Succeſſors reigned as Kings in *Formoſa* till 1682, when the laſt of them ſubmitted to the Emperor *Kang-hi*; as hath been already related [g].

4. *Province*, Fo-kyen.

SITUATIONS *of* Places *in* Fo-kyen, *determined in the Year* 1713.

Places.	Latitude.	Longitude.
Fû-chew fû - -	26 2 24	3 00 00
Fong-ting-i - -	25 14 27	2 37 50
Swen-chew fû -	24 56 12	2 22 40
Tong-ngân hyen -	24 44 24	1 50 50
Châng-chew fû -	24 31 12	1 24 00
Châng-pu hyen -	24 7 12	1 20 00
Ting-chew fû - -	25 44 54	0 1 5
U ping hyen - -	25 4 48	0 16 00
Yong-ting hyen -	24 44 54	0 24 00

Table of Situations.

[a] The ſame Stratagem was uſed by the *Phenicians* in building *Byrſa*; afterwards called *Carthage*. [b] *Du Halde's China*, p. 90, *& ſeqq.* [c] See Vol. III. *p.* 496. [d] Or, *Pong-hû*. [e] *Montanus* relates the Particulars of this Inſurrection. See *Ogilby's China*, vol. 2. *p.* 37. [f] *Recueil des Voy. de la Comp. des Ind. Orient*, vol. 5. *p.* 533, *& ſeqq.* [g] See Vol. III. *p.* 439, *& ſeq.*

Shau-û

The Geography.

Places.	Latitude.	Longitude.
Shau-û fû - -	27 21 36	1 8 00
Kyen-ning fû - -	27 3 36	1 59 25
Kyen-ning hyen -	26 48 30	0 30 40
Yen-ping fû - -	26 38 24	1 49 20
Pû-ching hyen -	28 00 30	2 9 10
Kyen-yâng hyen -	27 22 44	1 44 00
Tſong-ngân hyen -	27 45 36	1 39 20
Fû-nîng chew - -	26 54 00	3 40 00
Fû-ngân hyen - -	27 4 48	3 18 40
Lo-ywen hyen - -	26 26 24	3 16 30
Hing-wha fû - -	25 25 22	2 48 50
Ming-tſing hyen -	26 13 12	2 33 20
Fû-tſing hyen - -	25 40 48	3 8 00
Lyen-ching hyen -	25 37 12	0 21 20
Chau-ngân hyen -	23 43 12	0 49 50
Nan-ngân-ching -	23 28 48	0 48 20
Hay-tân-ching -	25 33 24	3 33 50
Hyâ-men-ſo, or *A-mwi*	24 27 36	1 50 30
Yong fû hyen - -	25 46 48	2 33 20
Kin-men-ſo - -	24 26 24	2 10 40
Che-yâng-pau - -	26 34 48	3 41 30
Iſland of *Formoſa*.		
Iſle of *Pong-hû* -	23 34 48	3 1 00
Tay-wân fû - -	23 00 00	3 32 50
Fong-ſhan hyen -	22 40 48	3 37 50
Shâ-mâ-hi-tew -	22 6 00	4 9 20
Chu-lo hyen - -	23 27 36	3 44 00
Tân-ſhwi-ching -	25 7 10	4 43 30
Ki-long-chay - -	25 16 48	5 9 30

SECT. V.

Che-kyang, *the fifth Province.*

Bounds and Soil. Silk. Golden Fiſh. Tallow Tree. Pe-tſi *Fruit. Diviſion.* Hang-chew fû, *very populous. The Silk Country. Charming Lake.* Kya-hing fû. Hu-chew fû. Ning-po fû. *Canal of* Ning-po. *Walls and Gates.* Tin-hay hyen. *Iſland* Chew-ſhan: *Harbour and Factory. Iſlands* Pou-to *and* Kimpeton. Shau-hing fû. *Tomb of* Yu. Tay-chew fû. Kin-wha fû. Kyu-chew fû. Yen-chew fû. Wen-chew fû. Chau-chew fû.

Bounds and Soil.

THIS Province is one of the moſt fertile and flouriſhing, as to Trade, in the whole Empire. It is bounded on the Eaſt by the Sea; on the South by *Fo-kyen*; on the North and Weſt by *Kyang-nan* and *Kyang-ſi*, with which it is ſurrounded. The whole Country is cut with Rivers and Canals: Theſe laſt are broad and deep, lined on both Sides with Stone, covered with Bridges at certain Diſtances; ſo that one may travel all over the Province either by Water or Land. It abounds alſo with Lakes and running Springs. The Mountains are cultivated, or produce Timber for building Ships and Houſes.

Silk.

ITS Inhabitants are very mild, ingenious, and polite. The Silks, produced and manufactured here, are almoſt ſufficient to ſupply foreign Countries. Thoſe embroidered with Gold and Silver, are the beſt in all *China*; and ſo cheap, that a Suit of it coſts leſs than one of the moſt ordinary Cloth in *Europe*. Hence one ſees a great Number of Fields full of dwarf Mulberry-Trees, which they hinder to grow, by planting and cutting them almoſt like Vines; being convinced, by long Experience, that the Leaves of the ſmalleſt Trees produce the beſt Silk.

Golden F

PROVISIONS are very plentiful. Here are excellent Cray-Fiſh; and, in the Lakes, the Golden Fiſh are found. Muſhrooms are carried hence all over the Empire: They keep, ſalted and dried, all the Year round: By only letting them lie in Water, they become as good and freſh as if they had been juſt gathered.

Tallow T

THE beſt Hams come from this Province. Here alſo grows the Tallow-Tree, and thoſe eſteemed Shrubs that bear a very white Flower, reſembling the Jaſmin, but more leafy. A ſingle Flower is ſufficient to perfume a whole Houſe.

Pe-tſi F

THE Fruit, called *Pe-tſi*, is much more common in this Province than elſewhere; it grows in marſhy Water, and is as big as a Cheſnut. Its Kernel is covered with a very thin Skin; the Pulp is white, and full of an agreeable Juice; it is firm, and ſomewhat ſour. *Martini* affirms, that if one puts a Piece of Copper-Coin with this Fruit in his Mouth, he may break it eaſily with his Teeth: But other Miſſionaries found it not ſo.

CHE-KYANG yields whole Foreſts of Bambû Canes, which are large and ſtrong for bearing Burdens. Notwithſtanding their Hardneſs, they are eaſily ſlit into very thin Slips, wherewith they make their Mats, Boxes, Combs, *&c.* As they are by Nature bored through, they are very proper for Pipes, to convey Water from one Place to another; or for Teleſcopes, to ſerve either as a Tube, a Caſe, or a Reſt.

Diviſion.

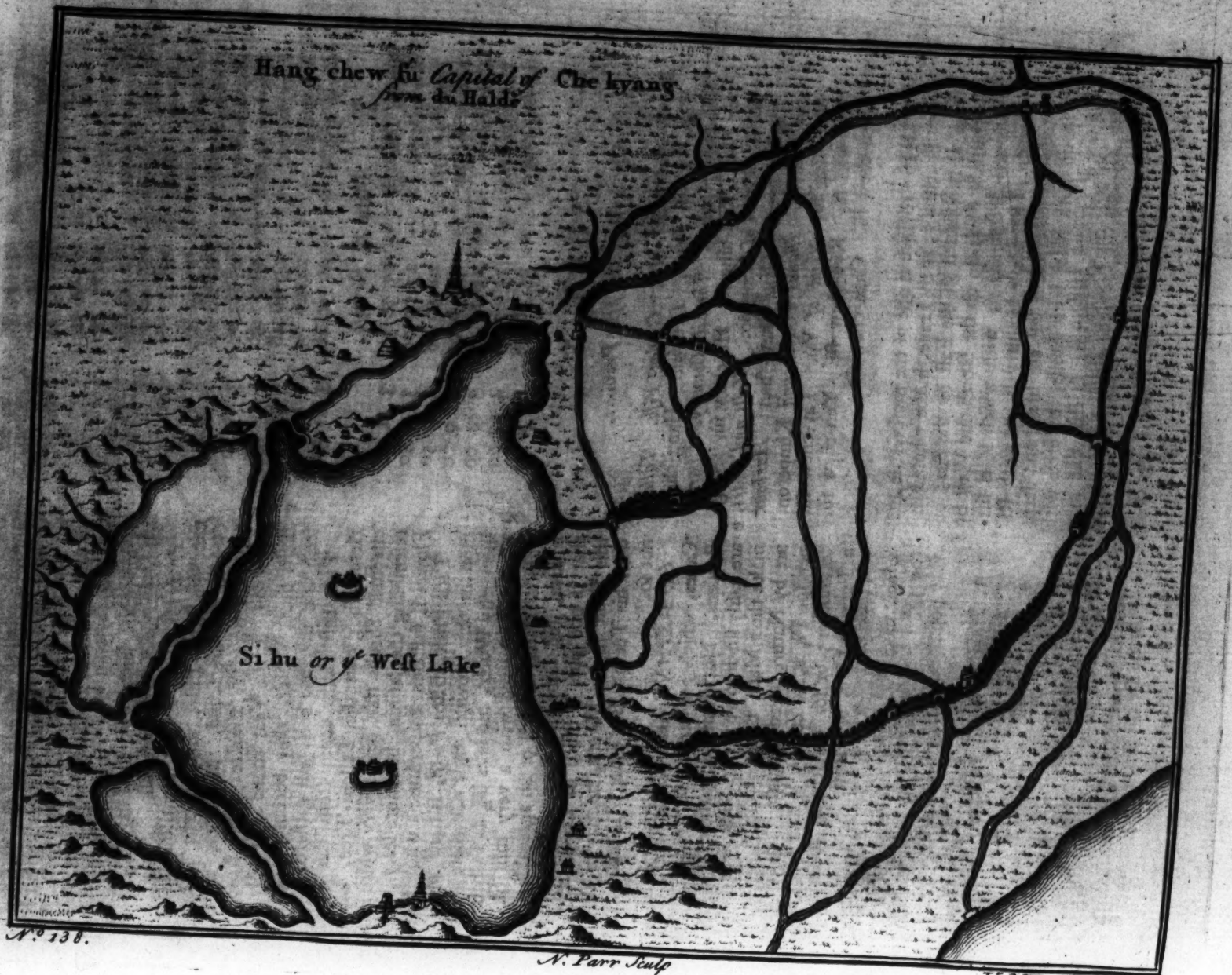
THIS Province is ſubdivided into eleven *Fû*, which have under them ſeventy-ſeven Cities of the third Rank, beſides an infinite Number of very populous Boroughs and Villages [a].

	Chew.	Hyen.
1. *Hang-chew fû*, governs -	0	9
2. *Kya-hing fû* - -	0	7
3. *Hû-chew fû* - -	1	6
4. *Ning-po fû* - -	0	6 [b]
5. *Shau-hing fû* - -	0	8
6. *Tay-chew fû* - -	0	6

[a] *Du Halde*'s *China*, p. 93, *& ſeq.*

[b] In the Deſcription, only 4.

7. *Kin-*



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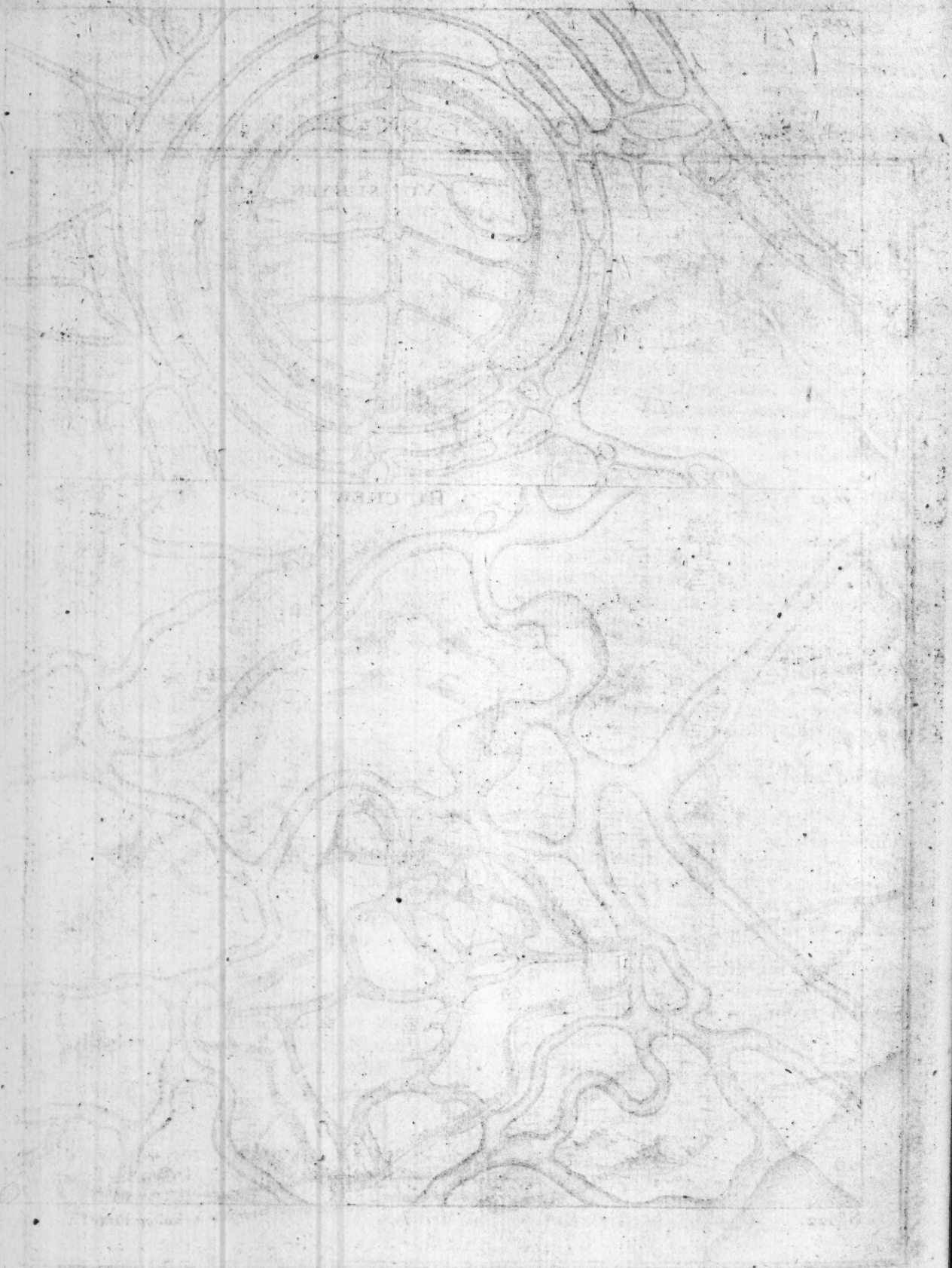

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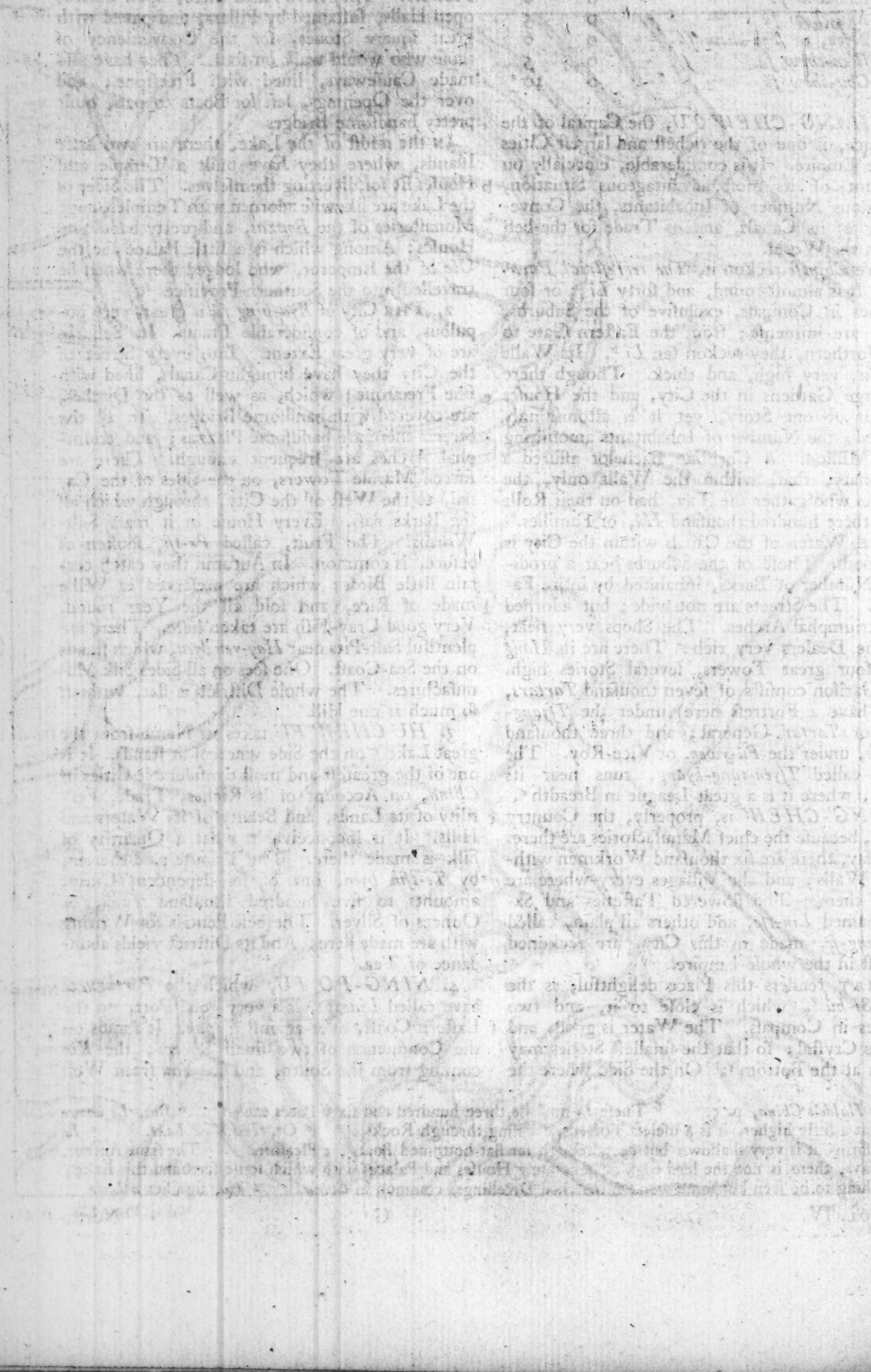


		Chew.	*Hyen.*
7.	*Kin-wha fû* - -	0	8
8.	*Kyu-chew fû* - -	0	5
9.	*Nyen*, or *Yen-chew fû* -	0	6
10.	*Wen-chew fû* - -	0	5
11.	*Chu-chew fû* - -	0	10 [a]

1. *HANG-CHEW FU*, the Capital of the Province, is one of the richeſt and largeſt Cities of the Empire. It is conſiderable, eſpecially on Account of its moſt advantageous Situation, prodigious Number of Inhabitants, the Conveniency of its Canals, and its Trade for the beſt Silk in the World.

THE *Chineſe* reckon it, *The terreſtrial Paradiſe*. It is almoſt round, and forty *Li* [b], or four Leagues in Compaſs, excluſive of the Suburbs, which are immenſe; from the Eaſtern Gate to the Northern, they reckon ten *Li* [b]. Its Walls are fair, very high, and thick. Though there are large Gardens in the City, and the Houſes are but of one Story, yet it is aſtoniſhingly crouded; the Number of Inhabitants amounting to a Million. A Chriſtian Bachelor aſſured a Miſſionary, that, within the Walls only, the Officers who gather the Tax, had on their Rolls about three hundred thouſand *Hû*, or Families.

THE Water of the Canals within the City is not good. Thoſe of the Suburbs bear a prodigious Number of Barks, inhabited by intire Families. The Streets are not wide; but adorned with triumphal Arches. The Shops very neat, and the Dealers very rich: There are in *Hang chew* four great Towers, ſeveral Stories high. The Gariſon conſiſts of ſeven thouſand *Tartars*, (who have a Fortreſs here) under the *Tſyang-kyun*, or *Tartar* General; and three thouſand *Chineſe*, under the *Fû-ywen*, or Vice-Roy. The River called *Tſyen-tang-kyang*, runs near its Walls; where it is a great League in Breadth [c].

HANG-CHEW is, properly, the Country of Silk, becauſe the chief Manufactories are there. They ſay, there are ſix thouſand Workmen within its Walls; and the Villages every-where are full of them. The flowered Taffeties and Satins, named *Lin-tſe*, and others all plain, called *Lau-fang-ſe*, made in this City, are reckoned the beſt in the whole Empire.

WHAT renders this Place delightful, is the Lake *Si-hû* [d], which is cloſe to it, and two Leagues in Compaſs. The Water is good, and clear as Cryſtal; ſo that the ſmalleſt Stones may be ſeen at the Bottom [e]. On the Side where the Water is low, it is covered with the *Lyen-wha* Flowers. They have raiſed there, upon Stakes, open Halls, ſuſtained by Pillars, and paved with great ſquare Stones, for the Conveniency of thoſe who would walk on foot. They have alſo made Cauſeways, lined with Freeſtone; and over the Openings, left for Boats to paſs, built pretty handſome Bridges.

IN the midſt of the Lake, there are two little Iſlands, where they have built a Temple and Houſes fit for diverting themſelves. The Sides of the Lake are likewiſe adorned with Temples, huge Monaſteries of the *Bonzas*, and pretty handſome Houſes: Among which is a little Palace for the Uſe of the Emperor, who lodged there when he travelled into the Southern Provinces [f].

2. THE City of *Kya-hing fû* is great, very populous, and of conſiderable Trade. Its Suburbs are of very great Extent. Into every Street of the City they have brought Canals, lined with fine Freeſtone; which, as well as the Ditches, are covered with handſome Bridges. In all the Streets there are handſome Piazzas; and triumphal Arches are frequent enough. There are fifteen Marble Towers, on the Sides of the Canal, to the Weſt of the City, through which all the Barks paſs. Every Houſe in it rears Silk-Worms. The Fruit, called *Pe-tſi*, ſpoken of before, is common. In Autumn they catch certain little Birds; which are preſerved in Wine made of Rice, and ſold all the Year round. Very good Cray-Fiſh are taken here. There are plentiful Salt-Pits near *Hay-yen hyen*, which ſtands on the Sea-Coaſt. One ſees on all Sides Silk Manufactures. The whole Diſtrict is flat, without ſo much as one Hill.

3. *HU CHEW FU* takes its Name from the great Lake [g] on the Side whereof it ſtands. It is one of the greateſt and moſt conſiderable Cities in *China*, on Account of its Riches, Trade, Fertility of its Lands, and Beauty of its Waters and Hills. It is inconceivable what a Quantity of Silk is made there. The Tribute paid therein, by *Te-tſin hyen*, one of its dependent Cities, amounts to five hundred thouſand *Taëls*, or Ounces of Silver. The beſt Pencils for Writing with are made here: And its Diſtrict yields abundance of Tea.

4. *NING-PO FU*, which the *Portugueze* have called *Liampo*, is a very good Port, on the Eaſtern Coaſt, over-againſt *Japan*. It ſtands on the Confluence of two ſmall Rivers; the *Kin* coming from the South, and the *Yau* from Weſt

5. *Province*, Che-kyang.

Kya-hing fû.

Hu-chew fû.

Ning-po fû.

[a] *Du Halde's China*, p. 5. [b] Theſe *Li* muſt be three hundred and ſixty Paces each. [c] But, *Le Comte* ſays, that a little higher, it is a uſeleſs Torrent, running through Rocks. [d] Or, *The Weſt Lake*. [e] *Le Comte* affirms, it is very ſhallow; but deep enough for flat-bottomed Boats for Pleaſure. [f] The ſame Author, *p.* 82, ſays, there is not the leaſt Sign of the ſtately Houſes and Palaces with which ſome ſurround this Lake; and nothing to be ſeen but ſome wooden thatched Dwellings, common in *China*. [g] *Hû*, ſignifies *a Lake*.

The Geography. North-West; which form the Canal from thence to the Sea, capable of bearing *Chineſe* Veſſels of two hundred Tons. Theſe Rivers water a Plain almoſt incompaſſed with Hills, which form a Kind of oval Baſin; whoſe Diameter, from Eaſt to Weſt, paſſing through the City, may be ten or twelve thouſand *Chineſe* Fathom, of ten Feet each. The Length from South to North is much greater.

Canal of Ning-po. THIS Plain, which is level and well improved, like a Garden, is full of Villages and Hamlets. It is cut by a great Number of Canals, formed by the Waters that fall from the Hills. The Canal, on which Part of the Eaſtern Suburb ſtands, extends to the very Foot of them, and divides into three Branches. It may be about five or ſix thouſand Fathoms long, and ſix or ſeven broad. In this Space, there are ſixty-ſix Canals iſſuing from the Sides of the principal Canal; ſeveral of which are broader than it. Hence the Plain is rendered exceeding fruitful, and yields two Harveſts of Rice. They ſow Cotton and Pulſe. Tallow Trees are very numerous here. The Air is generally pure; the Country pleaſant and open. The Sea furniſhes Plenty of Fiſh, eſpecially good Cray-Fiſh; and a delicious Sort, called *Whang*; that is, *Yellow*; which are caught in the Beginning of Summer, and tranſported in Glaſſes all over the Empire.

Walls and Gates. THE Walls of *Ning-po* are five geometrical Miles and ſeventy-four Paces in Compaſs. They are built of Freeſtone, and able to withſtand any Force but Cannon. The Diſtance from the Weſtern to the Eaſtern Gate, is two Miles one-half and ſeventy-four great Paces. It has five Gates; two towards the Eaſt, becauſe the Port is on that Side: Not to mention two great Arches, called by the *Chineſe*, Water-Gates, made in the Walls, for the Barks to paſs: There being many Canals in the South-Weſt Part of the City. One ſees here a Brick Tower, ſeveral Stories high; and, before the moſt Southern of the two Gates, a Bridge, over the River *Kin*, of ſixteen flat-bottomed Barks, faſtened with Iron, forty Fathoms long. Beſides theſe, there is not one Building worth Notice in the whole Place; excepting the *Pay-lew*, or *Pay-fan*, which *Europeans* call *Triumphal Arches*. The Streets, which are narrow, are ſtill more contracted by the Penthouſes over the Shops; ſo that two of our large Coaches would have much ado to paſs. This City was ſacked in the laſt Wars; but, of late, it has recovered again, and is provided with a large Gariſon.

THE Entrance to *Ning-po* is difficult, eſpecially for great Veſſels; the Bar not having above fifteen Feet Water in the Spring-Tides. You leave on the left Hand *Tin-hay hyen* [a], one of its dependent Cities; which is an oblong Square, a thouſand *French* Fathom in Compaſs. It is commanded by a Citadel on a very high Rock; at the Foot whereof Ships muſt neceſſarily paſs, within the Diſtance of half Piſtol-ſhot. One Tide brings them up along a very fine River, an hundred and fifty Fathoms broad, and everywhere ſeven or eight deep, with Salt-houſes on both Sides; and a Proſpect of Villages and cultivated Plains, as far as the Mountains.

5. *Province* Che-kyang. *Tin-hay hyen.*

THE *Chineſe* Merchants of *Siam* and *Batavia* come to *Ning-po* every Year, to buy Silks; which are the faireſt in the Empire. Thoſe of *Fo-kyen*, and other Provinces, reſort thither continually. This City has alſo a great Trade with *Japan*; *Nangazaki* being only two Days ſailing from hence. They carry thither Silk, raw and manufactured, Sugar, Drugs, and Wine; and bring back Copper, Gold, and Silver.

EIGHTEEN or twenty Leagues from *Ning-po*, in the Sea, is the Iſland *Chew-ſhan*. The Port is very good, but not commodious for Trade. The *Engliſh*, at their firſt Arrival, put in there by Accident; not being able to find out the Way to *Ning-po* through ſo many Iſlands as are upon the Coaſt [b]. Mr. *Cunningham* [c] informs us, that the *Chineſe* granted them a Settlement and Liberty to Trade; but not at *Ning-po*. This being the largeſt of the Iſlands, is eight or nine Leagues from Eaſt to Weſt, four or five in Breadth, and three from *Khi-tu* Point; called by the *Portugueze*, Cape *Liampo*.

Island Chew-ſhan.

THE Harbour lies at the Weſt End of the Iſland. It is very ſafe and convenient; the Ships riding within Call of the Factory, which is built cloſe by the Shore, in a low Valley, with near two hundred Houſes about it, for the Benefit of Trade, inhabited only by Men: Their Wives dwell in a Town three Quarters of a Mile from the Coaſt, incloſed with a handſome Wall three Miles in Compaſs, fenced with twenty-two ſquare Baſtions. It has four Gates, planted with a few old Iron Guns, ſeldom uſed. Here the *Chong-ping* [d], or Governor, reſides; and three or four thouſand beggarly Inhabitants, moſt part Soldiers and Fiſhermen, in very mean Houſes: For the Trade, being but newly granted, had not yet brought any conſiderable Merchants thither. The Iſland, which is pretty populous, abounds with all Sorts of Cattle, Fowl, Roots,

Harbour & Factory.

[a] Here ſeems to be a double Miſtake; for *Tin-hay hyen*, which is on the Iſland *Chew-ſhan*, (above nine Leagues from the Mouth of the River *Ning-po*) is put inſtead of *Chin-hay hyen*; and this laſt ſtands on the right Hand, in reſpect of thoſe who enter the River. [b] *Du Halde*'s *China*, p. 94, & *ſeqq*. Alſo *Le Comte*, p. 86. [c] He made the Voyage to *Chew-ſhan* in 1700, or 1701. He writes *Chu-ſan*. [d] In the Original, *Chumpeen*.

and

The Geography.

and other Proviſions. But the Merchandize comes all from *Ning-po*, *Hang-chew*, *Nan-king*, and other Cities on the Continent. The Tea grows on the Hills here; but not ſo good as elſewhere.

Islands Pou-to,

THREE Miles Eaſt of *Chew-ſhan* lies the Iſland *Pou-to*, about five Leagues round, a Place of great Pilgrimage [a] for one thouſand ſix hundred Years paſt. Hither the Emperor was to have come on his Birth-Day, in the fortieth Year of his Reign [b], but was diverted by his *Mandarins*; who pretended, it was ſubject to terrible Thunder. It is inhabited only by three thouſand of the *Ho-ſhang*, or unmarried *Bonzas*, who have built four hundred Temples. In two of them, conſiderable for their Bigneſs and Form, are two High-Prieſts, over the reſt. Their Houſes are the beſt in theſe Parts. The Iſland is croſſed with Roads; ſome flagged, and ſhaded with Trees. The Junks bound from *Ning-po* to *Japan* touch here, to make their Offerings.

and Kimp-tong.

FIVE Leagues from *Chew-ſhan*, in the Way to *Ning-po*, is the Iſland *Kimp-tong*; where, it is ſaid, there are Silver Mines; and *Mandarins*, out of Employment, retire, to enjoy an eaſy Life. The reſt of the circumjacent Iſlands are either deſert, or inhabited only by Fiſhermen: But all ſtored with Deer.

CHEW-SHAN having been quite deſtroyed in the laſt *Tartar* Wars, continued ſo till about 1684, that the preſent Town was built to expel ſome Pirate. Four Years after, it began to be re-peopled; and a *Chong-ping*, or General, was ſent to govern it [c].

Shau-hing

5. *SHAU-HING FU* is ſituated in one of the fineſt Plains in the World; and much like *Venice*. Every Street has a Canal, covered with high one-arched Bridges; ſo that one may enter the City by Boat on any Side.

THE Streets, which run along the Canals, are very large and handſome, paved with white Stones ſix or ſeven Feet long, and adorned with triumphal Arches. The Walls have a Ditch within as well as without; and the City being reckoned, at leaſt, four Leagues in Compaſs, is divided into two *Hyen*, or ſubordinate Juriſdictions, which have their diſtinct Governors; one called *Shan-in*, the other *Quey-ki*.

SEVERAL of the Houſes are built with exceeding white Freeſtone, (which is ſcarce ever ſeen in the other Cities of *China*) dug out of the Mountain *Nyau-men-ſhan*, two Leagues diſtant. The Inhabitants of *Shau-hing* are the moſt noted in all *China* for Quirks of the Law: Though being otherwiſe good Lawyers, there is no Vice-Roy, or *Mandarin*, but what has one of them for his *Syang-kong*, or Secretary. This City is famous all over the Empire for the Wine made here, as well as for the Tomb [d] of the *Great Yu*, one of the firſt Monarchs; who obtained the Throne by the Service he did his Country, in cauſing the Sea, which had overflowed Part of the Empire, to retire. There is near it alſo a remarkable Hill, called, from its Figure, *Hew-ſhan*, or *The Mountain of the Ape*; where the People go to divert themſelves.

5. *Province*, Che-kyang. *Tomb of* Yu.

6. *TAY-CHEW FU* ſtands on a River, in a Country over-run with Mountains. It is not by far ſo conſiderable as the other Cities. It is remarkable for a Kind of Ray, or Thorn-back, caught there in the Sea; with whoſe Skin, which ſerves for ſeveral Uſes, eſpecially in making Scabbards for Hangers, they drive a great Trade; tranſporting it to *Japan*, as well as through the Empire.

Tay-chew fû.

7. *KIN-WHA FU* ſtands in the Middle of the Province, by a pretty handſome River. It was formerly very great, and famous for the Beauty of its Buildings: But having long withſtood the whole Power of the *Tartars*, they burnt one Part of the City, and a great Bridge on the Weſt Side; which have been ſince rebuilt. Rice grows here plentifully; and the Wine made of it, is much eſteemed in the Country. A great Trade is carried on alſo with large dried Plumbs and Hams; which are ſent into all the Provinces. Thoſe little Shrubs, whoſe white Flower reſembles the Jaſmin, and the Tallow-Tree, are found almoſt every-where in its Diſtrict.

Kin-wha fû.

8. *KYU-CHEW FU* is built on a fine River, and between two other ſmaller ones that fall into it. It is the moſt Southern City in the Province, bordering on *Kyang-ſi* and *Fo-kyen*. The Road leading into this latter Province, is very difficult; it begins about the City *Kyang-ſhan hyen*, and continues over pretty ſteep Mountains for near thirty Leagues together. They have made Stairs, winding round one of them, conſiſting of more than three hundred Steps of flat Stones, to render the Aſcent more eaſy. There are Inns, all the Way, at certain Diſtances.

Kyu-chew fû.

9. ALTHOUGH the Walls of *Yen-chew fû*, or *Nyen-chew fû*, are waſhed by a River, which, not far off, falls into another, that bears pretty large Barks, yet it is not to be compared to the reſt of the Cities of the Province; either for Bigneſs, Wealth, or Number of Inhabitants. Its Territory is incumbered with Hills and Mountains. In it Mines are found; and one meets with the Trees that diſtil the Varniſh. The Paper made here, is no leſs eſteemed.

Yen-chew fû.

10. *WHEN-CHEW FU* is ſituated in a marſhy Soil, very near the Sea; and the Beauty

When-chew fû.

[a] Not *Chew-ſhan*, as *Martini* relates. [b] The Year 1702. [c] See *Philoſophical Tranſactions*, N° 280. *p.* 1201. alſo the *Abridgment*, vol. 5. part 2. *p.* 178, *& ſeqq.* [d] A Mile and an half from the City.

The Geography.

of its Buildings have gotten it the Name of *Little Hang chew*. The Tide comes up to its very Walls; where there is a commodious Harbour. Its Diſtrict is divided into Plains and Mountains: The firſt, very fertile; but ſome of the latter, frightful to look at; eſpecially thoſe towards the Province of *Fo-kyen*.

Chau-chew fû.

11. *CHU-CHEW FU* is ſituate on a fine River, navigable to the Sea. It is invironed by Mountains, covered with fair Trees; among which are Pines, uſed for building Houſes and Ships; the Hollow of whoſe Trunk would hold thirty Men.

THE Sides of the Brooks are covered with whole Foreſts of Bambû Canes [a]; ſome more than twenty Feet high, and the ſmalleſt ten. Theſe Canes burnt, when green and freſh cut, yield a Water, which, being drank, the Phyſicians pretend, rectifies the Blood coagulated by a Bruiſe or Fall [b].

SITUATIONS *of* Places *in* Che-kyang, *determined in the Year* 1714.

Table of Situations.

Places.	Latitude.	Longitude.
Hâng-chew fû - -	30 20 20	3 39 4
—— by *P. Noël* -	30 14 34	0 00 00
Fû-yâng hyen - -	30 4 57	3 27 7
Yu-tſyen hyen - -	30 14 27	2 54 27
Kyâ-hing fû - -	30 52 48	4 4 11
Ping-hû hyen - -	30 43 00	4 17 24
Hû-chew fû - -	30 52 48	3 27 54
Châng-hing hyen -	31 1 10	3 14 27
Yen-chew fû - -	29 37 12	3 4 17
Kyu-chew fû - -	29 2 33	2 35 12
Kay-whâ hyen - -	29 9 15	2 7 18
Kin-whâ fû - -	29 10 48	3 22 27
I-û hyen - -	29 20 15	3 43 15
Yong-kâng hyen -	28 58 00	3 43 15
Shau-hing fû - -	30 6 00	4 4 11
Shang-yu hyen - -	29 59 14	4 25 7
Shing hyen - -	29 26 00	4 14 17
Chu-ki hyen - -	29 44 24	3 47 55
Ning-po fû - -	29 55 12	4 57 19
—— by another -	29 56 00	4 56 30
Tſe-ki hyen - -	30 1 24	4 48 50
Ting-hay hyen - -	30 00 40	5 32 5
Syâng-ſhân hyen -	29 34 48	5 13 57
Tay-chew fû - -	28 54 00	4 40 54
Chû-chew fû - -	28 25 36	3 27 54
IVen-chew fû - -	28 2 15	4 21 7
Tay-ſhun hyen - -	27 34 48	3 21 50
Pu-men-ſo - -	27 15 36	4 6 58
Nhin-hyâ-quan - -	27 11 45	4 10 9
Chang-ſhân hyen -	28 56 6	2 12 33
Kyâng-ſhân hyen -	28 47 20	2 22 3
Long-ſwen hyen -	28 8 00	2 40 37

6. Province, Hu-quang.

SECT. VI.

Hu-quang, *the ſixth Province.*

Bounds, Soil, and Produce. Diviſion. Vu-chang fû. *Surpriſing Proſpect.* Han-yang fû. Ngan-lo fû. Syang-yang fû. Ywen-yang fû. Te-ngan fû. *Wax Worms.* Kin-chew fû. Whan-chew fû. Chang-cha fû. *Great Feſtival.* Yo-chew fû. *Lake* Tong-ting. *Large Pines.* Pau-king fû. Heng-chew fû. Chang-te fû. Ching-chew fû. Yong-chew fû.

Bounds, Soil, and Produce.

THIS great Province lies in the Middle of the Empire, between thoſe of *Ho-nan*, on the North; *Kyang-nan*, and *Kyang-ſi*, on the Eaſt; *Quang-tong*, and *Quang-ſi*, on the South; *Quey-chew*, *Se-chwen*, and *Shen-ſi*, on the Weſt. The Country is moſtly plain, conſiſting of open Fields, watered by Lakes [c], Brooks, and Rivers, abounding with all Sorts of Fiſh, as the Lakes are covered with wild Fowl.

ONE meets with, in the Plains, incredible Numbers of Cattle, with all Sorts of Grain and Fruit, eſpecially Oranges; and ſeveral Kinds of Citrons. Some of its Mountains produce Cryſtal, or Talk; others are covered with medicinal Herbs, or old Pines, fit for making thoſe great Pillars uſed in *Chineſe* Buildings. Beſides the Mines abounding with Iron, Tin, Tottenague, and other Metals, Gold is found in the Sands of the Rivers and Torrents which deſcend from the Hills.

A GOOD deal of Paper is made of the Bambûs growing here. One ſees Store of thoſe little Worms, which produce Wax in the ſame Manner as Bees. In ſhort, *Hu-quang* affords ſuch Plenty, that it is commonly called *The Granary of the Empire.*

Diviſion.

THE great River *Yang-tſe-kyang* croſſing it from Weſt to Eaſt, divides it into two Parts [d]; the *Hû-pe*, or Northern; and *Hû-nan*, or Southern. The former containing eight Cities of the firſt Rank, and ſixty of the ſecond and third. The Southern Part has fifty-four *Chew* and *Hyen* ſubordinate to ſeven *Fû*, beſides Boroughs, Villages, and fortified Towns.

[a] Which ſeems to be a Corruption of *Mambu*, the *Indian* Word for this Sort of Cane, or Reed. [b] *Du Halde's China*, p. 96, & *ſeqq.* [c] The Lake, called *Tong-ting-hû*, lying in the midſt of the Province, is above ſixty Miles long, and thirty-five broad. It communicates with the *Yang-tſe-kyang*; and receives, among other Rivers, the *Heng-kyang* from the South, and *Ywen-kyang* from the Weſt. [d] But unequally; the Southern being twice as big as the other.

N.° 128

G. Child Sculp.t

Plate XVI. Vol. IV. p. 45

6. *Province*, Hu-quang.

1. *The Northern Part.*

	Chew.	*Hyen.*
1. *Vu-chang fû*, Capital of the Whole, preſides over	1	9
2. *Han-yang fû*	0	2 [a]
3. *Ngan lo fû*	2	5
4. *Syang-yang fû*	1	6
5. *Ywen-yang fû*	0	7 [b]
6. *Te ngan fû*	1	5
7. *Hing-chew fû*	2	11
8. *Whang-chew fû*	1	8

1. *VU-CHANG FU* is the Capital both of the whole Province, and of the Northern Diviſion; where the *Tſong-tu* of both Parts reſides. This City, in Conjunction with *Han-yang fû* [c], (which is ſeparated from it only by the River *Yang-tſe-kyang*, and the little River *Han*) forms the moſt populous and frequented Place in all *China*.

VU-CHANG itſelf may be compared for Size to *Paris*. *Han-yang* (one of whoſe Suburbs extends to a Point where the Rivers *Han* and *Yang-tſe kyang* meet) is not inferior to *Lyons*, or *Roan*. Add to this, an incredible Number of great and ſmall Barks, (never fewer than eight or ten thouſand) ſpread all along both Rivers for above two Leagues together; ſome Hundreds of which are as long and high in the Sides, as moſt of thoſe that lie at *Nantz*.

A PERSON, who was to view, from an Eminence, this Foreſt of Maſts, on one Side; and on the other, that vaſt Extent of Ground, covered over with Houſes; would readily own, that he ſaw the fineſt Proſpect of the Kind in the World.

As this City may be ſaid to ſtand in the Center of the Empire, it has an eaſy Correſpondence in Trade with the other Provinces, by Means of the *Kyang*; which here, though, at leaſt, an hundred and fifty Leagues from the Sea, is three Miles broad, and deep enough to carry the biggeſt Ships. It is farther remarkable for Plenty of the beſt Tea, and the prodigious Demand for the Bambû Paper made here; beſides, the Mountains, in its Diſtrict, yield the faireſt Kind of Cryſtal.

2. *HAN-YANG FU*, as hath been juſt now mentioned, is only ſeparated from the Capital by the *Kyang*; and is waſhed alſo by the River *Han*, whence it takes its Name. It has, both within and without its Walls, ſeveral Lakes, abounding with Fiſh and wild Fowl. Its advantageous Situation for Trade renders the Inhabitants exceeding rich. It is remarkable for a very high Tower, built formerly in Honour of a young Maiden; whoſe Innocence and Virtue were juſtified, as they ſay, by a very extraordinary Prodigy. *Han-chwen hyen*, the only City under its Juriſdiction, is intirely ſurrounded with Lakes and Rivers. Several Kinds of Oranges and Citrons grow in its Diſtrict; but never come to Perfection.

3. THE City *Ngan-lo fû* is built on the River *Han*, in a vaſt Plain, equally agreeable and fertile; but has nothing to diſtinguiſh it, except, that it is enriched by its Trade with the two former Cities. Ngan-lo fû.

4. *SYANG-YANG FU*, ſtanding alſo on the *Han*, has the ſame Advantage as the former with reſpect to Trade. They gather abundance of Gold out of the Rivers in its Diſtrict; and, it is likely, the Mountains, wherewith Part of it is incumbered, afford rich Mines of it, was it permitted to open them; as they do of the *Lapis Armenus*, Vitriol, and a green Stone, of great Uſe in Painting. They are alſo ſtored with large old Pines, fit for Pillars; Houſeleek, and phyſical Plants. Syang-yang fû.

5. *YWEN-YANG FU* is the moſt Northern City in the Province, near *Shen-ſi*, ſtanding on the River *Han*, and in a pretty large Plain, incompaſſed with Mountains, which have a gentle Deſcent; and beſides ſeveral Sorts of medicinal Herbs, produce abundance of very good Tin. The Soil is fertile every-where. In the Diſtrict grows a remarkable Shrub; which, like the Ivy, climbs about Trees: It bears a Flower of a very pale Yellow; and the Extremities of its Branches are as fine as Threads of Silk. Ywen-yang fû.

CHU-SHAN HYEN, one of its dependent Cities, lies on a River that falls into the *Han*; the Water of which is proper to take Spots out of Silk, and for ſharpening Iron Tools: A Virtue, doubtleſs, owing to its being impregnated with certain Salts.

6. *TE-NGAN FU* is built on a River that falls into the *Yang-tſe-kyang*, (which is not far off;) and, by ſeveral Branches, has a Communication with Lakes in the Neighbourhood. Te-ngan fû.

ITS whole Diſtrict, which is incloſed on the North by Mountains, and on the South by Rivers that water it, is exceeding fertile. It is moſt remarkable for a Kind of white Wax, made by little white Worms, before-mentioned; of which they make Candles that are whiter than Wax, and give a clearer Light, as well as a more agreeable Smell. *Wax Worms.*

7. *KIN-CHEW FU* is handſome enough, and of great Trade; ſcarce inferior to the Capital for Numbers of People; and divided by a ſingle Wall in two Parts: One poſſeſſed by the *Chineſe*, the other by *Tartars*, who compoſe the Gariſon. It is a common Saying, *That whoever is Maſter of* Kin-chew, *has the Key of* China *in his Hands*; and it is their Cuſtom to build a Citadel Kin-chew fû.

[a] In the Deſcription, 1. [b] In the Deſcription, 6. [c] See Vol. III. *p.* 583.

in

The Geography. in all Places of Importance. It is ſurrounded by a Lakes, which abound with Fiſh; and render the Soil pleaſant as well as fertile.

Whang-chew fû. 8. THE Situation of *Whang-chew fû*, on the great *Kyang*, its ſmall Diſtance from the Capital, and the Number of Lakes wherewith it is ſurrounded, renders it delightful. Hence it is exceeding populous, and yields to few of the other Cities for Trade; a ſurprizing Number of Barks arriving there every Day. They catch in the River a great Number of Tortoiſes, large and b ſmall; which the Grandees keep in their Gardens, and Houſes of Pleaſure. They make excellent Spirits there; which are very ſtrong, take-fire in an Inſtant, and have no bad Smell. There are alſo very good and large Cheſnuts. Its whole Territory is admirably well improved, and agreeably watered. Some of the Mountains, that are to the North, are covered with Trees and Foreſts: They alſo afford Springs; whoſe Waters give the Tea a delicious Taſte.

2. *The Southern Part.*

	Chew.	*Hyen* [a].
1. *Chang-cha fû*, Capital, governs	1	11
2. *Yo-chew fû* - -	1	4
3. *Pau-hing fû* - -	1	9
4. *Hing-chew fû* - -	1	4
5. *Chang-te fû* - -	0	6
6. *Ching-chew fû* - -	1	6
7. *Yung-chew fû* - -	1	7

Chang-cha fû. 1. *CHANG-CHA FU* is the chief City of *Hû-nan*, or the Southern Part of *Hû-quang*. It ſtands on a large River, that has a Communication with the great Lake *Tong-ting-hû*. The Eaſe, with which the Huſbandmen convey the Water, from the Lakes and Rivers, into the Lands of its Diſtrict, by Machines ſpoken of elſewhere, renders its Soil rich and fertile. In theſe Rivers abundance of Fiſh is e caught, eſpecially very good Lampreys [b].

THE Country is partly plain, partly mountainous. The Hills yield very fine Cinnabar, and abundance of Talk; which, reduced to a Lime, and mixed with Wine, the Phyſicians ſay, is a wonderful Preſervative to Health.

A CERTAIN *Mandarin*, Governor of one of its dependent Cities, whoſe Virtue had endeared him to the People, happening to be drowned in the River, they inſtituted a Feſtival in Honour f of him, in the fifth Moon; which, afterwards, came to be obſerved all over the Empire. They celebrate it with Games, Feaſts, and Combats on the Water, in Dragon-Boats. Formerly, Premiums were given the Victors: But as this Sort of Diverſion was often attended with fatal Accidents, it is almoſt every-where ſuppreſſed.

Great Feſtival.

6. *Pre-* *Hu-qu*

2. THE Situation of *Yo-chew fû* is admirable, being built on the Side both of the *Yang-tſe-kyang* and the *Tong-ting-hû*; which render it one of the wealthieſt Cities in the Empire by its Trade. *Yo-chew fû.*

THIS Lake, which reſembles a Sea, is remarkable for the Greatneſs of its Circumference, (being more than fourſcore Leagues;) for the b abundance of its Waters, eſpecially at certain Seaſons; and the aſtoniſhing Quantity of Fiſh caught therein. Two of the greateſt Rivers in the Province [c] diſcharge themſelves into it; and paſs out again, afterwards, without any ſenſible Diminution. *Lake Tong-ting.*

ITS Diſtrict, which is divided by the Lake, is exceeding fertile every-where, and ſtored with different Kinds of Orange and Lemon-Trees. Many of its Mountains are covered with Foreſts, c chiefly of Pine-Trees: In ſome of them they find the *Lapis Armenus*, and green Stone; which, reduced to Powder, makes a very beautiful Colour for painting. In others, Talk, and little black Stones, the impalpable Powder of which is uſed as an effectual Remedy againſt the Quinſy and other Diſeaſes of the Throat. *Large*

3. *PAU-KING FU* is built on the River *Lo-kyang*, which falls into the *Heng-kyang*, and this into the Lake *Tong-ting*. Its Territory conſiſts of fertile Valleys, and very fine Plains, d excepting towards the Province of *Quang-ſi*, where it is mountainous. *Pau-kin* fû.

To the North of *U-kang chew*, one of its dependent Cities, where the River falls-down Rocks with aſtoniſhing Rapidity, they have erected a brazen Pillar, to which the Bark is faſtened, till Meaſures are taken for aſcending the Stream with Safety.

4. *HENG-CHEW FU*, a pretty large City, is ſituate at the Confluence of two Rivers [d], e which incloſe Part of its Territory. Its Mountains are very agreeable, and well cultivated, or covered with Trees always green. The Country furniſhes much Game, and has ſeveral Gold and Silver Mines, but none opened. Very good Paper is made here: In ſhort, every thing is plenty. *Heng-* fû.

5. *CHANG-TE FU* is a large City, built on the River *Ywen-kyang*, not far from the great Lake *Tong-ting*. Its Diſtrict is of no great Extent, but the Country is the moſt fertile in all the Province; and its River, which is navigable almoſt from the Beginning to the Lake, cauſes Trade to flouriſh. It is remarkable for a peculiar Sort of Orange-Trees, which bear no Fruit till the Seaſon for others is paſt; whence they *Chang* fû.

[a] In the Deſcription, the *Hyen* are 11, 7, 4, 9, 4, 9, 7.
[b] *Du Halde's China*, p. 6, and 98, *& ſeqq.*
[c] See the Note [c], at the Beginning of the Section.
[d] One is the *Heng-kyang*, before-mentioned.

call

call them *Winter Orange-Trees*, but its Fruit has a delicious Taſte. Its Mountains are full of fallow Deer, and bear Cedars, whoſe Fruit, though not good to eat, is hung-up in Chambers to perfume them. Store alſo of *Lapis Armenus* and even ſome *Manna* is found there.

6. *CHING-CHEW FU* is ſituate on an Angle made by two Rivers, and the Country watered by a Multitude of Brooks. Its Mountains, which are numerous, yield Abundance of Quickſilver, *Lapis Armenus*, and green Stones, fit for Painters; nor are they deſtitute of Gold and Silver Mines. The People who inhabit theſe Mountains want the Politeneſs of the *Chineſe* Commonalty, being of a rude and ſavage Diſpoſition, ſo that they are looked-on as Barbarians.

7. *YONG-CHEW FU*, the moſt Southerly City in the Province, ſtands amidſt verdant Mountains, on a River, which, a little Way off, falls into the *Syang-kyang*, and whoſe Water is ſo clear, that in the deepeſt Places you may count the Flints and ſmalleſt Pebbles at the Bottom. Its Territory, though hilly, is well cultivated. Store of Bambûs grow in ſome Parts, and in others the *Lyen-wha*, with yellow Flowers, rarely found elſewhere.

BESIDES the eight dependent Cities, there are in this Diſtrict two more of the ſecond Order, which do not depend on any *Fû*, but have a Juriſdiction over other Cities. The firſt, *Tſin chew*, on the Borders of *Quey chew*, has under it three Cities of the third Rank: The ſecond, *Ching chew*, (a great and very populous City, ſtanding between two Rivers) whereon depend five of the ſame Order, all on the Borders of *Quang-tong* [a].

SITUATIONS *of* Places *in* Hu-quang, *determined in* 1716.

Places.	Latitude.	Longitude.
Tſin-lân-wey	27 4 48	7 54 40
Tyen-que hyen	26 48 0	7 28 16
Tong-tau hyen	26 16 48	7 0 0
U-kâng chew	26 34 24	5 58 39
Tong-ngân hyen	26 13 12	5 15 0
Tau chew	25 32 27	5 0 0
Ning-ywen hyen	25 32 54	4 40 59
Que-yâng chew	25 48 0	4 5 27
Hing-ning hyen	25 54 40	3 29 16
Que-tong hyen	26 3 36	2 54 30
Yong-ning hyen	26 4 48	3 43 39
Yong-chew fu	26 8 24	4 53 40
Kû chew	26 29 48	4 42 10
Lay-yâng hyen	26 29 48	3 47 42
Cha-lin chew	26 53 40	3 5 27
Heng-chew fû	26 55 12	4 5 30
Pau-king fû	27 3 36	5 7 10
Ywen chew	27 24 30	7 3 10
Sin-whâ hyen	27 32 24	5 18 48
Heng-ſhân hyen	27 14 24	3 50 40
Syâng-tân hyen	27 52 30	3 46 38
Chăng-châ fû	28 12 0	3 41 43
Ngân-whâ hyen	28 13 12	5 2 40
Ching-chew fû	28 22 25	6 20 0
Tau-ywen hyen	28 52 10	5 17 21
Ywen-kyâng hyen	28 45 30	4 15 0
Ping-kyâng hyen	28 42 20	3 4 5
Tong-ching hyen	29 15 36	2 41 55
Yo-chew fû	29 24 0	3 34 5
Tſong-yâng hyen	29 33 38	2 28 48
Kong-ngân hyen	30 1 0	4 31 10
She-men hyen	29 30 30	5 5 27
Chăng-te fû	29 1 0	5 1 43
Yong-ting-wey	29 7 12	6 4 5
She-chew-wey	30 15 56	7 2 35
Chăng-yâng hyen	30 32 24	5 21 58
King-chew fû	30 26 40	4 23 40
I-lin chew	30 49 0	5 18 10
Myen-yâng chew	30 12 22	3 16 50
Que chew	30 57 36	5 50 27
Pau-kâng hyen	31 54 0	5 12 18
Chû-ſhân hyen	32 8 35	6 8 10
Ywen-yâng fû	32 49 20	5 36 49
Kû-ching hyen	32 18 0	4 48 40
Syâng-yâng fû	32 6 0	4 22 44
Swi chew	31 46 48	3 12 18
Ngân-lo fû	31 12 0	4 56 32
Te-ngân fû	31 18 0	2 50 50
Mâ-ching hyen	31 14 24	1 36 49
Ki chew	30 4 48	1 10 20
Hing-que chew	29 31 56	1 22 48
Whâng-chew fû	30 26 24	1 39 35
Hân-yâng fû	30 34 38	2 18 23
Yu-chăng fû	30 34 50	2 15 0

SECT. VII.

Ho-nan, *the ſeventh* Province.

Name and Bounds. Air and Produce. Soil. Remarkable Lake. Diviſion. Kay-fong fû. *Dreadful Inundation.* Que-te fû. Chang-te fû. Wey-kyun fû. Whay-king fû. Ho-nan fû. Nan-yang fû. Yu-ning fû. *Table of Situations.*

[a] *Du Halde's China*, p. 100, *& ſeqq.*

HO-

The Geography.

Name and Bounds.

HO-NAN is bounded on the North by the Provinces of *Pe-che-li* and *Shan-si*; on the West by *Shen-si*; on the South by *Hu-quang*; and on the East by *Shan-tong*. It is likewise watered by the *Whang-ho*, or *Yellow River*. It is named *Chong-wha*, or *The Flower of the Middle*, becauſe ſituate almoſt in the Middle of *China*.

Air and Produce.

THE *Chineſe* ſay, that *Fo-hi*, the Founder of the Monarchy [a], and other ancient Emperors, invited by the Beauty and Fruitfulneſs of the Land, fixed their Seats here. For Delightfulneſs no Country can compare with it: The Air is temperate, and very healthful. It abounds with Cattle, all Sorts of Oranges, Pomegranates, *European* Fruits and Grain; inſomuch, that one ſhall have three Pounds of Meal for a Penny. The Quantity of Corn, Rice, Silk, and Cloth, which it furniſhes by Way of Tribute, is aſtoniſhing.

Soil.

EXCEPTING on the Weſt-Side, where there are Mountains covered with Foreſts, the whole Province is plain; and ſo duly watered, as well as cultivated, that one ſeems to travel through a vaſt Garden. Hence the *Chineſe* commonly call it, *The Garden of China.*

Remarkable Lake.

IT is farther remarkable for a Lake, whoſe Water gives the Silk an inimitable Luſtre, which has drawn a great Number of thoſe concerned in that Manufacture to ſettle about it. In *Nan-yang*, one of its dependent Cities, there is a Kind of Serpent, whoſe Skin, which is ſpeckled with ſmall white Spots, being ſteeped in a Vial full of Wine, is uſed by the Phyſicians as a Remedy againſt the Palſy.

Diviſion.

BESIDES the Forts, Caſtles, and Gariſon-Towns, *Ho-nan* contains eight *Fû*, or Cities, of the firſt Rank, and an hundred and two of the ſecond and third.

	Chew.	*Hyen.*	
1. *Kay-fong fû*, the Capital, governs	4	30	e
2. *Que-te fû*	1	8	b
3. *Chang-te fû*	1	6	
4. *We-kyun fû*	0	6	
5. *Whay-king fû*	0	6	
6. *Ho nan fû*	1	13	
7. *Nan-yang fû*	2	10	c
8. *Zhu-ning fû*	2	12	

Kay-fong fû.

1. *KAY-FONG FU* is a great, rich, and populous City, ſtanding four Miles and an half from the *Whang-ho*, in the Middle of a large and well-cultivated Plain; but its Situation is ſo very low, that the Water of the River is higher than the City. To guard againſt Inundations, they have built great Banks, or Dikes, for the Space of above thirty Leagues. But in 1642, this City having held-out for ſix Months againſt more than an hundred thouſand Rebels, the Commander of the Troops, which came to its Aſſiſtance, judging the only Expedient left for its Relief was, to break-down the Banks of the *Whang-ho*, in order to lay the Plain under Water, the Inundation was ſo ſudden and violent, that the City itſelf was overflowed, and three hundred thouſand of its Inhabitants drowned. 7. Pe-Ho-

Dreadful Inundation.

KAY-FONG appears to have been three Leagues in Compaſs before that Misfortune, and has been ſince rebuilt, but not ſo well as to hold its Place among the handſomeſt Cities of *China*.

2. *QUE-TE FU* ſtands in a vaſt Plain, and in the Middle between two fine Rivers. All the Cities in its Dependence are rich, and very populous. The Country is well improved, and without any Hills; the Air very pure, and Soil fertile in all Sorts of Grain and Fruit. Oranges and Pomegranates are very plenty. Que-te

3. *CHANG-TE FU* lies in the Northern Part of the Province, which is there much ſtreightned by the Provinces of *Pe-che-li* and *Shan-ſi*. Its Diſtrict, though of no great Extent, is very fruitful, being watered by many Rivers, full of Fiſh; among which one reſembles the Crocodile, whoſe Fat, if once ſet on Fire, is ſcarce poſſible to be extinguiſhed till the whole is conſumed. Chang-fû.

ITS Mountains yield Loadſtones, and divers Kinds of Wormwood. One of them is ſo ſteep, and difficult of Aſcent, that in Time of War the Inhabitants retire to the Top, where there is a large Plain, and dwell in perfect Safety.

4. *WE-KYUN FU* ſtands on a River in a ſandy Country, and the worſt Soil in all the Province. Its Diſtrict, like the former, is contracted by *Pe-che-li* and *Shan-ſi*. Excepting ſome Mountains on the Side next this laſt Province, the reſt is a plain Country, and pretty well improved. We-fû.

5. THE Territory of *Whay-king fu* is of very ſmall Extent. On the North it is ſeparated by Mountains from the Province of *Shan-ſi*, and on the South by the great River *Whang-ho*. The Air is very healthful, and the Soil no leſs fertile. It ſupplies the whole Province with Simples and medicinal Herbs. Why-fû.

6. *HO-NAN FU*, which bears the Name of the Province, ſtands in the Midſt of Mountains, between three Rivers. The *Chineſe* formerly believed it was in the Center of the Earth, becauſe it is in the Middle of their Empire. It is very large and populous. Its Diſtrict is of Ho-

[a] Who, by the *Chineſe* Account, began his Reign 2952 Years before the Chriſtian Æra.

[b] In the Deſcription, 6.

[c] In the Deſcription, but 6.

large

The Geography. large Extent, and though ſurrounded with Mountains, is very fruitful. a

TENG-FONG HYEN, one of its ſubordinate Cities, is famous for the Tower built there by the celebrated *Chew-kong*, where he uſed to obſerve the Stars. There is ſtill an Inſtrument to be ſeen which he employed to find the Meridian Shadow, in order to diſcover the Height of the Pole, and make other aſtronomical Obſervations. He lived more than a thouſand Years before Chriſt, and the *Chineſe* pretend he invented b the Mariners Compaſs.

Nan-yang fû. 7. THE Diſtrict of *Nan-yang fu* is very fine, and though of very great Extent, is ſurprizingly fertile; Proviſions being exceeding cheap, and ſo plenty, that numerous Armies have quartered here a conſiderable Time, without incommoding the Inhabitants in that Article.

THE City, ſituate on a ſmall River, is neither large, rich, nor populous. It is encompaſſed with Mountains, ſome of which produce the c *Lapis Armenus*, and breed thoſe Serpents ſpotted with White, already ſpoken of in the general Deſcription of the Province.

Yu-ning fû. 8. *YU-NING FU* [a] is built on the River *Yu-ho*. Its Diſtrict, which is very extenſive, is partly plain, and partly mountainous, eſpecially towards the North and South; but watered by ſeveral Rivers, which produce Plenty of all Sorts of Grain and Fruit [b].

SITUATIONS *of* PLACES, *determined in* 1714.

Places.	Latitude.	Longitude.
Tſe chew	36 25 15	1 55 30 W.
Châng-te fû	36 7 20	1 58 30
Table of Situations. *Wey-que fû.* In the Map, *We-kyun fû*	35 27 40	1 12 30
Whay-king fû	35 6 34	3 28 30
Tong-quâng-wey	34 39 10	6 18 0
Tyâng hyen	34 31 20	4 16 30
Si-chwen hyen	33 5 0	5 1 20
Sin-ye hyen	32 40 25	4 3 30
Pi-yâng hyen. In the *French* Map, *Ni*, &c.	32 48 40	3 6 0
Ju-ning fû. In the Map, *Yu-ning fû*	33 1 0	2 7 30
Quâng chew	32 12 36	1 28 30
Shâng-ching hyen	31 55 30	1 10 30
Song-tſe-quân	31 27 50	1 0 0
Sin-yâng chew	32 12 25	2 28 30
Nan-yâng fû	33 6 15	3 53 55
Shâng-tſay hyen	33 19 20	2 6 0

Places.	Latitude.	Longitude.	8. *Province*, Shan-tong.
Lû-i hyen	33 56 50	0 54 0	
Yen-ching hyen	33 38 20	2 23 50	
Ho-nan fû	34 43 15	4 0 50	
Teng-fong hyen	34 30 10	3 27 10	
Tong-yang hyen. In the Map, *Yong*, &c.	34 52 40	2 54 0	
Tong-tſe hyen. In the Map, *Yong*, &c.	34 56 40	2 44 30	
I-fong hyen	35 55 0	1 21 0	
Kay-fong fû b	34 52 5	1 55 30	
Chin chew	34 42 0	1 26 0	
She-ching hyen. Orig. *Che-ching hyen*	34 8 20	0 57 0	
Kau-ching hyen	34 47 0	1 1 30	
Yu-ching hyen	34 38 35	0 19 30	
Quê-te fû	34 28 40	0 37 30	

SECT. VIII.

Shan-tong, *the eighth* Province.

Bounds and Produce. *Fruit* Tſe-tſe, *and Silk.* *Diviſion.* Tſi-nan fû. Yen-chew fû. Tſi-ning chew. *Birth-Place of* Confuſius. Tong-chang fû. *Porcelain Tower.* Tſing-chew fû. Ten-chew fû. Lay-chew fû. *Table of Situations.*

Bounds and Produce. *SHAN-TONG* is bounded on the Weſt by *Pe-che-li*, and Part of *Ho-nan*; on the South d by *Kyang-nan*. The Gulf of *Kyang-nan* waſhes it on the Eaſt, and that of *Pe-che-li* on the North.

THE Numbers of Lakes, Brooks and Rivers, beſides the great imperial Canal, which croſſes Part of this Province, contribute towards rendering it one of the moſt plentiful Parts of the Empire; nor is this extraordinary Plenty to be interrupted, except by too great a Drought, for it e ſeldom rains here, or by the Havock that is ſometimes made by Locuſts.

FOWL, Eggs, fat Capons, Pheaſants, Partridges, Quails and Hares are exceeding cheap. The Lakes and Sea afford a prodigious Quantity of Fiſh, of which you may have ſeveral Pounds for a Penny.

Fruit Tſe-tſe, *and Silk.* THE Soil produces all Kinds of Grain and Fruit, eſpecially fine wholeſome Peaches, divers Sorts of Nuts and Cheſnuts, with Abundance of f Plumbs, excellent Pears, and the *Tſe-tſe*. Theſe three laſt they dry for tranſporting into the other Provinces. The *Tſe-tſe*, which is a Sort of Fig [c], is to be found no-where but in *China*; nor in

[a] Or, *Zhu-ning fû*; being written elſewhere, *Ju-ning fû*, in the *French*. [b] *Du Halde's China*, p. 6, and 102, & *ſeqq*. [c] See the Natural Hiſtory.

The Geography. any Province thereof in ſuch Plenty as in this of *Shan-tong*.

THERE is found in the Fields a Sort of white Silk, peculiar to this Province, faſtened in long Threads to the Shrubs and Buſhes by Worms, reſembling Caterpillars. Of this they make Silks, (called *Kyen chew*) which are coarſer, but more compact and ſtrong, than thoſe made of the Silk produced by the Houſe-reared Worms.

Diviſion. *SHAN-TONG* is ſubdivided into ſix Counties, or Diſtricts, containing ſix Cities of b the firſt Rank, and an hundred and fourteen of the ſecond and third; beſides more than fifteen Forts, built at the Entrances of all Ports and Rivers along the Coaſt: Likewiſe ſeveral populous Iſlands ſcattered over the Gulf; ſome of which afford very commodious Harbours for the Junks that trade to *Korea* and *Lyau-tong*.

	Chew.	*Hyen.*
1. *Tſi-nan fû*, the Capital, commands	4	26
2. *Yen-chew fû*	4	23
3. *Tong-chang fû*	3	15
4. *Tſing-chew fû*	1	13
5. *Teng-chew fû*	1	7
6. *Lay-chew fû*	2	5

Tſi-nan fû. 1. *TSI-NAN FU*, the Capital of this Province, is a very great and populous City. The Lake within its Walls, which ſupplies Canals throughout the City, together with the beautiful d Buildings, render it very famous. Its Trade is carried on chiefly by Means of the grand Canal [a], into which Goods are conveyed down the *Tſing-ho* from *Lu-kew*, a Village thereon, four Miles from *Tſi-nan*. The Commodities peculiar to this Country are the Silks before-mentioned, called *Kyen chew*, made of the Produce of the wild Worms; and the Works of *Lew-li*, or *Chineſe* Glaſs, which are made at *Yen-ching*, a great Borough in the Diſtrict of this Capital: But this e Sort of Glaſs is more brittle than that of *Europe*, breaking when expoſed to too ſharp an Air.

ITS Diſtrict, which is very large, and extends to the Sea, abounds with all Sorts of Grain, and Herds of Cattle. Some of its Mountains have Iron Mines. The Lakes ſcattered over it are ſtored with Fiſh, and adorned with thoſe Flowers called *Lyen-wha*.

Yen-chew fû, 2. THE Territory depending on *Yen-chew fû* [b], which is of great Extent, is ſhut-up between f two famous Rivers; *Ta-chin-ho* to the North, and *Whang-ho* to the South. There are, beſides, ſeveral other Rivers and ſome Lakes which abound with Fiſh. Hence the Country is exceeding fertile, for nothing is to be ſeen but cultivated Plains, or Woody Mountains. The Air is alſo mild and temperate. *8. Province, Shan-tong.*

SOME of the Cities dependent on *Yen-chew* are remarkable. *Tſi-ning chew* is not inferior to it, either for Bigneſs, Multitude of Inhabitants, or Richneſs of its Trade; and its Situation, towards the Middle [c] of the great Canal, renders it one of the greateſt Marts in the Empire. *Kyo-few hyen* is famous for being the Birth-Place of *Confuſius*, the chief Doctor of the *Chineſe*; who have erected here ſeveral Monuments, as ſo many public Teſtimonies of their Gratitude towards that great Man. *Tſi-ning chew.* *Birth-Place of Confuſius.*

IT is affirmed, that in the Neighbourhood of another little City, called *Kin-kyang hyen* [d], they formerly gathered much Gold, whence it has its Name, which ſignifies *Earth of Gold*. There are alſo divers Parts, eſpecially towards *Tong-ping chew*, ſo intermixed with Woods and Fields, that they afford the moſt gay and agreeable Proſpect imaginable [e]. Within its Diſtrict is the Village *Kya-kya*; and the Temple of *Ti-wang myau*, near the City of *Shan-tſui* [f], of which we have given the Proſpects. c

3. *TONG-CHANG FU* [g], which is ſituate on the great Canal, is famous for its Riches, procured by the Plenty of Grain, and Fruits of all Kinds, which grow in its extenſive Diſtrict. *Tong-chang fû.*

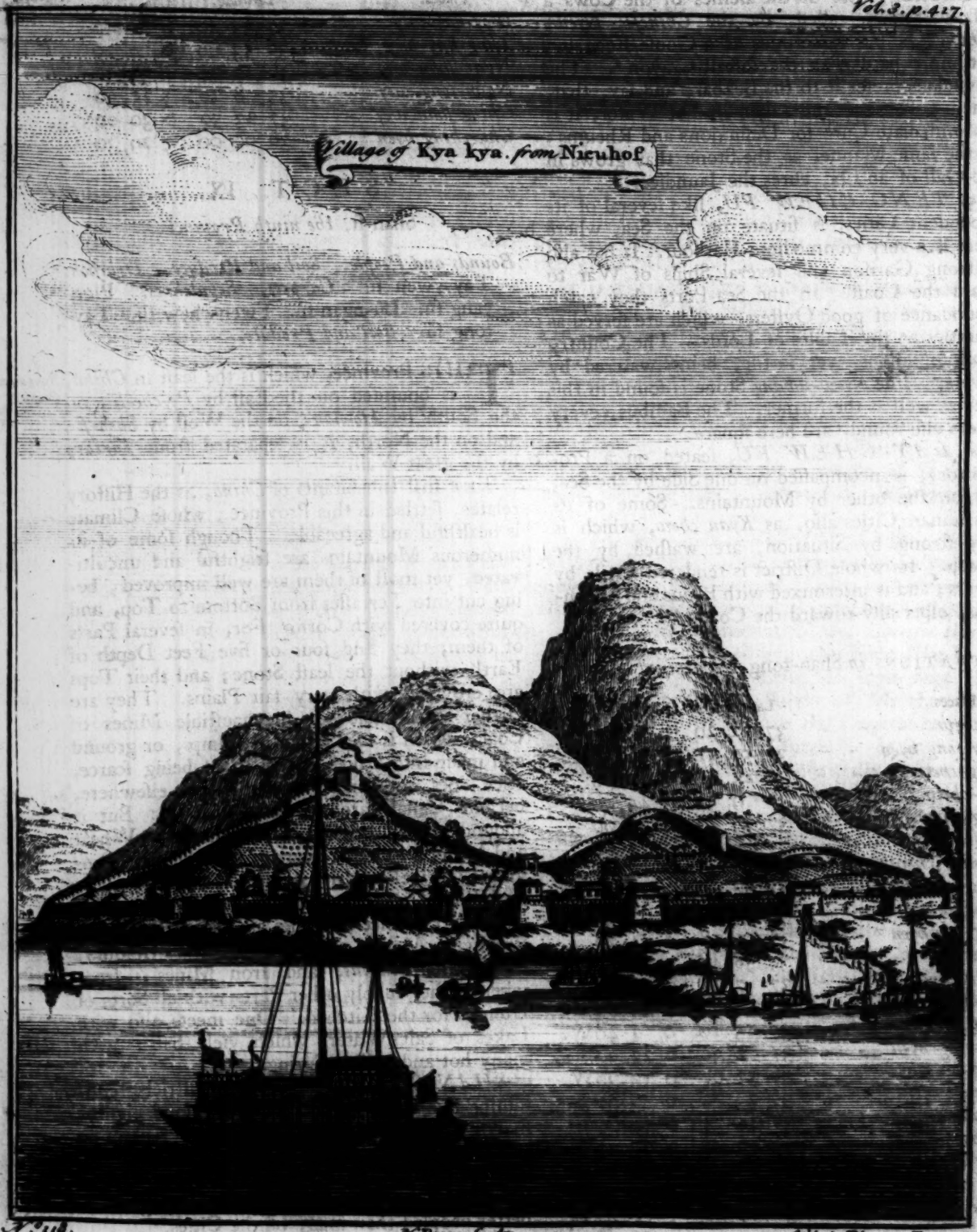
AMONG its dependent Cities, *Lin-tſin chew*, where the great Canal joins the River *Wey-ho* [g], is very conſiderable; being in ſome Sort the general Reſort of all Kinds of Merchandizes and Barks. Few Cities in the Empire are more populous, and of better Trade [h]. It is no leſs famous for its Buildings, eſpecially a beautiful Tower of eight Stories, raiſed without the Walls. The Outſide, which is of Porcelain, is adorned with divers Figures. Within it is lined with finely poliſhed Marble of ſeveral Colours. By a Stair-Caſe made in the Wall, one goes-up to all the Stories, and from thence to very fine Galleries of Marble; embelliſhed with gilded Iron Rails, which encompaſs the Tower, and at the Corners with little tinkling Bells. Not far from this Tower are certain curious Temples, whoſe Manner would not be diſagreeable to the Taſte of the beſt *European* Architects. *Porcelain Tower.*

4. THE Territory belonging to *Tſing-chew fu* is partly watered by Rivers, and partly covered with Hills. The Soil is very fertile, and the neighbouring Sea yields other Neceſſaries. The Skin alone of the Fiſh caught here brings a conſiderable Profit. *Tſing-chew fû.*

[a] Above ſixty Miles diſtant. [b] See Vol. III. *p.* 541. [c] At the Diſtance of twenty-two Miles to the Eaſt. [d] Rather, *Kin-yang*, as in the Jeſuits Maps, *Kyang* ſignifying a *River*, not *Earth*. [e] See Vol. III. *p.* 417, and 418. [f] The ſame, *p.* 418, and 471. [g] In the *French*, *Oei-ho*. [h] See Vol. III. as before.

THERE

Vol. 3. p. 417.



N. 118. N. Parr Sculp. Vol. 4. Pl. 2. P. 50.

The Geography.

THERE grows in the Bellies of the Cows a yellow Stone, called, by the *Chineſe*, *Nyew-Whang*, as big ſometimes as a Gooſe-Egg, but not more hard than the ſofteſt Crayon [a]. The Phyſicians prefer it to the Bezoar, and ſay, that, when pulverized and taken in hot Water, it is an immediate Cure for Defluxions and Rheums; in the ſame Manner as the Stone that grows in the Gall of an Ox, cures the Jaundice.

Teng-chew fû.

5. *TENG-CHEW FU*, like ſeveral of its dependent Cities, is ſituate on the Sea, where there is a very commodious Harbour. It has alſo a ſtrong Gariſon and ſeveral Ships of War to guard the Coaſt. In the Sea-Ports they catch Abundance of good Oyſters, which are ſerved as Dainties at the Tables of Lords. The Country is mountainous, yet fertile, being watered by Rivers. The *Nyew-whang* Stone is found in this City as well as the former. The Bambûs, every where elſe round, are here ſquare. b

Lay-chew fû.

6. *LAY-CHEW FU*, ſeated on a Promontory, is incompaſſed on one Side by the Sea, and on the other by Mountains. Some of its ſubordinate Cities alſo, as *Kyau chew*, which is very ſtrong by Situation, are waſhed by the Ocean. Its whole Diſtrict is rendered fertile by Rivers; and is intermixed with Plains and Mountains, eſpecially toward the Coaſts [b]. c

SITUATIONS *in* Shan-tong, *determined in* 1710.

Places.	Latitude.	Longitude.
Te chew	37 32 20	0 3 36 W.
Hay-fong hyen	37 50 51	1 16 36 E.
Tſing-chew fû	36 44 22	2 15 00
Lay-chew fû [c]	37 9 36	3 45 10
Teng-chew fû	37 48 26	4 36 00
Yen-chew fû	35 41 51	0 33 00
Tſi-ning chew	35 33 00	0 16 30
Hong-whâ-pû	34 35 26	2 18 00
Tay-chwâng-tſi	34 42 00	1 34 30
Ting-tau hyen	35 11 18	0 44 30
Tſau hyen	34 58 48	0 48 00 W.
Yu-tay hyen	37 7 21	0 18 00 E.
Tay-ngân chew	36 14 30	0 48 00
Ngen hyen	37 15 10	0 1 40 W.
Yu-ching hyen	37 2 30	0 22 30 E.
Tſing-ping hyen	36 52 00	0 12 30 W.
Ping-in hyen	36 23 2	0 6 00 E.
Tſi-nan fû	36 44 24	0 39 00
Sin hyen	36 16 48	0 34 30 W.
Tong-châng fû	36 32 24	0 18 30
Ling-tſing chew	36 57 15	0 33 30
Kyau chew	36 14 20	3 55 30 E.
Wey-hay-wey	37 33 30	6 2 00
Tſing-hay-wey	36 53 00	6 7 20
Ngan-ſhân-wey	36 20 24	4 33 30
Ngân-tong-wey	35 8 20	3 21 30
Ching-ſhân-wey	37 23 50	6 30 00
Chû-ching hyen [d]	36 00 00	3 29 30

9. *Province*, Shan-ſi.

SECT. IX.

Shan-ſi, *the ninth Province.*

Bounds and People. Soil and Produce. Diviſion. Tay-ywen fû. *Carpets. Sepulchres.* Ping-yang fû. Lû-ngan fû. Fwen-chew fû. Tay-tong fû. *Soil and Produce.*

Bounds and People.

THIS Province, which is the leaſt in *China*, is bounded on the Eaſt by *Pe-che-li*; on the South by *Ho-nan*; on the Weſt by *Shen-ſi*; and on the North, it is ſeparated from *Tartary* by the great Wall.

THE firſt Inhabitants of *China*, as the Hiſtory relates, ſettled in this Province; whoſe Climate is healthful and agreeable. Though ſome of its numerous Mountains are frightful and uncultivated, yet moſt of them are well improved; being cut into Terraſſes from Bottom to Top, and quite covered with Corn. For, in ſeveral Parts of them, they find four or five Feet Depth of Earth without the leaſt Stone; and their Tops are crowned with very fair Plains. They are farther remarkable for inexhauſtible Mines of Coal; which is uſed either in Lumps, or ground and made into Cakes, other Fuel being ſcarce. Rice does not thrive ſo well here as elſewhere, becauſe Canals are not ſo numerous: But it abounds in all other Grain, eſpecially Wheat and Millet; which are carried into the other Provinces, as well as dried Grapes: For they make no Wine of thoſe produced here. d

Soil and Produce.

THIS Province furniſhes abundance of Muſk, Porphyry, Marble and Jaſper of divers Colours; the *Lapis Armenus*, and Iron Mines; from whence they ſupply other Parts with all Sorts of Utenſils for the Kitchen. One meets alſo with Lakes of Salt-Water, which yield Salt; with many hot and boiling Springs. e

Diviſion.

SHAN-SI is divided into five Diſtricts, containing five Cities of the firſt Rank, and eighty-five of the ſecond and third; without reckoning a great Number of Forts, built at certain Diſtances, to defend the great Wall, and render the Roads ſecure: Some of which are larger and better peopled than many of the Cities. f

[a] A ſoft Mineral, of which Pencils are made for Drawing. [b] *Du Halde*'s *China*, p. 6, and 104, *& ſeqq.* [c] Latitude, by *Jartoux*, thirty-ſeven Degrees ten Minutes nine Seconds: Longitude, three Degrees forty-five Minutes thirty Seconds. [d] Latitude, by *Regis*, thirty-five Degrees fifty-five Minutes: Longitude, three Degrees thirty Minutes.

The Geography.

		Chew.	*Hyen.*
1. *Tay-ywen fû*, the Capital, governs		5	20
2. *Ping-yang fû*		6	28
3. *Lû-yang fû*		0	8
4. *Fwen-chew fû*		1	7
5. *Tay-tong fû*		4	7

Tay-ywen fû.

1. *TAY-YWEN FU*, an ancient City, is about three Leagues in Compass, and inclosed with strong Walls. It is very populous; and b was formerly a very fine City, full of beautiful Palaces, where dwelt the Princes of the Blood of the *Tay-ming* Family: But, at present, they are gone quite to Ruin: Nor dare any-body rebuild them. It has a small *Tartar* Garison, under an *Ho-tong-ta*; and stands on the *Twen-ho*.

THIS River, whose Name is found in the most ancient *Chinese* Books, is neither broad nor deep; yet falling, after a pretty long Course, into the *Yellow River*, it gives a Communication c with the Provinces of *Ho-nan* and *Kyang-nan*.

Carpets. BESIDES the Manufactories for Silks here, there is a particular one for Carpets, after the *Turkish* Fashion, which they make of any Dimensions required; and as the Mountains, which are covered with Woods, yield abundance of excellent Iron, a great Trade is driven in Iron-Works.

Sepulchres. ON the neighbouring Mountains are to be seen very handsome Sepulchres, either of Marble or d Stone, which take up a great deal of Ground; and, at convenient Distances, are placed triumphal Arches, Statues of Heros, with Figures of Lions, Horses, and other Animals, in different Attitudes, and very natural. The Whole is incompassed with a Kind of Forest of ancient Cypress, planted checker-wise.

Ping-yang fû.

2. *PING-YANG FU* is not inferior to the Capital; either for Antiquity, Fertility of Soil, or Extent of its District. It is situate on the e River *Fwen-ho*, and is more than four Miles in Compass. Several of its dependent Cities are very considerable; without reckoning an infinite Number of very populous Boroughs and Villages.

ITS District is partly plain, partly mountainous. All the Lands are very fertile, except those near some untilled and frightful Mountains. It is divided by two Rivers. On the West and South Sides it is washed by the *Whang-ho*. Near *Ngan-i hyen* there is a Lake, of whose Water, f which is as salt as the Sea, they make abundance of Salt.

Lû-ngan fû.

3. THE Territory of *Lu-ngan fû* is not large; but it is agreeably situated almost at the Head of the River *Tso-tsang-ho*. Its District is pretty full of Hills; yet the Lands produce all Sorts of Necessaries; and the Whole is spread over with Boroughs and Villages.

Provinces. Shan-si.

Fwen-chew fû.

4. *FWEN-CHEW FU*, which lies between the Capital and *Ping-yang*, takes its Name from the River *Fwen-ho*, on the West Side whereof it stands, in a Place very commodious for Trade. Almost all the Cities of its District, which is not large, lie between this River and the *Whang-ho*.

THE Country, though hilly, is well improved; abounding with all Sorts of Grain, thick Forests, and good Pastures. They make a strong Liquor here of Rice, called *Yang-tsyû*, wherein they steep Mutton; which is reckoned very delicious and nourishing. In this Tract one meets with a great Number of Baths and Springs almost boiling hot; whose Waters differ both in Colour and Taste.

Tay-tong fû.

5. *TAY-TONG FU* is neither so ancient nor large as the other Cities of the Province: But is of Importance, as being situated in the midst of Mountains, and in the only Spot which lies exposed to the Incursions of the *Tartars*. Hence it is one of the best fortified Places; and furnished with a numerous Garison.

ITS Territory, which is very large, is surrounded with a great Wall [a]; along which there are Forts built from Space to Space, provided with Forces for its Defence. In the Mountains, *Soil and Product.* with which it is covered, there is found excellent *Lapis Armenus*, with abundance of medicinal Herbs. Some of them produce a red Stone; which being steeped in Water, is used instead of Vermilion, for taking the Impression of Seals: Others furnish the Azure, Marble, and Jasper, of all Colours; particularly, that Kind of Jasper named *Yu-shé*, which is very transparent, and as white as Agat [b]. There is a great Trade driven in all Sorts of Skins dressed here [c].

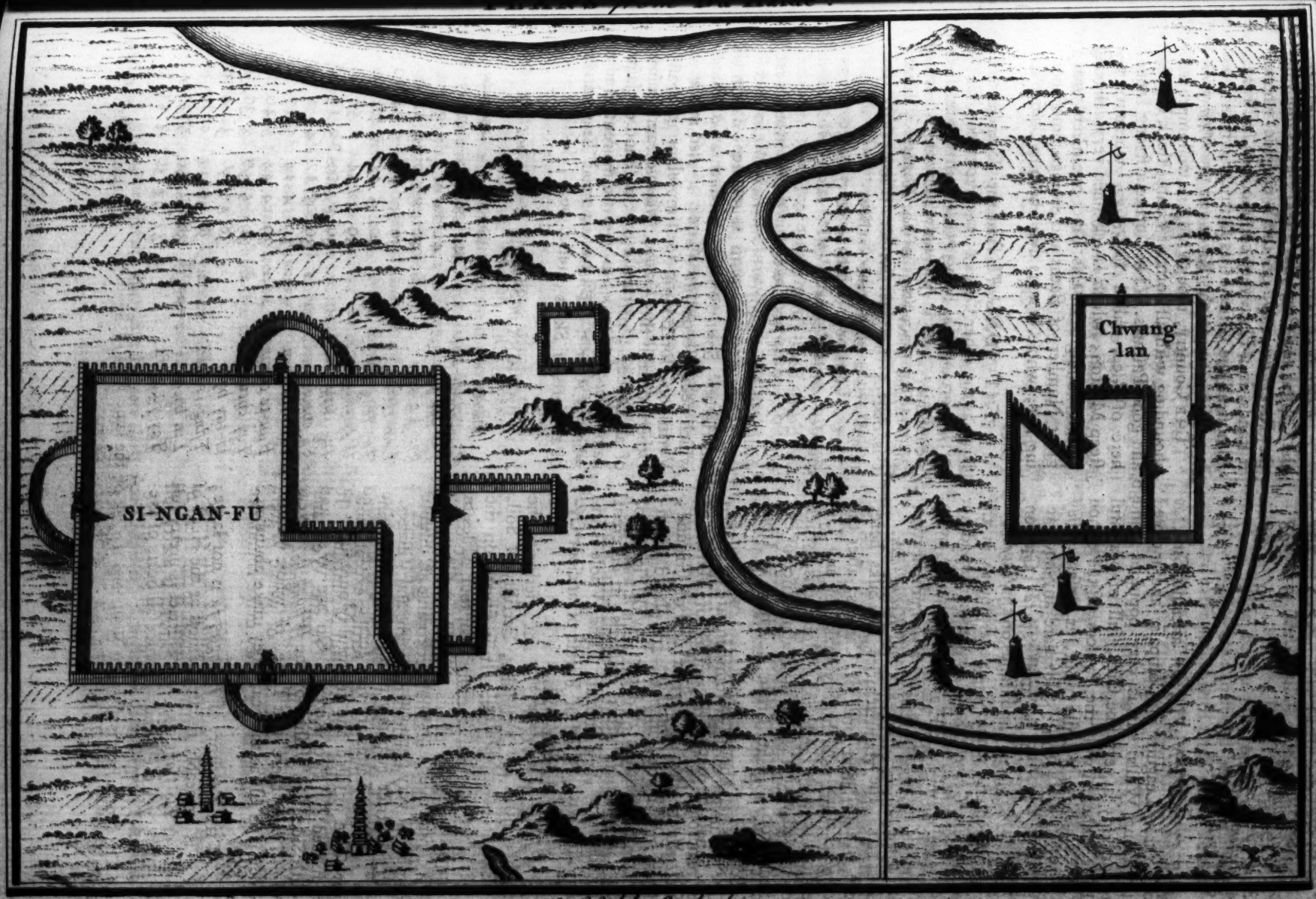
SITUATIONS *in* Shan-si, *determined in* 1712.

Places.	Latitude.	Longitude.
Tyen-ching-kew	40 28 30	2 24 30 W.
Tsû-mâ-pau	40 24 00	3 33 00
Shâ-hû-kew	40 17 00	4 12 00
Lew-tse-in	39 30 40	5 24 30
Tay-tong fû	40 5 42	3 12 00
Wey-chew	39 50 54	1 52 30
Ing chew	39 39 00	3 15 00
Sû chew	39 25 12	4 1 30
Ho-kew hyen	39 14 14	5 27 00
Pau-te chew	39 4 44	5 40 00
Tay chew	39 5 50	3 30 30
U-tay hyen	38 45 36	3 4 30
Tsing-lo hyen	38 31 12	4 31 30
Lin hyen	38 4 50	5 30 40
Tay-ywen fû	37 53 30	3 55 30

Table of Situations.

[a] The North Part is the great Wall, and the rest of the same Kind of Building. [b] Used in making Seals, *&c.* [c] *Du Halde's China*, p. 6, and 106, *& seqq.*

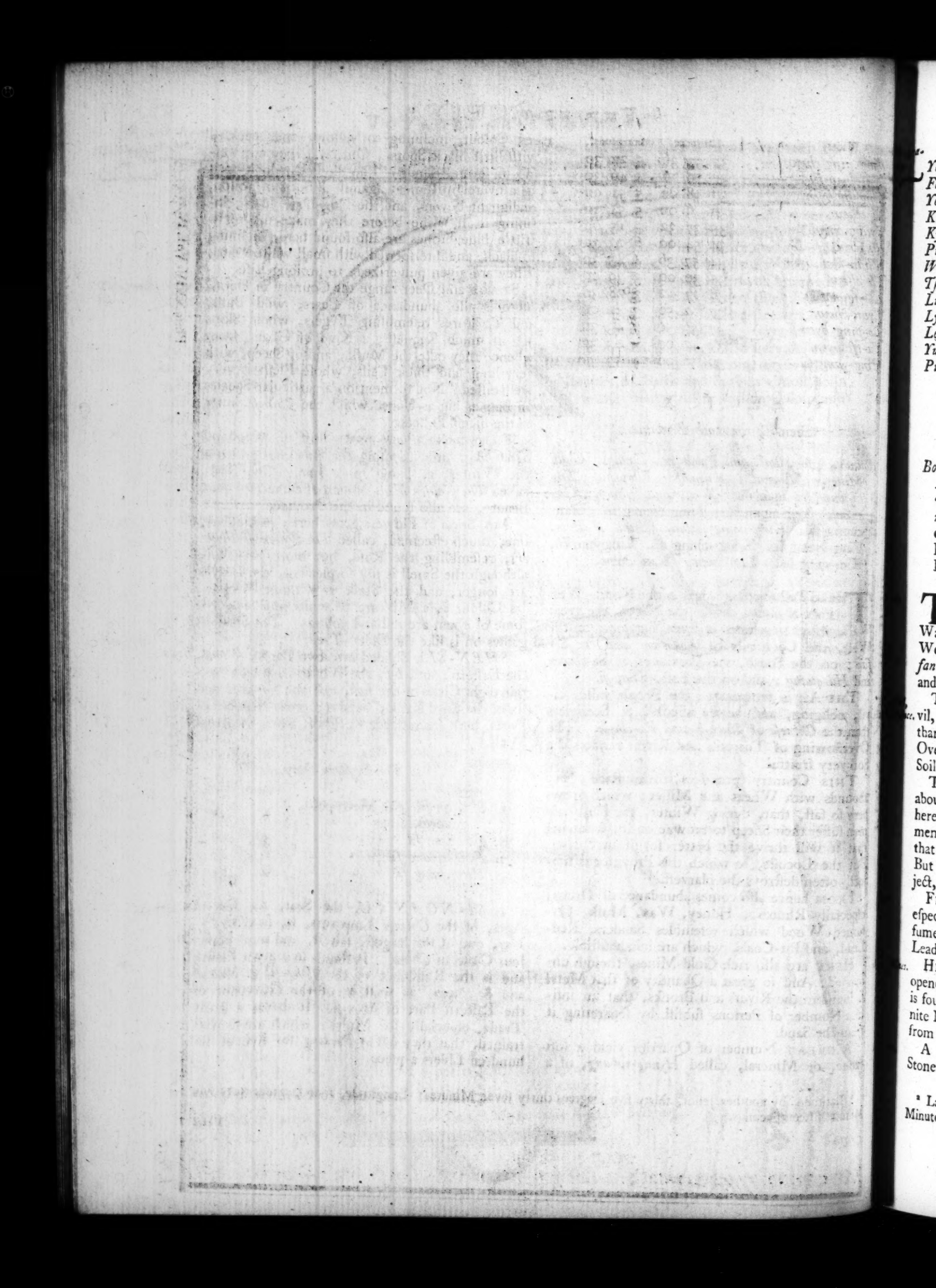
Yang-



N.° 132

G. Child Sculp.t

Plate XXIV. Vol. IV. p. 33



Places.	Latitude.	Longitude.
Yong-ning chew	37 33 36	5 22 30
Fen-chew fû	37 19 12	4 46 30
Yong-ho hyen	36 48 00	5 51 00
Ki chew	36 6 00	5 54 00
Kyâng chew [a]	35 37 32	5 15 00
Pu chew	34 54 00	6 13 30
Whân-kew hyen	34 57 36	4 45 30
Tſe chew	35 30 00	3 39 00
Lû-ngân fû	36 7 12	3 28 30
Lyau chew	37 2 50	3 1 00
Lo-ping hyen	37 37 50	2 43 30
Yu-tſe hyen	37 42 00	3 43 30
Ping-yang fû	36 6 00	4 55 30

SECT. X.

Shen-ſi, *the tenth Province.*

Bounds. Air, Soil, and Produce. Drugs. Gold Mines. Minerals. Animals. Flowers. Diviſion. Si-ngan fû. *Walls and Palace. Gariſon.* Yen-ngan fû. Fong-tſyang fû. Han-chong fû. *Surprizing Road. Bird of Prey.* Ping-lyang fû. Kong-chang fû. Ling-tau fû. Kin-yang fû. Lan chew. Kan chew.

THIS Province, which is in the North-Weſt Part of *China*, has on the North, the great Wall, which ſeparates it from *Tartary*; on the Weſt, the Countries of *Koko-nor* and the *Si-fan*; on the South, the Provinces of *Se-chwen* and *Hu-quang*; and on the Eaſt, *Shan-ſi*.

THE Air is temperate; the People mild, civil, obliging, and better affected to Strangers than the *Chineſe* of *Shan-ſi* and *Pe-che-li*. The Overflowing of Torrents and Rivers renders the Soil very fruitful.

THIS Country produces little Rice; but abounds with Wheat and Millet; which grows here ſo faſt, that, during Winter, the Huſbandmen ſuffer their Sheep to browze on it; knowing that it will thrive the better for it in Spring. But the Locuſts, to which this Province is ſubject, often deſtroys the Harveſt.

FROM hence alſo comes abundance of Drugs; eſpecially Rhubarb, Honey, Wax, Muſk, perfumed Wood which reſembles Sanders, Red-Lead, and Pit-Coals, which are inexhauſtible.

HERE are alſo rich Gold-Mines, though unopened: And ſo great a Quantity of that Metal is found in the Rivers and Brooks, that an infinite Number of Perſons ſubſiſt by ſeparating it from the Sand.

A GREAT Number of Quarries yield a ſoft Stone, or Mineral, called *Hyung-whang*, of a red Colour, inclining to yellow, and ſpeckled with little black Spots. Out of it they cut Veſſels of ſeveral Kinds. The Phyſicians look on it as a ſovereign Remedy againſt all Sorts of Poiſon, malignant Fevers, and the Dog-Day Heats; infuſing it in Wine before they make uſe of it. Little blue Stones are alſo found here, inclining to black, and interſperſed with ſmall white Veins: They are given pulverized, to prolong Life. 10. *Province* Shen-ſi.

STAGS and Deer range the Country in Herds. *Animals.* Here is alſo abundance of Bears, wild Bulls, and Creatures reſembling Tygers, whoſe Skins are in much Requeſt; a Kind of Goats, from whence they take the Muſk; and of Sheep, with very long and thick Tails, whoſe Fleſh is very well-taſted: Not to mention a particular Species of Bats as big as Hens, which the *Chineſe* prefer to the niceſt Pullets.

THEY make a very pretty Stuff of Wool and Goat-Hair mixed; uſing the Hair that grows in the Winter, as being more fine. The Birds, called *The Golden Hens*, much eſteemed for their Beauty, are alſo found in this Province.

ALL Sorts of Flowers grow here; particularly *Flowers.* one, much eſteemed, called *The Queen of Flowers*, reſembling the Roſe, but more beautiful; although the Smell is not ſo pleaſant, the Leaves are longer, and the Stalk is without Prickles. Its Colour is a Mixture of white and red; yet ſome of them are red and yellow. The Shrub it grows on is like the Elder-Tree.

SHEN-SI is divided into two Parts; *I-tong*, *Diviſion.* the Eaſtern; and *I-ſi*, the Weſtern; which contain eight Cities of the firſt, and one hundred and ſix of the third Rank; beſides a great Number of Forts, built from Space to Space, along the great Wall.

1. *The Eaſtern Part.*

	Chew.	*Hyen.*
1. *Si-ngan fû*, the Metropolis, governs	6	31
2. *Yen-ngan fû*	3	16
3. *Fong-tſyang fû*	1	7
4. *Han-chang fû*	2	14

1. *SI-NGAN FU*, the Seat, for ſeveral Ages, of the *Chineſe* Emperors, is, next to *Pe-king*, one of the largeſt, faireſt, and moſt populous Cities in *China*. It ſtands in a great Plain; and is the Reſidence of the *Tſong-tû* of *Shen-ſi* and *Se-chwen*, as well as of the Governor of the Eaſtern Part of *Shen-ſi*. It drives a great Trade, eſpecially for Mules; which are ſo well trained, that they ſell at *Pe-king* for five or ſix hundred Livers a-piece. Si-ngan fû.

[a] Latitude, by another Jeſuit, thirty-five Degrees thirty-ſeven Minutes: Longitude, four Degrees forty-one Minutes fifteen Seconds.

The Geography. *Walls and Palace.* THE Walls, which form an equilateral Square, four Leagues in Compaſs [a], are very broad and high, flanked with Towers at the Diſtance of a Bow-ſhot from one another, and incloſed with a good Ditch. Some of its Gates are very magnificent, and remarkable for their Height.

THERE is ſtill to be ſeen a Palace where dwelt the ancient Kings of the Province, who were very powerful. The reſt of the Buildings are no better than thoſe of other Cities. Nor is the Furniture ſo neat as in the Southern Provinces.

Gariſon. THE principal Forces of the *Tartars*, deſigned for the Defence of the North of *China*, are in Gariſon here, under a *Tſyan-kyun*, or General of their Nation; who, with his Soldiers, inhabit one Part of the City, ſeparated from the reſt by a Wall. The People of the Country are more robuſt, brave, hardy, and even taller than elſewhere; which renders its Militia more formidable than thoſe of almoſt all the other Provinces.

THE Mountains of the Territory of *Si-ngan fû* are very agreeable, and abound with Game; as well as that Sort of Bats, as big as Pullets, ſpoken of before. They alſo afford a Kind of white Earth, highly valued by the Ladies; who, infuſing it in Water, uſe it to whiten the Complexion [b].

Yen-ngan fû. 2. *YEN-NGAN FU* is ſituate on the *Yen-ho*, in an agreeable Plain. It has, within its Walls, a pretty high Hill, remarkable for the fine Buildings that are upon it. Its Mountains diſtil a bituminous Liquor, which they call *Oil of Stone*, and uſe for Lamps.

THE Country is very rich in Martins, Sables, and other choice Furs. It abounds likewiſe with all Sorts of fine Marble; and produces, almoſt every-where, thoſe Shrubs, already deſcribed, which produce the Roſe-like Flowers, reared with ſo much Care in the Gardens of the Grandees.

Fong-tſyang fû. 3. *FONG-TSYANG FU* takes its Name from a fabulous Bird, which the *Chineſe* deſcribe with Variety of admirable Colours, and paint ſometimes on their Cloaths and Furniture. It is very large; and the Buildings handſome enough. Its Diſtrict is well cultivated, as well as watered by Brooks and Rivers.

Han chong fû. 4. THE whole Diſtrict of *Han-chong fû*, which is large and populous, ſtands on the River *Han*; by whoſe Branches the Country is watered. The high Mountains and Foreſts, wherewith it is incompaſſed, ſerve for Bulwarks. The Valleys furniſh Plenty of Neceſſaries, as well as Honey, Wax, Muſk, and Red-Lead. Fallow Beaſts are very numerous; eſpecially Deer, Stags, and Bears; the Feet of which laſt, eſpecially the fore Feet, are reckoned delicious Morſels.

THE Road made formerly over the Mountains, leading to the Capital, has ſomething ſurpriſing in it. Upwards of an hundred thouſand Men performed it with incredible Diſpatch. They levelled Hills, and made Arches from one Mountain to another; ſupporting them by Pillars, when the intervening Valley was too wide. Theſe Bridges are in ſome Places ſo high, that one cannot behold the Precipice without Horror: Four Horſemen may ride a-breaſt over them: And, for more Security, they have Rails on each Side. At certain Diſtances, there are Villages and Inns for the Conveniency of Travellers.

THE *Hay-tſing*, a Bird of Prey, is found only in the Diſtrict of this City, and ſome particular Parts of *Tartary*. It may be compared to our beſt Falcons for Sprightlineſs and Courage. All that are caught, are ſent to the Emperor's Falconry.

2. *The Weſtern Part.*

	Chew.	*Hyen.*
1. *Ping-lyan fû*, or *Ping-lyang fû*, governs	3	7
2. *Kong-chang fû* - -	3	10
3. *Ling-tau fû* - -	2	13
4. *King-yang fû* [c] - -	1	4

Lan-chew is the Capital.

1. *PING-LYANG FU* ſtands on a Branch of the *Kin-ho*, and abounds with every Thing. The Climate is very mild, its Diſtrict well watered; and the agreeable Proſpect of Mountains ſurrounding it, renders it a charming Habitation.

2. *KONG-CHANG FU* is a City of Trade, and very populous, ſituate on the *Whey-ho*. The almoſt inacceſſible Mountains which incompaſs it, ſecured it againſt the Invaſions of the *Tartars*. A Sepulchre is ſhewn here, which, they ſay, is that of *Fo-hi*; which, if ſo, muſt be the moſt ancient Monument in the World [d].

THE Diſtrict affords Plenty of Muſk. Almoſt all its Mountains yield the Mineral *Hyung-whang*; and the dark blue Stone, ſtreaked with white; both before-mentioned.

3. *LING-TAU FU* ſtands on a River that falls into the *Whang-ho*. It is famous for the great Quantity of Gold found in the Sand of the neighbouring Rivers and Torrents. The Country is full of Mountains, which abound with wild Bulls, and certain Animals reſembling Tygers; whoſe Skins are uſed for Winter-Cloathing.

[a] *Le Comte* ſays, but three of his Meaſure. [b] *Du Halde*'s *China*, p. 6, and 108, *& ſeq.* Alſo *Le Comte*, *p.* 81. [c] In *Du Halde*'s Table, it has no dependent Cities; but in his Deſcription, we find 5. In the ſame Place, *King-chang* has only 7 *Hyen*, and *Ling-tau* 3. [d] He began his Reign, according to the *Chineſe*, two thouſand nine hundred and fifty-two Years before the Chriſtian Æra.

THE

THE Valleys are covered with Corn, and the Banks of Rivers with Cattle, especially Sheep; whose Tails are very long, and Flesh delicious.

4. *KING-YANG FU* [a] has always been looked on as a Barrier against the Incursion of the *Tartars*. The deep Ditches incompassing it, and its strong Walls; the River, that almost surrounds it; and the Forts, built from Space to Space, joined to the Mountains and Rivers, by which it is, as it were, inclosed, render it a Place of great Strength.

THE District is very fruitful. It produces a certain Herb named *Kin-si*, that is, *Gilded Silk*; which is considered as an excellent Remedy; also a Kind of Beans, affirmed to be an admirable Specific against all Sorts of Poison.

ALTHOUGH *Lan-chew* is only of the second Rank, and depends on the former, yet it is the Capital of this Western Part, and Seat of the Governor; because, being near the great Wall, and principal Gates in the West, Succours are easily sent from hence to the Soldiers, who defend the Entrance. Though not large, it is the best City to be met with on the *Yellow River*. Its Trade consists principally in Skins, which come from *Tartary*, by Way of *Sining* and *To-pa*; also in woollen Stuffs, whereof a Kind of fine Serge, named *Kû-zhong*, is most esteemed; being nigh as dear as the common Satin, but very subject to be Moth-eaten; the coarser Sort is called *Ko-he*. There is another Stuff, called *Pe-zhong*, made of short-teazed Hair; but dear, and subject to the same Inconvenience. The *Myew-zhong*, made of Cow's Hair, is coarse, and almost as thick as Kersy. Lastly, the *Tye-he-myen*, made of Thread and Worsted; but not so substantial and closely woven as our Linsey-woolsey. After all, *Lan-chew* is not reckoned a rich City in *China* [b].

AMONG the fortified Places in this Province, for defending the great Wall, besides *Si-ning* and *To-pa*, before-mentioned, may be reckoned *So-chew* and *Kin-tan*, *Kan-chew*, *Lyang-chew*, *Ning-hya-wey*, and *Yu-ling-wey*. At these Places General-Officers are posted with Troops: He who resides at *Kan-chew* being Generalissimo. This City and *So-chew* are very considerable. In the first [c], a Vice-Roy resides, and several *Mandarins*; the principal among whom receive their Orders from none but the Court. The second is pretty large, of equal Strength, and its Governor very powerful. It is divided into two Parts; one inhabited by the *Chinese*, and the other by Strangers, who come to trade here [d]. It stands at the extreme North-West Corner of all *China*, toward *Hami*, or *Khamil*, a little within the Wall; where is the Fort and Gate of *Hya-yu-quan* [e]. But *Ning-hya* exceeds the rest of these Fortresses; being handsomer, richer, and better built than most Cities of the Empire [f]. It is, at least, fifteen *Li* [g] in Compass, and stands [five Miles] to the West of the *Whang-ho*, whence Canals are cut. Woollen Goods and *Turkish* Carpets are made here. The Mountains in its District are so high and steep, that they serve in Place of the great Wall, for ten Leagues together. *Si-ning chew* is not large, but exceeds *Ning-hya* in Trade; on which Account *To-pa*, though only a Borough, is of more Worth than a large City [h]. These two Places stand in the utmost Borders Westward towards the Country of *Koko-nor*.

10. *Province* Shen-si.

SITUATIONS *in* Shen-si, *determined in* 1712.

Places.	Latitude.	Longitude.
Shin-mû hyen —	38 55 20	6 22 30
Yu-ling-wey —	38 18 8	7 6 00
Tsing-ping-pau —	37 40 48	7 48 00
Whâ-mâ-shî —	37 52 45	9 25 30
Ning-hyâ-wey —	38 32 40	10 21 00
Chong-wey — —	37 39 35	11 18 00
Lyang chew [i] —	37 59 00	13 40 30
Kân chew — —	39 00 40	15 32 30
Sû chew — —	39 45 40	17 21 30
Kyâ-yu-quan [k] —	39 48 20	17 37 45
Si-ning chew —	36 39 20	14 40 30
Sin-tau fû —	35 21 36	12 30 00
Kong-châng fû —	34 56 24	11 45 00
Kyay chew — —	33 19 12	11 23 33
Han-chong fû —	32 56 10	9 16 5
Hing-ngan chew	32 31 20	7 6 49
Chin-ngân hyen —	33 15 30	7 14 38
Fong-tsyâng fû —	34 25 12	8 58 55
Long chew —	34 48 00	9 30 36
Ping-lyâng fû —	35 34 48	9 48 00
Kû-ywen chew —	36 3 30	10 7 30
King-yâng fû —	36 3 00	8 46 00

Table of Situations.

[a] Elsewhere, *Kin-yang*, and *Hing-yang fû*. [b] *Du Halde*'s *China*, p. 6, and 109, *& seq.* [c] *Kan-chew*, is the famous *Campion* mentioned by *Marco Polo*. See *Histoire de Gentchiscan*, by *Gaubil*, Quarto, *Paris*, 739, *p.* 39. Note 1. [d] *Du Halde*, as before, *p.* 21, and 108. [e] Or, *Kya-yu-quân*. [f] It was, r a Time, the Seat of the Emperors of the *Hin*, called *Si-hya*, mentioned before, *p.* 4. whose Dominions tended over most of *Shen-si*, Part of *Tartary*, as far as *Hami*, or *Khamil*, with the Country of *Cha-chew*, l destroyed by *Jenghiz Khân*. See *Gaubil*'s *Abridgment of the History of the five first Emperors of the* Moguls, *Souciet*'s *Observations Mathematiques*, &c. *p.* 188, *& seq.* [g] Or, four Miles and an half. [h] *Du alde*, as before, *p.* 21. [i] Latitude, by *Regis*, thirty-seven Degrees fifty-nine Minutes: Longitude, thir-en Degrees fifty-six Minutes. [k] Latitude, by the same, thirty-nine Degrees forty-nine Minutes twenty econds.

Yen-

The Geography.

Places.	Latitude.	Longitude.
Yen-ngân fû —	36 42 20	7 4 30
Hâng-ching fû —	35 30 30	6 4 57
Tong chew — —	34 50 24	6 37 35
Shâng chew —	33 51 25	6 35 00
Si-ngan fû [a] —	34 15 36	7 34 30
Lan-chew — —	36 8 24	12 33 30

SECT. XI.

Se-chwen, *the eleventh Province.*

Bounds and Produce. Beſt Rhubarb, Fû-lin *Root. Diviſion.* Ching-tu fû. Pau-ning fû. Shun-king fû. Su-chew fû. Chong-king fû. Quey-chew fû. Ma-hu fû. Long-ngan fû. Tſun-i fû. Tong-chwen fû. *Other Cities of Note.*

Bounds and Produce.

SE-CHWEN is bounded on the North by *Shen-ſi*; on the Eaſt, by *Hû-quang*; on the South, by *Hû-quang* and *Yun-nan*; and on the Weſt, by the Kingdom of *Tibet*, and certain neighbouring People. The great River *Yang-tſe-kyang* runs through this Province; which is very rich in Silk, Iron, Tin, and Lead; in Amber, Sugar-Canes, excellent Loadſtones, and *Lapis Armenus*, of a very beautiful Blue. Orange and Citron Trees are very numerous. The Horſes are highly eſteemed, becauſe they are little, very pretty, and exceeding ſwift. Here is, likewiſe, Plenty of Stags, Deer, Partridges, Parrots, and a Sort of Hens with Wool like that of Sheep, inſtead of Feathers. They are very ſmall, have ſhort Feet, and are highly valued by the *Chineſe* Ladies.

Beſt Rhubarb.

THIS Province abounds with Muſk. Hence alſo comes the beſt Rhubarb, the true Root of *Fû-lin*; and another Root, named *Fen-ſe*, which bears a great Price. They get Salt, by evaporating the Water of Wells dug in the Mountains: But it is not ſo good for Seaſoning as that of the Sea; with which it is difficult to ſupply them at ſuch a Diſtance.

Fû-lin *Root.*

Diviſion.

SE-SCHWEN is ſcarce inferior to any other Province for Extent. It is divided into ten Diſtricts, comprizing ten Cities of the firſt Rank, and eighty-eight of the ſecond and third, beſides a great Number of fortified Towns and Forts.

	Chew.	*Hyen.*
1. *Chîng-tu fû*, the Capital, commands -	6	19 [b]
2. *Pau-ning fû* - -	2	8
3. *Shun-king fû* - -	1 [c]	7
4. *Su-chew fû* - -	0	10
5. *Chong-king fû* - -	3	11
6. *Quey-chew fû* - -	1	9
7. *Ma-hu fû* - -	0	1
8. *Long-ngan fû* - -	0	3
9. *Tſun-i fû* - -	2	4
10. *Tong-chwen fû* - -	0	0

a

1. *CHING-TU FU* was, heretofore, one of the fineſt Cities in the Empire: But having
b been ruined, as well as the whole Province, in 1646, by the Civil Wars, it retains nothing of its former Splendor: However, it is ſtill very populous, and of great Trade. Its Diſtrict, which is very large, and the only one that is plain in the Province, is interſperſed with navigable Canals, lined with hewn Stone, cut from the great *Kyang*; which, there, is very gentle, and rather ſlow than ſwift, till it paſſes into *Hu-quang*.

c 2. THE Situation of *Pau-ning fû*, between two Rivers, though ſmall, renders it agreeable, and of pretty good Trade. Its Houſes are well built. Its Diſtrict, which abounds with Muſk, is covered with Mountains, ſtored with Stags and Deer; ſome are cultivated, and covered with Foreſts.

3. *SHUN-KING FU* ſtands on a fair River. Its Diſtrict is ſurrounded with Mountains; whereof
d ſome are covered with Orange-Trees of all Sorts, and yields abundance of Silk, the Root *Scorzonera*, and a Kind of well-taſted Cheſnuts.

4. *SU-CHEW FU* is a Place of great Trade as well at Note, ſituate on the *Kyang*. Its Diſtrict, though mountainous, is very fertile, and produces the Bambû Canes every-where.

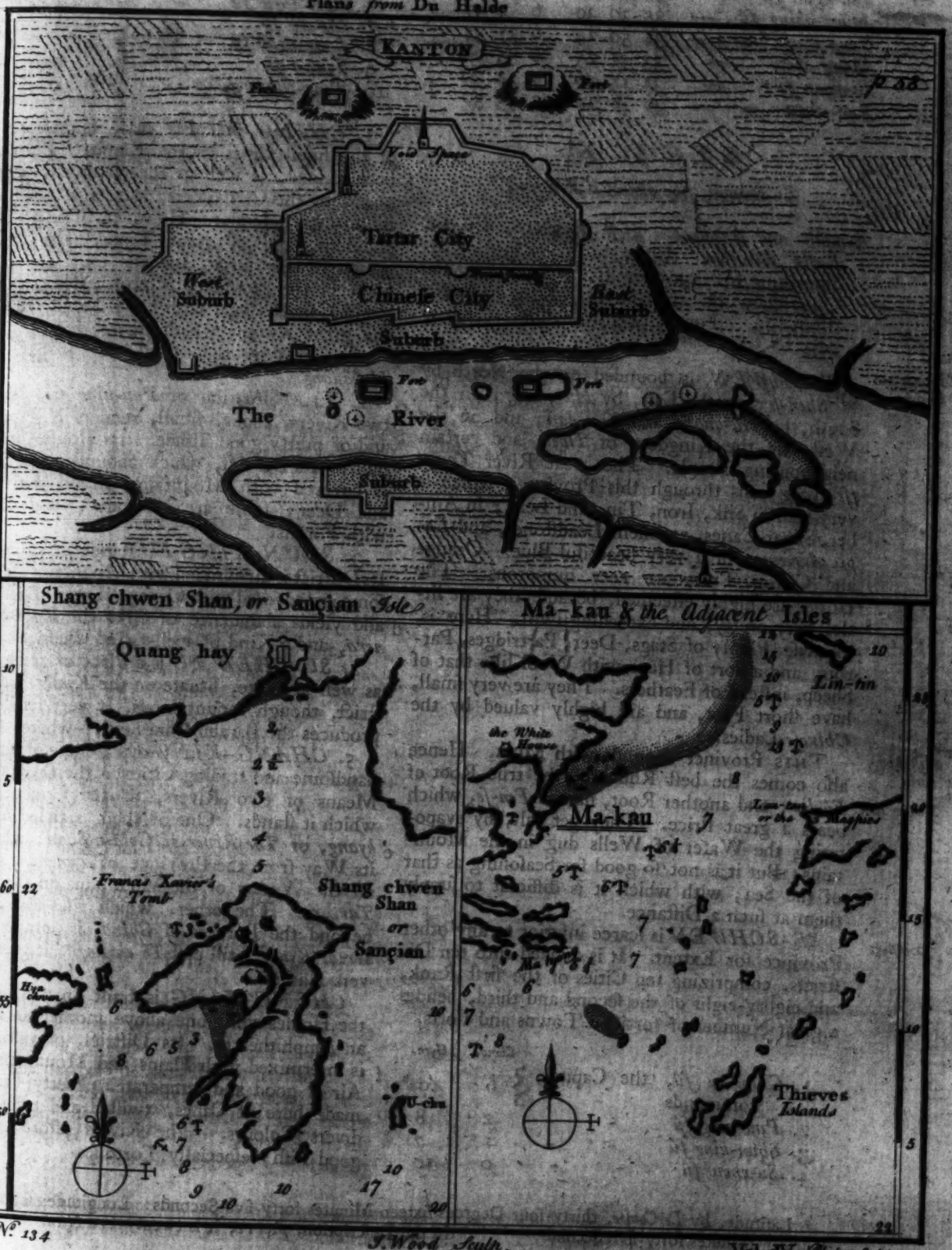
5. *CHANG-KING FU* is one of the moſt handſome and trading Cities in the Province, by
e Means of two Rivers, at the Confluence of which it ſtands. One of them is called *Kin-ſha-kyang*, or *The River of Golden Sand*; which, in its Way from the Province of *Yun-nan*, collects all the Waters of the Mountains on the Side of *Tartary*. The other, which riſes ſtill farther beyond the Borders of *China*, is, properly, the *Great Kyang*; till paſt *Yo-chew fû*, it goes by divers Names.

CHONG-KING is built on a Mountain, the Houſes riſing one above another, in Form of an Amphitheatre. Its Diſtrict, of vaſt Extent,
f is intermixed with Plains and Mountains. The Air is good and temperate. Pretty Trunks are made here of Canes, twiſted and painted with divers Colours. The Rivers afford exceeding good Fiſh; eſpecially Tortoiſes.

[a] Latitude, by *Le Comte*, thirty-four Degrees ſixteen Minutes forty-five Seconds: Longitude, ſeven Degrees fourteen Minutes forty-five Seconds. [b] In the Deſcription, *p.* 111, it is twenty-five *Hyen*. [c] In the Deſcription, two *Chew*.

6.

Plans from Du Halde



N° 134

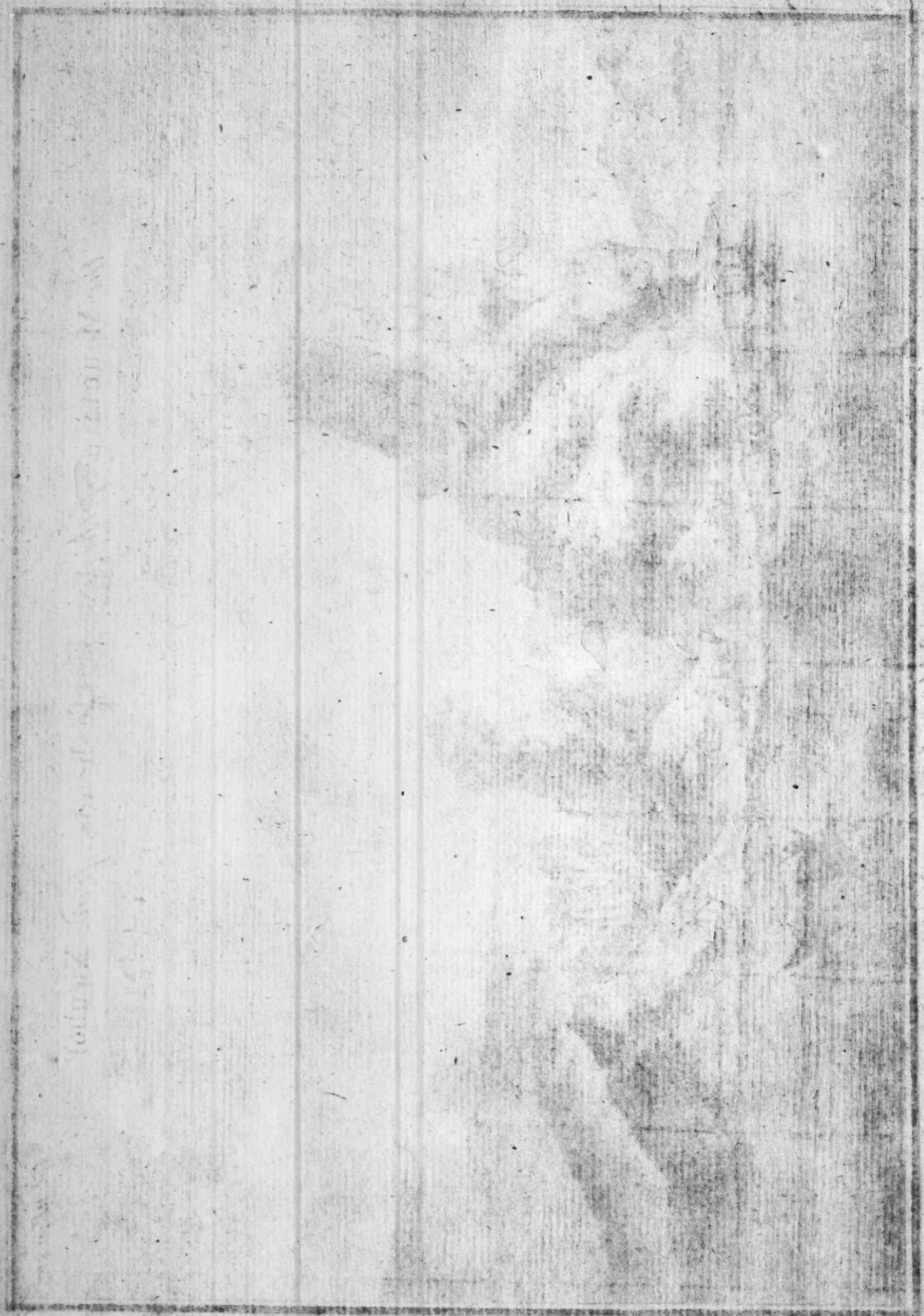
T. Wood Sculp.

Vol. IV Plate 28 p. 49.

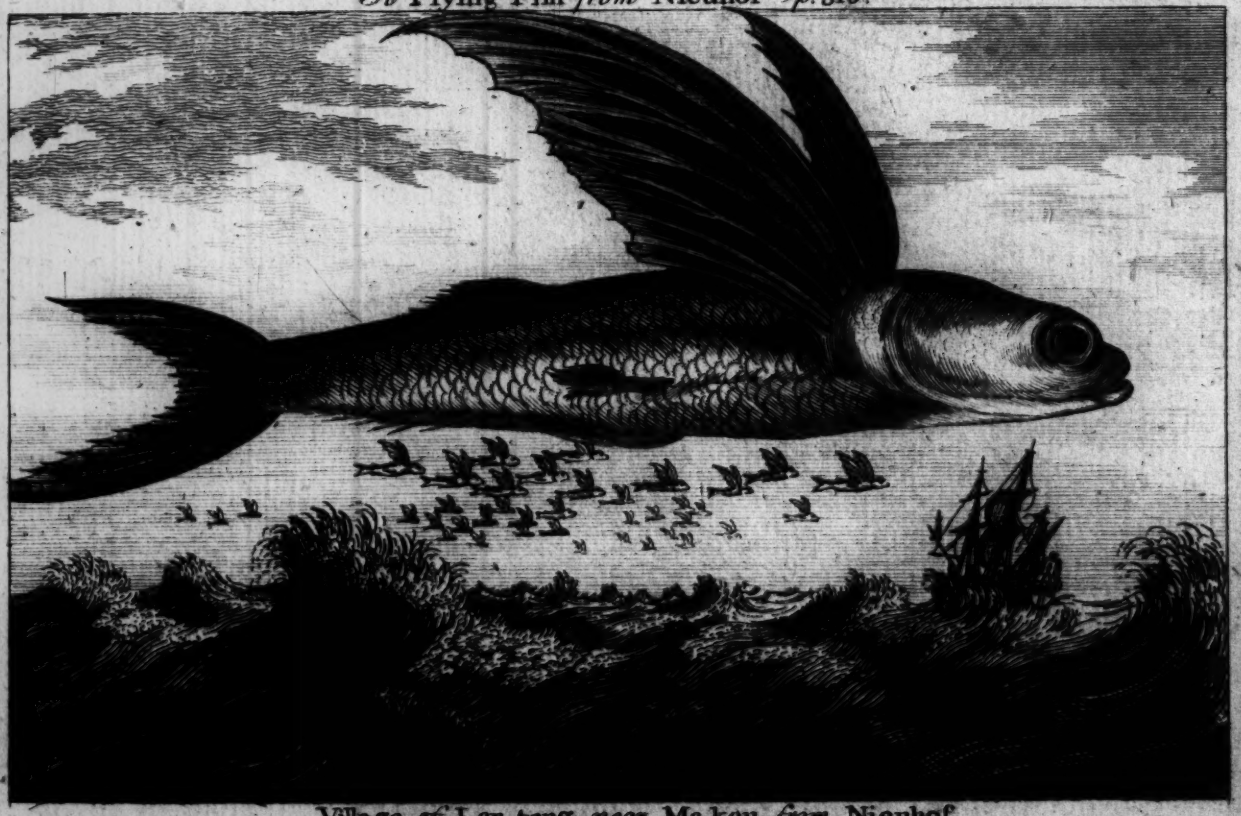
N.° 128

G. Child Sculp.t

Plate XVII. Vol. IV. p. 89



A Flying Fish *from* Nieuhof *p.* 318.



Village *of* Lan tang, *near* Ma kau *from* Nieuhof.

The Water-Castle *at* Kanton *from* Nieuhof.

No 150

Thos Kitchin sculp.

6. As *Quey-chew fû* ſtands on the *Kyang*, at the Entrance of the Province, there is a Cuſtom-houſe for receiving the Duties on Goods brought hither. Its Trade renders it very rich. Although the Country is full of Mountains, yet there is not an Inch of Land uncultivated. Muſk is plenty; and thoſe Pits from whence they procure Salt. Orange and Lemon-Trees are common. In the moſt Northerly Parts, the Mountains, which are very rugged, are inhabited by a very clowniſh Sort of People [a], if compared with the *Chineſe* Commonalty.

7. *MA-HU FU*, being ſeated on the *Kin-ſha-kyang*, is a Place of good Trade. Its Territory, though very ſmall, is well watered, and very fruitful. Some of its Mountains are full of Stags.

8. *LONG-NGAN FU* is, as it were, the Key of the Province; having Command over ſeveral Forts, which were of Uſe, formerly, to defend the Country againſt the *Tartars*. Its Diſtrict is intermixed with ſteep Mountains and fertile Valleys.

9. *TSUN-I FU* is conſiderable for nothing, but becauſe it lies on the Borders of the Province of *Quey-chew*, and may defend the Entrance of it on that Side. Its Diſtrict is over-run with Mountains. It is well watered, and fertile enough in ſeveral Parts.

10. *TONG-CHWEN FU* is a military Place, as well as the Cities *U-mong-tû fû* and *Chin-hyung-tû fû*; ſo called, becauſe the Inhabitants are old Soldiers, bred-up to Arms, from Father to Son. Beſides their Pay, they have Lands aſſigned them near the Cities they dwell in: And in Time of Peace, when the Troops are diſbanded, they are diſtributed into all the frontier Gariſons of the Empire.

THERE are, in this Province, certain Cities of the ſecond Rank, which have Juriſdiction over ſome of the third Rank; and many Forts, or Places of War; ſuch as,

TONG-CHWEN CHEW, whoſe Diſtrict is full of populous Boroughs: The Mountains, as well as the Plains, being well cultivated. The Air is very healthful; and the Country produces abundance of Canes, which yield exceeding good Sugar.

HYA-TING-CHEW, whoſe Territory furniſhes Plenty of Rice and Muſk.

YA-CHEW lies neareſt *Tibet*, and commands ſeveral Forts built on the Borders of the Province [b].

SITUATIONS *of* Places, *determined in* 1714.

Places.	Latitude.	Longitude.
Ta-tſyen-lû	30 8 24	14 37 40W.
Taj-ping hyen	32 8 28	8 20 00

Places.	Latitude.	Longitude.
Pâ chew	31 50 32	9 43 28
Pau-king fû	31 32 24	10 30 00
Myen chew	31 27 36	11 36 00
Chong-kyâng hyen	31 2 24	11 44 54
Ching-tû fû	30 40 41	12 18 00
Yâ chew	30 3 30	13 24 52
Ma-û fû	28 31 00	12 10 00
Song-pân-wey	32 35 40	12 52 30
U-mong fû	27 20 24	12 42 00
Ching-hyâng fû	27 18 00	11 36 15
Sû-chew fû [c]	28 38 24	11 42 52
Chi-ngan chew	28 30 00	8 57 30
Pong-ſhwi hyen	29 14 24	8 14 38
Pey chew	29 50 24	8 58 31
Ho chew	30 8 24	10 4 30
Quâng-ngân hyen	30 31 26	9 49 40
Shun-king fû	30 49 12	10 21 00
Tâ chew	31 18 00	8 51 00
Qui-chew fû	31 9 36	6 53 30
Long-ngan fû	32 22 00	11 49 40
Whey chew	31 25 12	12 48 00
Hya-ting chew	29 27 36	12 33 30
Kyen chew	30 25 00	11 51 00
Chong-king fû	29 42 00	9 46 30
Whey-li chew	26 33 36	13 32 25
Tong-chwen fû	26 20 56	13 2 51

SECT. XII.

Quang-tong, *the twelfth Province.*

Bounds and Produce. Fruits. Lemons. Iron-Wood. Strange Oſiers. Fowl. Petrified Crabs. Diviſion. Quang-chew fû. *Order at Night. Manufactures.* Fo-ſhan. *Great Reſort.* Ma-kau. *Iſle of* Sanſian. Shau-chew fû. *Fine Monaſtery.* Nan-hyong fû. Whey-chew fû. Chau-chew fû. Chau-king fû. *Large Village.* Kau-chew fû. Lyen-chew fû. Lwi-chew fû. Kyun-chew fû. Hay-nan. *Its Extent. Air and Soil. Mines. Sweet Woods. Produce. Dragons Blood. Curious Fiſh. Game, and Fowl. Birds. Serpents. Rich Gold Trade. Natives cowardly. Habit and Arms.*

QUANG-TONG, the moſt conſiderable of all the Southern Provinces, is bounded on the North-Eaſt by that of *Fo-kyen*; on the North by *Kyang-ſi*; on the Weſt by *Quang-ſi*, and the Kingdom of *Tong-king*; the reſt is waſhed by the Sea; which makes a great Number of commodious Ports. *Bounds and Produce.*

THE Country is partly plain, partly mountainous; and ſo fertile, as to produce two Crops of Corn yearly. It alſo furniſhes Gold, precious Stones, Silk, Pearls, Pewter, Quickſilver, Sugar,

[a] Theſe are the *Myau-tſe*, hereafter deſcribed. [b] *Du Halde's China*, p. 6, and 111, *& ſeqq.* [c] In the Original, *Swey-chew fû.*

The Geography. Copper, Iron, Steel, Saltpeter, Ebony, Eagle-Wood, and ſeveral others of the odoriferous Sort. There is likewiſe Plenty of Pomegranates, Grapes, Pears, Plums, Cheſnuts, Peaches, and other Fruits, which ripen with Difficulty: But *Bananas*, *Ananas*, *Li-chi*, *Long-ywen*, Oranges and Lemons of all Sorts, are excellent in their Kind. *Fruits.*

Lemons. OF theſe laſt there is a particular Sort, which grows on thorny Trees, bearing white Flowers, of an exquiſite Odour; from which they diſtil a very pleaſant Liquor. The Fruit is almoſt as big as a Man's Head; the Subſtance within is either white or reddiſh, and has a Taſte between ſweet and ſour. There is another Kind of Fruit, the largeſt any-where to be ſeen; which grows not on the Branches, but out of the Body of the Tree. Its Rind is very hard; and, within, it has a great Number of little Cells, containing a yellow Pulp, which is very ſweet and aggreeable, when full ripe.

Iron-Wood. ANOTHER Rarity of this Province is the Tree which the *Portugueze* call *Iron-Wood*: For it reſembles Iron in Colour, Hardneſs, and Weight; ſo that it ſinks in Water. There is alſo a particular Wood, called *Roſe-Wood*, whereof Tables, Chairs, and other Moveables, are made: It is of a reddiſh Black, ſpeckled with Veins, and painted naturally.

Strange Oſiers. THE Mountains produce a prodigious Quantity of a wonderful Kind of Oſier or Willow, no thicker than one's Finger. It creeps along the Ground, and ſhoots forth very long Sprigs, reſembling twiſted Cords; which ſo embarraſs the Way, that the Stags themſelves know not how to extricate themſelves. This Oſier, which is very pliable and tough, ſerves for making Cables and Ropes for Shipping. When ſplit in very thin Slips, they are wrought into Baſkets, Paniers, Hurdles, Chairs, and very commodious Mats; which the *Chineſe* generally lie-on in Summer, becauſe they are cool.

Fowl. THIS Province abounds with wild and tame Peacocks; alſo a prodigious Multitude of tame Ducks. The Inhabitants hatch their Eggs in Ovens, or in Dung; and carry them to the Coaſt, at low Water, to feed on Oyſters, Cockles, and Sea Inſects. The Flocks of many different People are intermixed on the Shore; but as ſoon as the Owners ſtrike on a Baſin, each Flock returns to its own Boat, as Pigeons do to their Houſes.

FISH of all Sorts are caught along the Coaſts, beſides Oyſters, Lobſters, very well-taſted Crabs, and Tortoiſes of an extraordinary Size. On the Shores, and in a Lake of the Iſland *Hay-nan*, Crabs are found; which, as ſoon as taken out of the Water, they ſay, become hard as Flints, and prove good againſt burning Fevers. *12. Petrified Crabs.*

THE People of this Province are very induſtrious; and though not quick at Invention, are very expert at imitating, and make any Sort of *European* Work that is ſhown them, in great Perfection.

As *Quang-Tong* is a Maritime Province, and moſt remote from the Court, its Government is one of the moſt conſiderable in the Empire.

QUANG-TONG is divided into ten Diſtricts, containing ten Cities of the firſt, and eighty-four of the ſecond and third Rank; excluſive of ſeveral Forts, or military Places, the City of *Makau*, and many Iſlands great and ſmall. *Diviſion.*

		Chew.	*Hyen.*
1.	*Quang-chew fû*, the Capital, governs	1	16
2.	*Shau-cheu fû*	0	6
3.	*Nan-hyung fû*	0	2
4.	*Whey chew fû*	0	1
5.	*Chau-chew fû*	0	11
6.	*Chau-king fû*	1	11
7.	*Kau-chew fû*	1	5
8.	*Lyen-chew fû*	1	2
9.	*Lui-chew fû*	0	3
10.	*Kyun-chew fû*, in the Iſle of *Hay-nan*	3	10

1. *QUANG-CHEW FU*, which the *Europeans* call *Kanton* [a], is one of the moſt populous and opulent Cities in *China*; it ſtands on the *Ta-ho* [b], one of the fineſt Rivers in the Empire: In its Way from the Province of *Quang-ſi*, it receives another River, deep enough to bring-up large Veſſels to the Town, and, by means of Canals, extends its Waters into divers Provinces. Its Mouth is large [c], and called *Hû-men*, that is, the *Tiger's Gate*, guarded with Forts, built only to keep off the *Chineſe* Pirates. The Sides of this River, the neighbouring Plains, and even the little Hills themſelves, are well cultivated, and ſtored with Rice, or a Kind of Trees, which are always green. The Paſſage from the Sea affords a charming Proſpect. *Quang-chew fû.*

THIS City is near as big as *Paris*, and the Seat of the Vice-Roy. At the End of each

[a] See Vol. III. *p.* 545. [b] That is, *Great River*. It is, in the Maps, called the *Si-kyang*, or the *Weſtern River*; and that ſaid to fall into it, *Pe-kyang*, or the *North River*. [c] What is here called its Mouth, is, rather, a great Bay full of Iſlands, chiefly on the Weſt Side, being ſixty Miles wide, at the Sea, from Coaſt to Coaſt; but, betwixt the Eaſt Coaſt and the Iſland, on which *Ma-kau* ſtands, not above eighteen Miles. By the Jeſuits Map, Mid-way from thence to *Kanton*, is the Mouth *Hu-men*, about two Miles and an half broad.

Street

Street there is a Barrier, which is ſhut every Evening ſoon after the Gates of the City; ſo that every-body is obliged to be at home by the Time it grows dark: And thus the greateſt Cities are as quiet in the Night-Time, as if they conſiſted but of ſingle Families.

THE Barks with which both Sides of the River are crowded, contain an infinite Number of People, and make a Kind of floating City. As they lie cloſe together, and in Rows, they form Streets. Each Bark holds a whole Family, and, like Houſes, is divided into different Apartments. The common People, who inhabit them, go out betimes in the Morning, either to fiſh, or work at the Rice. For a farther Deſcription of this great City, we ſhall refer the Reader to the Plan, and what has been already related by the Travellers [a].

ALTHOUGH the Manufactures of *Kanton* look well to the Eye, yet they are neither ſubſtantial, nor well wrought; for generally the Materials they are made of, are too ſcanty, or ill choſen, or elſe the Workmanſhip is too ſlight; for this Reaſon, they are not much eſteemed at *Pe-king*. However, the Silks called *Sha*, are reckoned the beſt of that Kind at the Capital; eſpecially the flowered Sorts, which are wrought open like Lace, and very much worn in Summer, becauſe genteel and cheap.

THOUGH the Number of Artificers in this City is almoſt incredible, yet not being ſufficient, they have eſtabliſhed a great many Manufacturies at *Fo-ſhan* [b], four Leagues diſtant. During the Troubles, wherein *Kanton* was involved, the Trade was carried to this Borough; which is at leaſt three Leagues in Compaſs, is a Place of great Reſort, and, in ſhort, not inferior to *Kanton*, either for Wealth, or Number of Inhabitants.

VAST Quantities of Money are brought hither from other Countries, and whatever is valuable in the Empire is here to be found. Hence it is reſorted to both by the provincial and foreign Merchants [c]. *Le Comte* obſerves, that the *Mandarins* are not fond of letting the latter approach its Walls, not ſo much for fear of a Surprize, as that it obſtructs their own clandeſtine Traffic [d].

DEPENDENT on *Kanton*, is the City and Port of *Ma-kau*, belonging to the *Portugueze*. It is ſituate towards the Mouth of the River, or rather Harbour of *Kanton*, and has loſt, with its Trade, all its former Splendor [e]. It was given to the *Portugueze* to ſettle, by the Emperor *Kya-tſing*, for their Services againſt the Pirate *Chang-ſi-law*: This Rover having beſieged *Kanton*, the *Mandarins* deſired the Aſſiſtance of the *Europeans* on board the Merchant-Ships; who obliged the Pirate to raiſe the Siege, and purſuing him to *Ma-kau*, which he had taken before, ſlew him there. In the Way from *Kanton*, *Nieuhof* paſſed by *Lantam*, a famous Village.

12. *Province* Quang-tong

WITHOUT all the Iſlands, which, as hath been obſerved, croud the Weſt-Side of the River, or Harbour of *Kanton*, lies that of *Shang-chwen-ſhan*, commonly called *Sançian*. There are five Villages on it, inhabited by Fiſhermen, who live on the Fiſh they take, and the Rice they ſow: On an Eminence, at the Foot of a Hill, ſtands the Tomb of *Francis Xavier*, the Popiſh Saint and Apoſtle of the *Indies*: Beſide it is a Plain, adorned with Trees and Gardens. There is alſo a Chapel here, built by the *Portugueze* Jeſuits, about thirty Years ago [f]. *Iſle of* Sanſian.

2. *SHAU-CHEW FU*, is ſituate where two navigable Rivers meet; one comes from *Nan-hyong*, the other from the Province of *Huquang*, whoſe Weſt Bank is well inhabited, and joined to the City by a Bridge of Boats. The whole Diſtrict, which is ſcattered over with Boroughs, produces Abundance of Rice, Herbage, Fruits, Cattle, and Fiſh; but the Air is ſo bad, eſpecially from the Middle of *October* to *December*, that great Numbers are carried-off by Diſtempers. Near one of its dependent Cities, there grow black Reeds, which look like Ebony, whereof they make various muſical Inſtruments. Shau-chew fū.

THREE miles from *Shau-chew*, there is a celebrated Monaſtery, which they ſay was founded eight or nine hundred Years ago, and formerly contained a thouſand *Bonzas*: Nothing can be more charming than its Situation. In the Middle of the great Mountain *Nan-wha* [g], where it ſtands, one diſcovers an agreeable Deſart, which extends along a vaſt Plain, encompaſſed with little Hills, whoſe Tops are planted with Rows of Fruit-Trees, and from Space to Space, Thickets of Evergreen. They pretend, that the Founder of this Monaſtery ſpent his Life in the moſt dreadful Mortification, and that Worms bred in the Sores made in his Fleſh by an Iron Chain [h]. But the Jeſuit owns, that the Devil has his Penitents, as well as his Virgins and Martyrs. He adds, that though the *Bonzas*, his Succeſſors, make Profeſſion of Chaſtity; yet they are ſaid to be given to all Sorts of Debaucheries: That formerly the People, who came hither in Pilgrimage, complained, that they robbed and plun- *Fine Monaſtery.*

[a] Vol. III. *p.* 582. See alſo *p.* 547. [b] The ſame, *p.* 545, 549, 582. [c] *Du Halde*'s *China*, p. 6, and 113, & *ſeqq.* [d] *Le Comte*'s Memoirs of *China*, p. 85. [e] It has been already deſcribed, Vol. III. *p.* 509. [f] *Du Halde*, as before, *p.* 119. [g] Written *Maw-wha* in *Nieuhof*'s Journal. See Vol. III. *p.* 407. [h] As hath been already mentioned: This Impoſtor is called *Luzu*, in the ſame Place.

The Geography.

dered them; but that at present Care is taken to prevent the like [a].

Nan-hyong fû.

3. *NAN-HYONG FU* [b], is a large trading City, and one of the most frequented in the Empire. It stands at the Foot of a Mountain, separating the Provinces of *Quang-tong* and *Kyang-si)* from which two large Rivers descend; one runs Southward, the other Northward, divided into many Branches.

BETWEEN this City and *Nan-ngan*, the first in *Kyang-si*, ten Leagues distant, lies the great Mountain *Mey-lin*, over which there is an admirable Road, above three Miles in Length, with Precipices on each Side; but Travellers are in no Danger from them, the Way being pretty wide. This Road is the most famous throughout *China*, for the continual Passage of Goods, and Crouds of People [c].

Whey-chew fû.

4. *WHEY-CHEW FU*, is almost surrounded with Water; and the Lands about it are the best in the Province.

THE whole District, which lies near the Sea, abounds with Fish, Oysters, Lobsters, very well-tasted Crabs, and extraordinary large Tortoises, of whose Shells Toys are made. There are two remarkable Bridges at *Whey-chew*, one of forty Arches, which covers the two Rivers that meet on the East Side; the other is built over a Lake, three Miles in Compass, that washes the Walls of the City on the West. This Lake is lined with Stone quite round; and the Sides of it are embellished with Gardens, and stately Trees. There are two Islands in it adorned with Pleasure-Houses, and joined by a fine Stone Bridge.

IN a Mountain of this District they catch Butterflies, remarkable for their Beauty and Size; which are sent to Court, and employed in certain Ornaments of the Palace.

Chau-chew fû.

5. *CHAU-CHEW FU*, stands near the Mouth of the River *Han-kyang*, the Sea flowing up to its Walls. It has a magnificent Bridge on the East Side, which is very long, and proportionably wide.

ITS District is separated by Mountains from the Province of *Fo-kyen*, and the Soil every where very fertile; excepting in some Places, where stony.

Chau-king fû.

6. *CHAU-KING FU*, is reckoned the best-built, and handsomest City in the whole Province. Here the *Tsong-tu* of the Provinces of *Quang-tong* and *Quang-si* resides, for the Conveniency of both. It is situate by the River *Tabo*, on whose East Side appears a beautiful Tower, nine Stories high.

THE Port is very spacious, lying at the Confluence of three Rivers, or great Streams; one of these goes to *Kanton*, and is so restrained between two Hills, that often it overflows in the Time of Rain. It is beset all the Way on both Sides with large Villages, so near each other, that they seem to make but one. Among the rest, there is one upon the Left Hand, of an extraordinary Length, containing near two hundred Houses; which appear like square Towers, and serve the Inhabitants to retire to with their Effects, in Time of any Danger. Afterwards you come to the great Village *Fo-shan*, before-mentioned. There are, upon the River only, upwards of five thousand Barks, each as long as our middling Ships, and containing an intire Family.

THIS District abounds with wild and tame Peacocks, which are rarely seen in the other Provinces; also with Eagle-Wood, Rose-Wood, and Iron-Wood, all mentioned before.

7. As the Tide ascends as high as *Kau-chew fû*, the *Chinese* Ships of Burden may sail up to it.

ITS District is very fertile, and inclosed partly by the Sea, and partly by Mountains, which are as Walls to it. Here are Abundance of excellent Birds of Prey; also a Sort of Stone nearly resembling Marble, which naturally represents Water, Mountains and Landskips. The *Chinese* cut it into Leaves, whereof they make Tables, and other Furniture.

THE Sea produces a Kind of Crabs, which when they are out of the Water, petrify, without losing their natural Form.

8. *LYEN-CHEU FU*, stands near the Sea, which there forms a very commodious Port for Barks, and Ships of Burden. Its District, which is but of small Extent, borders on the Kingdom of *Tong-king*, from which it is separated by inaccessible Mountains. It affords Plenty of Peacocks. They fish here for Pearls, and make several pretty Works of Tortoise-Shell.

9. THE Territory belonging to *Lwi-chew fû*, is the most agreeable and plentiful in all the Western Part of the Province. It is almost surrounded by the Sea, being separated from the Island of *Hay-nan* only by a small Streight, where, it is said, there was formerly a Pearl Fishery. It abounds with Boroughs, whose Inhabitants subsist by fishing on the Coasts. The creeping Osier, mentioned before [d], grows every where in the District of this City.

10. *KYUN-CHEW FU* [e], the Capital of *Hay-nan*, is situate on the North Side of the Island on a Promontory. Ships come to Anchor under its very Walls. The Port, where almost all the Barks of *Kanton* arrive, is form'd by a pretty large River, whose Mouth is defended by

[a] If they go thither on Pilgrimage, they must be robbed and plundered still.
[b] Written also *Nan-yong*.
[c] See Vol. III. *p.* 408, and elsewhere.
[d] See *Page* 58.
[e] In the Map, *Kyang-chew fû*.

two ſmall Forts; but has not above ten or twelve Feet Water; ſo that Veſſels made after a different Manner from the *Chineſe* would find it difficult to enter. Trade brings thither all the Merchants in the Iſland, who have their Factors in other Parts. The capital City ſtands about two Leagues from this Port; and between them is a great Plain, full of beautiful *Chineſe* Sepulchres. Almoſt all its dependent Cities are on the Sea Coaſt.

ON the South Side of the Iſle, there is an excellent Port, at the Bottom of a great Bay, where ſix Veſſels may ride ſecurely, in twenty Feet Water, within Piſtol-Shot of the Shore, during both the Monſoons.

Iſland of Hay-nan.

HAY-NAN, which ſignifies *South of the Sea*, is a great Iſland, belonging to the Province of *Quang-tong*, which is due North, and may be ſeen diſtinctly when the Sky is clear[a]. It lies off the Coaſt of *Tong-king* and *Cochinchina* to the Eaſt; having on the South the Channel, formed by the Bank of *Paracel*. Its Length, from Eaſt to Weſt, is between ſixty and ſeventy Leagues; and its Breadth, from North to South, between forty and fifty; ſo that it is near an hundred and ſixty in Circumference.

Soil. THE Air of the Southern Part is very unhealthy, and the Water noxious, unleſs boiled before it be drank. The North Side is plain for fifteen Leagues from the Coaſt: But the South and Eaſt Sides are covered with very high Mountains; ſo is the middle Part. It is only in the ſmall Portion of Land, lying between theſe two Bodies of Mountains, that one meets with cultivated Plains, and thoſe mixed with barren Sands. However, the many Rivers, and frequent Rains, produce Rice (of which they have often two Harveſts a Year) ſufficient for the Inhabitants, though pretty numerous.

BESIDES the Mines of Gold in the Heart of the Iſland, there are others, in the North Part, of the *Lapis Armenus*, which is carried to *Kanton*, and uſed in painting all the blue Porcelain. The beſt Wood, both for Scent and Carving, comes from the Mountains here; ſuch as the Eagle-Wood, the *Wha-li*, called by *Europeans*, *Roſe*, or *Violet-Wood*, and a yellow Wood, which is very beautiful, and incorruptible. Pillars of a certain Thickneſs, are of an immenſe Price, and reſerved, as well as the *Wha-li*, for the Emperor's Service: *Kang-hi* built a Palace of ſuch Timber, deſigned for his Burying-Place.

THIS Iſland, beſides the ſeveral Kinds of Fruits found in *China*, produces much Sugar, Tobacco, and Cotton. Indigo is common here; to which may be added, Areca-Nuts, Rattan-Canes, and Sea-Fiſh, dried and ſalted. For theſe Commodities, twenty or thirty thouſand pretty large Junks arrive here every Year from *Kanton*: So that *Hay-nan* may be ranked among the moſt conſiderable Iſlands of *Aſia*. *12. Province Quang-tong*

ON the Shores of the Port, on the South-Coaſt abovementioned, grow ſeveral maritime Plants and Mandrepores[b] of all Kinds: Alſo ſome Trees which yield Dragons Blood, and ſeveral others of different Sorts; from which, an Inciſion being made, there diſtils a white Juice, that, as it hardens, turns red; but is not of a Conſiſtence like Gum, or Roſin. This Matter burns ſlowly, and diffuſes a Scent leſs ſtrong, and more agreeable, than Incenſe. *Dragons Blood.*

THERE is found among the Rocks, at no great Depth of Water, a certain little blue Fiſh, which reſembles the Dolphin more than the Dorado, and is in greater Eſteem with the *Chineſe* than the Golden Fiſh; but they live only a few Days out of their Element. *Curious Fiſh.*

THE Inhabitants know nothing of a Lake, which ſome Travellers mention, having the Virtue of petrifying whatever is thrown into it. This Report may have taken its Riſe from thoſe counterfeit Petrifications common at *Kanton*; which the *Chineſe* make to Perfection. Nor are there Pearls found in great Abundance, as others report, or indeed at all, on the Northern Coaſts of this Iſland.

HAY-NAN abounds with Game. The Partridges, Quails and Hares, are inferior to thoſe of *Europe*; but Snipes, Teal, and all Sorts of Water-Fowl, are very good. There is a Kind of Wood-Hen of an excellent Reliſh. Turtle-Doves, and Wood-Pigeons, are in great Plenty. Stags, and Maron-Hogs, which are a Kind of Wild-Boars, are very common; ſo are very ugly Apes, of a grey Colour. There are others, whoſe Features very nearly reſemble the human; but this Species is ſcarce. *Game, and Fowl.*

HERE are alſo ſeveral Sorts of curious Birds; as Ravens, with white Rings about their Necks; Starlings, which have a little Moon on their Bills; Black-Birds, of a deep blue Colour, with yellow Ears, half an Inch long, which ſpeak and whiſtle in Perfection; Birds the Bigneſs of a Linnet, whoſe Feathers are of a moſt beautiful Red, and others of a very bright Gold Colour; which two Sorts of Birds are always together. *Birds.*

THIS Iſland breeds Serpents and Snakes of a monſtrous Size; but ſo timorous, that the leaſt Noiſe frights them away: Nor can the Reptiles be dangerous, ſince the Natives travel both by Day and Night through the Plains and thick *Serpents.*

[a] It is, by the Jeſuits Maps, about four Leagues diſtant. [b] A Sea-Plant, reſembling Coral.

Woods,

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Woods, without Arms, and almoſt always bare-foot.

THIS Iſland is ſubject to *China*, except the middle Part, named *Li-mû-ſhan*, or *Chi-ſhan* [a], to whoſe Mountains the Natives retired, and live independent of the *Mandarins*.

Gold Trade.

THESE People had formerly an open Correſpondence with the *Chineſe*, with whom they twice a Year trafficked the Gold, which they dug out of their Mines, their Eagle and Calamba Wood; ſome Merchants on each Part having been ſent to examine the Goods, and make the Bargain. The *Chineſe* Linen and Wares were firſt carried into *Li-mû-ſhan*; after which the Inhabitants faithfully delivered them the Things they had agreed for. The Emperor *Kang-hi*, being informed of the prodigious Quantity of Gold which his *Mandarins* acquired by this Commerce, for that and other Reaſons, forbad all Correſpondence with theſe People, under Pain of Death. However, ſome Emiſſaries of the neighbouring Governors ſtill carry it on by Stealth. But the Profits ariſing from this clandeſtine Trade, for theſe thirty Years paſt, are very inconſiderable to what they uſed to be.

Natives cowardly.

THESE Iſlanders therefore ſcarce ever appear; unleſs now and then, to ſurprize ſome of the neighbouring Villages. But they are ſuch Cowards, and ſo badly diſciplined, that fifty *Chineſe* would defeat one thouſand of them. Nevertheleſs, there is a Part of them, who, paying Tribute to the Emperor, are ſuffered to poſſeſs Villages in the Plains. Many others put themſelves into the Service of the *Chineſe*, chiefly in the Eaſt and South Part of the Iſle, to keep their Sheep, and till their Lands: Theſe, generally ſpeaking, are very deformed, ſhort, and of a reddiſh Colour.

Habit and Arms.

BOTH Men and Women wear their Hair in a Ring on the Forehead, and on their Heads a Hat made of Straw or Rattan, tied under the Chin. Their Habit conſiſts of a Piece of Calico, either black, or of a deep Blue, which covers them from the Waiſt to the Knees. The Women wear a Kind of Waiſtcoat of the ſame; and are farther diſtinguiſhed by blue Streaks on their Faces, made with Indigo, from their Eyes downwards. Both Sexes wear Gold and Silver Earrings, ſhaped like a Pear, and very well made.

THEIR Arms are Bows and Arrows, which they are not very expert at; and a Kind of Hanger, which they carry in a little Baſket, faſtened to their Girdle behind. This is all the Tools they have for doing their Carpenters Work, and clearing their Way through the Foreſts [b].

SITUATIONS *of* Places, *determined in* 1714.

	Places.	Latitude.	Longitude.
b	*Nân-hyong fû* [c]	25 11 58	2 33 20 W.
	Shau-chew fû [d]	24 55 00	3 20 00
	Tyen chew	24 50 32	4 16 00
	Yang-ſhan hyen	24 30 00	4 4 00
	In-te hyen	24 11 32	3 33 30
	Chang-ning hyen	24 6 45	2 37 20
	Lyen-ping chew	24 19 12	2 10 59
	Ho-ping hyen	24 30 00	1 33 35
	Hing-ning hyen	24 3 36	0 46 40
	Chau-chew fû [e]	23 36 00	0 46 40 E.
c	*Tſin-ning hyen*	23 26 24	0 18 40 W.
	Hay-fong hyen	22 54 00	1 9 36
	Ho-ywen hyen	23 42 00	1 54 40
	Whey-chew fû	23 2 24	2 16 00
	Long-men hyen	23 43 42	2 14 40
	Tſong-whâ hyen	23 33 36	3 10 40
	Tſing-ywen hyen [f]	23 44 24	3 46 40
	Quang-ning hyen	23 39 26	4 29 35
	Chau-king fû [g]	23 4 48	4 24 30
	Te-king chew	23 13 42	5 14 40
d	*Lau-ting chew*	22 55 12	5 33 30
	Sing-i hyen	22 6 00	6 1 20
	Kau-chew fû	21 48 00	6 2 15
	She-ching hyen	21 32 24	6 38 40
	Lyen-chew fû	21 38 54	7 29 40
	Kin chew	21 54 00	8 00 45
	Ling-ſhân hyen	22 24 00	7 28 20
	Swi-ki hyen	21 19 12	6 42 30
	Ley-chew fû	20 51 36	6 48 20
	Su-wen hyen	20 19 24	6 50 00
e	*Whâ-chew*	21 37 12	6 17 20
	Yâng-kyâng hyen	21 50 20	5 3 40
	Sin-ning hyen	22 14 24	4 16 20
	Sin-whey hyen [h]	22 30 00	3 55 40
	Hyang-ſhan hyen	22 32 24	3 30 00
	Shun-te hyen	22 49 25	3 39 35
	Quâng-chew fû [i]	23 10 58	3 31 29
	Ma-kau, by the Map [k],	22 12 14	3 19 00

[a] This Part, by the Map, takes up about one third Part of the Iſland. [b] *Du Halde*'s *China*, p. 115, & *ſeqq*. [c] Latitude, by *Noel*, twenty-five Degrees fifteen Minutes three Seconds. [d] Latitude, by the ſame, twenty-four Degrees fifty-four Minutes twenty Seconds. [e] Latitude, by the Jeſuits Map, twenty-three Degrees thirty-ſix Minutes: Longitude, fifteen Minutes. [f] Latitude, by *Gaubil*, twenty-three Degrees forty-five Minutes. [g] Latitude, by *Noel*, twenty-three Degrees three Minutes. [h] Latitude, by *Simonelli*, twenty-two Degrees thirty Minutes: Longitude, three Degrees fifty-five Minutes forty Seconds. [i] Latitude, by *Noel*, twenty-three Degrees ten Minutes: Longitude, by *Gaubil*, three Degrees thirty-one Minutes thirty Seconds. [k] Latitude, by *Thomas*, twenty-two Degrees twelve Minutes fourteen Seconds: Longitude, by *Noel*, two Degrees fifty-ſix Minutes thirty Seconds.

Iſland

Island of *Hay-nan*.

Places.	Latitude.	Longitude.
Kyong-chew fû -	20 2 26	6 40 20
Wen-châng hyen -	19 36 00	6 14 50
Wan chew - - -	18 40 00	6 36 00
Tsau chew [a] - -	18 21 36	7 44 00
Chang-wha hyen -	19 12 00	8 8 00
Chen chew - - -	19 32 24	7 29 20
Lin-kau hyen - -	19 46 48	7 13 40

SECT. XIII.

Quang-si, *the thirteenth Province.*

Site, Air, and Produce. Gold and Silver Mines. Meal-Tree, Wax-Insects. Division. Quey-ling-fû. *The Flower* Quey. *Best Ink Stones.* Lyew-chew fû. King-ywen fû. Se-nghen fû. Ping-lo fû. U-chew fû. Sin-chew fû. Nan-ning fû. Tay-ping fû. Se-ming fû. Chin-ngan fû. Se-chin fû.

Air, Produce. THIS Province is situate between those of *Quang-tong*, *Qua-chew* and *Yun-nan*, and the Kingdom of *Tong-king*. It is well watered, and produces such Plenty of Rice, that for six Months of the Year the Inhabitants of *Quang-tong* are supplied from thence, yet it is not to be compared to most of the other Provinces, either for Beauty, or Trade. Only the Parts towards the East and South, are well improved, the Country being flat, and the Air mild; almost every where else, especially towards the North, it is incumbered with Mountains, covered with thick Forests.

and A CERTAIN Chain of Mountains in this Province, having been known, for a long Time past, to contain Mines of Gold, Silver, Tin, Copper, and Lead; some Years ago the Governor, in whose District they are, presented a Memorial to the Emperor, setting forth, that the Inhabitants offered to open them at their own Expence, paying, as usual, forty *per Cent.* to his Majesty, and five to the Officers and Soldiers, who presided over the Work. It was also proposed, that none should be permitted to work at them, without a Licence from his *Mandarin*, besides four Persons Security for his Conduct. The Tribunal of the *Hu-pû* approved of this Memorial; but afterwards the Emperor reserved the Gold Mine wholly to himself.

Tree. THERE is in this Province a pretty extraordinary Tree, named *Quang-lang*; which, instead of Pith, contains a soft Substance, that serves for Meal, and does not taste amiss. Likewise Abundance of those Insects, which produce white Wax. The Cinnamon that grows here, diffuses a more agreeable Odour, than that of *Seylan* [b], and the Silks bear a good Price; in short, this Country breeds Parrots, Porcupines, and Rhinoceroses.

13. Province Quang-si. Wax-Insects.

Division. *QUANG-SI* is subdivided into twelve Districts, containing twelve Cities of the first Rank, and fourscore of the second and third.

		Chew.	*Hyen.*
1.	*Quey-ling fû*, commands	2	7
2.	*Lyew-chew fû* - -	2	10
3.	*King-ywen fû* - -	2	5
4.	*Se-ngen fû* - -	1	2
5.	*Ping-lo fû* - -	1	7
6.	*U-chew fû* - -	1	9
7.	*Tsin-chew fû* - -	0	3
8.	*Nan-ning fû* - -	4	3
9.	*Tay-ping fû* - -	12	2
10.	*Se-ming fû* - -	4	0
11.	*Chin-ngan fû* - -	1	0
12.	*Se-ching fû* - -	2	0

Quey-ling fû. 1. *QUEY-LING FU* stands on a River [c] that falls into the *Ta-ho*, and runs with such Rapidity through the narrow Valleys, that, though large, it is not navigable. It is remarkable for being built partly after the Manner of our ancient Fortifications; but is much inferior to most of the other Capitals.

The Flower Quey. *QUEY-LING* signifies *the Forest of the Flowers of Quey*; because that Flower is more common in the Territory of this City, than elsewhere. It is little and yellow, with Leaves resembling those of the Laurel, and grows in Bunches on a very large Tree, which in Autumn is covered over with them, diffusing an agreeable Smell; when they fall, others come in their Places.

Best Ink-Stones. IN its District are found the best Stones for making Ink of; and Birds, whose bright variegated Feathers are woven in their Silks.

IT is almost wholly encompassed with savage People, settled in the Mountains [d]; of whom an Account will be given elsewhere.

Lyew-chew fû. 2. THE Territory of *Lyew-chew fû* is of great Extent, and well watered; but full of Mountains, which abound with Simples. Among its dependent Cities, *Vu-swen-hyen* is famous, on Account of the lively and subtil Wit of its Inhabitants; some of whom obtain their Doctors Degree every Examination, at *Pe-king*.

[a] By the Map, Latitude, eighteen Degrees twelve Minutes thirty-six Seconds: Longitude, seven Degrees forty-four Minutes. [b] Or *Selan*, commonly spelled *Ceylon*. [c] According to the Map, it stands in a Sort of Lake. [d] The *Chwang Ko-lau* to the North and South, the *Seng Myau-tse* to the West.

The Geography.

Kin-ywen fû.

3. *KIN-YWEN FU* [a] is built on a large River, but encompaſſed with frightful Mountains, ſome inhabited by a Kind of ſavage People [b]. The Valleys lying between are interſperſed with Villages and Forts [c]. The *Areka* is found every where in its Diſtrict, and Gold gathered out of its Rivers.

Se-nghen fû.

4. THE Diſtrict of *Se-nghen fû*, of no great Extent, is encompaſſed with Mountains, whoſe Inhabitants, formerly half ſavage, are reduced to Civility.

Ping-lo fû.

5. *PING-LO FU* ſtands on a large River, but hardly navigable, being full of Water-Falls. All the Cities of its Diſtrict are invironed with diſagreeable Mountains: Some of them, however, are covered with Orange-Trees; and Abundance of white Wax, made by certain Inſects, is found here.

U-chew fû.

6. *U-CHEW FU* is the Key of the Province of *Quang-tong*; and as all the Rivers of *Quang-ſi* meet near its Walls, it is the moſt conſiderable for Trade.

THE Country, which is partly plain, and partly mountainous, produces Red Lead, and the *Quang-lang* Tree, producing Meal, before ſpoken of. The Rhinoceros is found here, and a Kind of Apes, with yellow Hair, which reſemble Dogs in their Shape and ſhrill Yell.

Sin-chew fû.

7. *SIN-CHEW FU* [d] ſtands at the Confluence of two Rivers, encompaſſed with delightful Foreſts and Mountains. Its Diſtrict produces a Sort of Cinnamon, and the Iron-Wood. Of a certain Graſs they make Cloth, which is ſometimes dearer than the common Silks. A Kind of yellow Earth is found here, ſaid to be ſovereign againſt all Sorts of Poiſon.

Nan-ning fû.

8. *NAN-NING FU* is almoſt ſurrounded with Rivers and little Lakes. Its Diſtrict is intermixed with Plains and Mountains; ſome of which produce Iron Mines. Great Parrots, eaſily taught to ſpeak, are found here: Alſo a Kind of Fowl, which diſcharges out of its Mouth Threads of Cotton; and very large Porcupines, darting long and ſharp Quills.

Tay-ping fû.

9. *TAY-PING FU* is ſituate in an Elbow made by a large River, incloſing it on three Sides, and fortified on the fourth by a Wall. Its Diſtrict is the beſt in the whole Province, being very fertile, populous, and well cultivated. It contains a great Number of Forts, as bordering on *Tong-king*: But the Inhabitants of this, and the next *Fû*, are looked on as Barbarians by the *Chineſe*, becauſe they want their Politeneſs and Affability.

10. *SE-MING FU* ſtands alſo near the Borders of *Tong-king*, in a mountainous Country, and not far from the Pillar, which the Inhabitants of that Kingdom have erected to mark their Limits. Every Thing is plenty in this Diſtrict; and its Mountains furniſh Abundance of Wood.

11. *CHIN-NGAN FU* was formerly no more than a pitiful Borough, which was afterwards enlarged and incloſed with Walls, in order to make it a City of the firſt Rank: But moſt of its Diſtrict belongs to *Tong-king*, whence it comes to have but one ſubordinate City.

THE Manners of its Inhabitants differ but little from thoſe of the *Chineſe*. The Country produces much Honey and Wax, with all the Neceſſaries of Life.

12. *SE-CHIN FU* [e] is ſituate almoſt at the Spring of two little Rivers, which meet near its Walls. Its Diſtrict, though not large, is partly plain, partly mountainous. It borders on *Yunnan*, and is full of populous Boroughs [f].

SITUATIONS *in* Quang-ſi, *determined in* 1714.

Places.	Latitude.	Longitude.
Tſwen-chew - -	25 49 12	5 22 40
Quâng-yâng hyen -	25 21 36	5 29 20
Quey-ling fû - -	25 13 12	6 14 20
Whay-ywen hyen -	25 15 56	7 10 40
Ho-chi chew - -	24 42 0	8 45 20
Si-long chew - -	24 32 24	10 49 20
Se-ching fû - -	24 20 48	10 10 40
King-ywen fû - -	24 26 24	8 4 0
Lo-ching hyen - -	24 44 24	7 50 40
Yong-ning chew -	25 7 12	6 52 20
Ping-lo fû - -	24 21 54	5 59 15
Ho-hyen - -	24 8 24	5 12 00
Yong-ngân chew -	24 1 12	6 9 10
Syâng-chew -	23 59 0	7 2 40
Lyew-chew fû - -	24 14 24	7 20 0
Lay-ping hyen - -	23 38 24	7 22 40
Te-ngen fû - -	23 25 12	8 34 40
Tû-yâng fû [g] - -	23 20 25	9 1 20
Chin-ngân fû - -	23 20 25	10 9 20
Ngan-ping chew -	22 43 12	9 40 0
Tay-ping fû - -	22 25 12	9 21 20
Shang-tſe chew -	22 19 12	8 52 10
Nan-ning fû - -	22 43 12	8 25 30
Ping chew - -	23 13 12	7 52 20
Heng chew - -	22 38 24	7 31 30
Wey-lin chew - -	22 40 48	6 45 24
Sin-chew fû - -	23 26 28	6 37 20
U-chew fû - -	23 28 48	5 37 15

[a] Or, *King-ywen fû*, as in the Tables. [b] The *Seng Myau-tſe*, mentioned in a former Note. [c] Built to bridle thoſe People. [d] Or, *Tſin-chew fû*. [e] Or, *Se-ching fû*. [f] *Du Halde's China*, p. 6, and 120, & ſeqq. [g] *Tû-yang fû* ſeems to be a Miſtake for *Tû-yang-ſe*, or the like; for there are but twelve *Fû* in this Province.

SECT.

Geography.

SECT. XIV.

Yun-nan, *the fourteenth* Province.

Bounds. Gold-Sand. White Copper. Precious Stones. Animals. Inhabitants: Language: Religion: Government: Dreſs. Diviſion. Yun-nan fû. *Trade. Soil.* Ta-li fû. Ling-ngan fû. Chu-hyung fû. Ching-kyang fû. King-tong fû. Quan-nan fû. Quang-li fû. Shun-ning fû. Ku-tſing fû. Yau-ngan fû. Ko-king fû. Vu-ling fû. Li-kyang tu fû. Ywen-kyang fû. Mong-wha fû. Yung-chang fû. Yung-ning-tu fû. Yung-pe fû. Kay-wha fû. San-ta fû. *Table of Situations.*

14. Province Yun-nan.

YUN-NAN [a], being one of the richeſt Provinces of the Empire, is bounded on the North by *Se-chwen*, on the Eaſt by *Quey-chew*, and *Quang-ſi*, on the South by the Kingdoms of *Tong-king*, *Lao* or *Lau*, and on the Weſt by that of *Ava*, and the Lands of ſome ſavage Nations, little known. It is watered every where by Rivers and Lakes [b]; ſo that all Sorts of Neceſſaries are very cheap.

Sand. BUNDANCE of Gold is gathered out of the Sand of the Rivers and Torrents which deſcend from the Mountains in the Weſtern Part, which thence may be judged to contain Gold Mines.

Cop- BESIDES thoſe of common Copper, there are ſome of a ſingular Kind, named *Pe-tong*, which is white both within and without. This Province produces red, but not yellow Amber: In a Word, Rubies, Saphires, Agats, and other precious Stones [c]; Pears, Muſk, Silk, Benjamin, *Lapis Armenus*, and very beautiful Marble, of divers Colours; ſome naturally repreſenting Mountains, Flowers, Trees, and Rivers, whereof Tables, and other Ornaments are made.

AMONG the Animals one meets with excellent Horſes, moſt of them low, but ſtrong and vigorous; Stags of a peculiar Kind, no larger than our ordinary Dogs, and the Birds called *Kin-ki*, or *Golden-Hens*. The People, though very ſtrong and couragious, are of a mild, affable Temper, and fit for ſtudying the Sciences.

THE Nation of the *Lo-lo*, formerly ruled in *Yun-nan*, and was governed by different Sovereigns. The *Chineſe*, after fighting ſeveral Battles, and building ſome Forts and Cities in the little uncultivated Plains there, to gain theſe People, conferred on their Lords all the Honours of *Chineſe Mandarins*; which deſcend to the next Heirs, on Condition, that they ſhould be ſubject to the Governor of the Province in common Affairs; that they ſhould receive the Inveſtiture of their Lands from the Emperor; and ſhould not execute any Authority therein without his Conſent.

Language, Religion.

THE *Lo-lo* are as well ſhaped as the *Chineſe*, and more inured to Fatigue. They have a different Language, and a Sort of Writing, which ſeems to be the ſame, as their Religion is, with that of the *Bonzas* of *Pegu* and *Ava*; who, having inſinuated themſelves with the moſt rich and powerful among the *Lo-lo*, in the Northern Part of *Yun-nan*, have there built huge Temples, which are of different Structures from the *Chineſe*.

Government.

THE *Lo-lo* Lords are abſolute Maſters over their Subjects, and have a Right to puniſh even with Death, without waiting for the Anſwer of the Vice-Roy, much leſs that of the Court; ſo that they are obeyed with an incredible Readineſs. Any one thinks his Fortune made, if he is admitted to ſerve in the Palace of his Lord; who, conſidering the Hall, where he gives Audience, and all the other Apartments, as his Eſtate, takes Care to beautify and keep them in good Condition. Beſides the Officers of the Houſhold, and others who ſerve Quarterly, they have Captains, who command the Militia of the Country; conſiſting both of Horſe and Foot, armed with Arrows, Spears, and, often, Muſkets. Theſe People make their own Weapons; though the *Chineſe*, ſometimes, carry them Arms.

Dreſs.

THE Habit of the *Lo-lo* conſiſts in a Pair of Drawers, a Linen Veſt, that reaches to the Knee, and a Straw Hat, or one of Rattan. They go with their Legs bare, and wear nothing but Sandals. The Lords wear a *Tartar* Habit, made of Satin or Damaſk. The Ladies, over a long Gown, which reaches down to their Feet, wear a little Cloak, which comes no lower than the Waiſt: In this Dreſs they ride on Horſeback, whether in making Viſits, or performing the Marriage Ceremonies, accompanied by their Waiting-Women, their other Domeſtics walking on-foot [d].

Diviſion.

YUN-NAN is ſubdivided into nineteen [e] Diſtricts, containing ſo many Cities of the firſt Rank, and fifty-five of the ſecond and third.

	Chew.	*Hyen.*
1. *Yun-nan fû*, the Metropolis, governs	4	7
2. *Ta-li fû*	4	3
3. *Ling-ngan fû*	4	5
4. *Tſu-tſu*, or *Chu-hyang fû*	2	0
5. *Chin-kyang fû*	2	2
6. *King-tong fû*	0	0
7. *Quang-nan fû*	0	0

[a] Or, *Jun-nan*. [b] Called *Hay*, or *Seas*, by the Natives. Here are alſo large Brooks, which run under-Ground for a conſiderable Space, and appear again: The like happens in ſome other Provinces, *Du Halde*'s *China*, p. 20. [c] Some think they come from *Ava*, or *Awa*. [d] *Du Halde*'s *China*, p. 30, *&c ſeq.* [e] It is twenty-one in the Original here.

The Geography.

		Chew.	Hyen.
8.	*Quang-si fû*	0	2
9.	*Shun-ning fû*	1	0
10.	*Ku-chew fû*	5	2
11.	*Yau-ngan fû*	1	1
12.	*Ko-king fû*	1	0
13.	*U-ting fû*	2	1
14.	*Li-kyang fû*	0	0
15.	*Ywen-kyang fû*	0	0
16.	*Mong-wha fû*	0	0
17.	*Yung-chang fû*	1	2
18.	*Yun-ning-tu fû*	0	0
19.	*Yung-pe fû*	0	0
20.	*Kay-wha fû*	0	0
21.	*San-ta fû*	0	0

Yun-nan fû. 1. *YUN-NAN FU* has no navigable River; but is built on the Side of a large and deep Lake; or, to speak in the Language of the Country, *on the Coaſt of the* South Sea. Not many Years ſince, it was remarkable for its Beauty. It was full of handſome Buildings within its Walls, which are three Miles in Compaſs; and without, adorned with pleaſant Gardens; of which, two or three are ſtill to be ſeen. A *Chineſe* Prince formerly kept his Court here; the *Tartars* having given him the Title of *King* [a]: But taking-up Arms againſt the Emperor, in 1679, his Family was ruined; and dying a-while after of old Age, his Troops were of a ſudden diſperſed.

Trade. THE Trade for Metals is greater here than in any other Province. A particular Sort of plain Silk, without any Gloſs, named *Tong-hay-twan-tſe*, that is, *The Satin of the Eaſtern Sea*, is made here of twiſted Silk. In this City the *Tſong-tû*, or Governor-General of the Provinces of *Yunnan* and *Quey chew*, reſides; as alſo the Vice-Roy of the Province.

Soil. ITS whole Diſtrict is agreeable and fertile, conſiſting of little Hills and large Plains. The Waters are very good, the Climate temperate. It produces *Lapis Armenus*, fine Marble, and the Roſe-Wood Trees. The Inhabitants have always been addicted to Arms, or Agriculture. The Horſes bred here are ſmall, but hardy and ſtrong.

Ta-li fû. 2. *TA-LI FU*, like the Capital, ſtands on a very long Lake, which abounds with Fiſh. It is large, and very populous; the Climate mild, and Soil fertile.

HERE, principally, thoſe fair Tables, and other Ornaments, are made of that moſt beautiful variegated Marble dug out of the Mountain *Tyen-ſung*, repreſenting Mountains, Flowers, Trees, and Rivers; ſo lively, that one would think they were drawn by a ſkilful Painter.

3. THE whole Country belonging to *Ling-ngan fû* conſiſts either of Plains, or little Hills and Mountains. It is watered by pretty large Lakes and Rivers; producing Plenty of Rice, Wheat, Honey, Wax, and moſt of the Fruits found in the *Indies*. 14. Pro. Yun-nan. Ling-ngan fû.

4. *CHU-HYUNG FU* ſtands in the Heart of the Province, and is a very beautiful Country, ſtored with Rivers, and incloſed with fine Mountains. The Air is good, and the Soil abounds in all Sorts of Grain: It has Plenty alſo of good Paſtures. The Mountains yield the *Lapis Armenus*, and a fine green Stone: Some of them, Silver Mines. Chû-hyung fû.

5. NOTHING can be more agreeable than the Situation of *Chin-kyang fû*. It ſtands on the North Side of a great Lake, and in a Plain incompaſſed with Mountains. Its Diſtrict is not large; but it is fertilized by Lakes and Rivers abounding with excellent Fiſh. The Inhabitants make curious Cotton Carpets. Chin-kyang fû.

6. *KING-TONG FU*, like the next, has no City under it. On the Weſt Side is a Bridge, ſupported by Iron Chains; whoſe Agitation, joined to the Sight of the Precipices, is terrible to Paſſengers. Its Diſtrict is full of very high Mountains, ſaid to contain Silver Mines; and, being well watered, abounds with Rice [b]. King-tong fû.

7. *QUAN-NAN FU* ſtands on the Borders of *Quey chew*, and is ſeparated, as it were, from the reſt of the Province, by frightful Mountains. Its Soil is fertile; but the Inhabitants are conſidered as Barbarians by the *Chineſe*. Quan-nan fû.

8. *QUANG-SI FU* ſtands on a little Plain, on the Side of a Lake, and is quite ſurrounded with Mountains, without any Thing farther worth Remark. Quang-si fû.

9. *SHUN-NING FU* is a very ſmall City, not above a Mile and half in Compaſs, ſurrounded with Mountains, which are paſſed through very narrow Villages. The Soil is generally barren, and the Manners of the Natives rude. Shun-ning fû.

10. *KU-TSING FU* [c], likewiſe, is ſurrounded with Mountains; but the Country fruitful enough. The Inhabitants of this Diſtrict are very laborious; but ſo litigious, that they ſpend moſt of their Effects at Law. Ku-chew fû.

11. THE Territory of *Yau-ngan fû*, which is ſufficiently large, conſiſts of fertile Valleys, and Mountains covered with fine Foreſts. Its Inhabitants are robuſt, and naturally warlike. It furniſhes abundance of Muſk; and very white Salt is made from the Water of a Well near the City. Yau-ngan fû.

12. *KO-KING FU* is encompaſſed with Mountains. Its one dependent City of the ſe- Ko-king fû.

[a] This was the famous *U-ſan-ghey*, who called in the *Tartars* to ſuppreſs the Rebels. [b] *Du Halde's China*, p. 7, and 122, *& ſeqq.* [c] Called, in the Table of Diviſion, and the Map, *Ku-chew fû*.

cond

cond Rank [a] is ſituate on a Lake, ſix Leagues in Compaſs. The Inhabitants of its Diſtrict are couragious and brave, uſually going armed with Bows and Arrows. They make very beautiful Carpets. The Country produces Muſk and Pine-Apples. There are ſaid to be Gold Mines in its Mountains, bordering on the Country of the *Si-fan*, or the *Lamas*.

13. *VU-TING FU* [b] is ſituate on the Borders of the Province of *Se-chwen*, in a rich and fertile Soil, well watered, and ſtored with Flocks. It has a pretty large Gariſon againſt the neighbouring Highlanders. A great deal of Muſk comes from hence. The Paſſages over ſome of its Mountains, which are rugged and ſteep, will only admit one Man at a Time; ſo that they afford the Inhabitants an inacceſſible Retreat in Time of War.

14. THE Inhabitants of *Li-kyang-tû fû* [c], and the Territory belonging to it, are deſcended from the ancient *Chineſe* Colonies. It has no City. It is ſurrounded by Mountains, which ſeparate it from the Dominions of the *Lamas*. The whole Country is well watered and fertile, yielding Amber and Pine-Apples.

15. *YWEN-KYANG FU* ſtands on the *Ho-li kyang*, a pretty large River. The Country conſiſts of Mountains, and Plains well watered; it furniſhes Abundance of Silk, and produces Plenty of Ebony, Palm-Trees, and Areka, which the Inhabitants chew with Beetel-Leaf. Peacocks are very numerous here.

16. *MONG-WHA FU* is ſurrounded with high Mountains, and its Diſtrict furniſhes more Muſk than any other in the whole Empire.

17. *YUNG-CHANG FU* is pretty large and populous, built, like the former, in the Midſt of Mountains, near an Extremity of the Province, and in the Neighbourhood of a People, whoſe rude Manners the Inhabitants partake of. The Country furniſhes Gold, Honey, Wax, Amber, and Abundance of good Silk.

18. *YUNG-NING-TU FU* [d] is ſituate at the End of the Province, near the Dominions of the *Lamas*, to the Weſt of a fine Lake [e], with four little Iſles in it. Numbers of that Sort of Cows, common in *Tibet*, are to be met with, of whoſe Tails they make Stuffs that are Proof againſt Rain, and Carpets much eſteemed. The *Chineſe* Officers alſo adorn their Standards and Helmets with them.

19. *YUNG-PE FU* ſtands amidſt Mountains, yet its Territory is fertile, having large Plains, watered by a fine Lake, Brooks and Rivers.

20. *KAY-WHA FU* [f] is one of the Keys of the Province toward *Tong-king*. Its Diſtrict is intermixed with fertile Valleys and high Mountains.

21. *SAN-TA FU* [g], which ſtands on the Borders of the Kingdom of *Ava*, is properly a Fortreſs to defend the Frontiers. The whole Country is full of Mountains, which ſerve it for a Bulwark; but the Valleys are fertile, being well watered with Rivers [h].

15. *Province* Quey chew.
Kay-wha fû.
San-ta fû.

b SITUATIONS *in* Yun-nan, *determined in* 1715.

Places.	Latitude.	Longitude.
Ku-tſing fû - -	25 32 24	12 38 30 W.
Lo-ping chew -	24 58 48	12 9 20
Quâng-nân fû -	24 9 36	11 22 35
Que-whâ fû -	23 24 30	12 6 45
Mong-tſe hyen -	23 24 00	12 52 20
Lin-ngân fû -	23 37 12	13 24 00
Ywen-kyang fû -	23 36 00	14 18 40
Swen-wey tſe -	22 12 00	15 26 40
Mong-lyen - -	22 19 20	16 42 00
Mong-ting fû -	23 37 12	17 14 40
Ching-kâng chew	24 11 35	16 52 00
Long-han quan -	23 41 40	18 32 00
In-ywey chew -	24 58 20	17 42 40
Yong-chang fû -	25 4 48	17 2 35
Shun-ning fû -	24 37 12	16 18 35
King-tong fû -	24 30 40	15 24 30
Ho-ſi hyen - -	24 16 10	13 38 40
Quâng-ſi fû -	24 39 36	12 38 40
Ching-kyang fû -	24 43 12	13 24 00
Chû-hyong fû -	25 6 00	14 45 20
Mong-whâ fû -	25 18 00	15 58 25
Tâ-li fû - - -	25 44 24	16 6 40
Kyew-lan chew -	26 32 00	16 38 40
Tâ-ching-quan -	27 32 00	16 40 00
Li-kyang fû -	26 51 36	16 1 10
Yong-ning fû -	27 48 28	15 41 20
Yong-pe fû - -	26 42 00	15 29 20
Yau-ngan fû -	25 32 20	15 2 40
U-ting fû - -	25 32 24	13 56 00
Yun-nan fû - -	25 6 00	13 36 50

Table of Situations.

SECT. XV.

Quey chew, *the fifteenth Province.*

Soil and Inhabitants. Forts. Mines. Cattle. Table of Diviſion. Quey-yang fû. Se-chew fû. Se-nan fû. Chin-ywen fû. She-tſyen fû. Tong-jin fû. Ngan-ſhan fû. Tû-yun fû. Ping-ywen fû. Wey-ning fû. *Table of Situations.*

[a] This is *Kyen-chwen chew*; but it ſeems to command over another, *viz. Kyew-lan chew*, about twenty-five Miles Weſt of the former. [b] In the Map, *U-ting fû*. [c] In the Tables, *Li-kyang fû*. [d] In the Map, *Yong-ning fû*. [e] Three Miles diſtant, by the Map. [f] In the Table, *Que-wha fû*. [g] This City, as well as *Yung-ning-tu fû*, is omitted in the Table of Diviſion. [h] *Du Halde*'s *China*, p. 124, *& ſeq.*

The Geography. *Soil and Inhabitants.* QUEY-CHEW, which has *Hu-quang* to the East, *Se-chwen* to the North, *Yun-nan* to the West, and *Quang-si* to the South; is full of inacceſſible Mountains, whence one Part of it is inhabited by People, who never were ſubdued [a]. The Emperors, to people this Province, have often ſent Colonies hither.

Forts. THE Whole contains ſo many Forts, and military Places, with numerous Gariſons, that the Tribute which it pays is not ſufficient to defray the Expence.

Mines. THE Mountains, interſperſed with fertile Valleys, afford Mines of Gold, Silver, Mercury, and Copper. *Cattle.* The Inhabitants breed a great Number of Cows, Hogs, and the beſt Horſes in all *China*; Wild Fowl are infinite, and have an excellent Taſte. They make no Silks in this Province, but Stuffs of a Sort of Hemp, fit for Summer Wear.

Table of Diviſion. *QUEY-CHEW* is ſubdivided into eleven Diſtricts, containing eleven Cities [b] of the firſt Rank, and thirty-eight of the ſecond and third, beſides Forts more or fewer. Its Governors are ſo numerous, not becauſe of its Extent (for it is one of the ſmalleſt, and moſt barren Provinces in *China*) but in order to keep the ſtubborn and half civilized People inhabiting it in Awe.

	Chew.	*Hyen.*
1. *Quey-yang fû*, chief City, preſides over	3	4
2. *Se-chew fû*	0	0
3. *Se-nan fû*	0	3
4. *Chin-ywen fû*	0	2
5. *She-tſin fû*	0	1
6. *Tong-jin fû*	0	1
7. *Li-ping fû*	0	1
8. *Ngan-ſhan fû*	3	5
9. *Tû-yun fû*	2	2
10. *Ping-ywe fû*	1	4
11. *Wey-ning fû*	3	3

Quey-yang fû. 1. *QUEY-YANG FU* is one of the ſmalleſt Cities in *China*, not three Miles in Compaſs. Its Houſes are built partly of Earth, and partly of Brick. As the River, whereon it ſtands, bears no Boats, it has but little Trade. Its Diſtrict is intermixed with Plains and Mountains, ſome very ſteep; and is, in a Manner, ſurrounded with Forts.

Se-chew fû. 2. *SE-CHEW FU* [c] is ſituate on the Borders of *Hû-quang*. Its Diſtrict is full of Mountains; which furniſh Red-Lead, Quickſilver, and other Metals. Its Inhabitants, although the moſt civilized in the Province, are quite ignorant of the *Chineſe* Sciences. They go, ordinarily, bare-footed, and travel over the Rocks with a ſurprizing Swiftneſs. *Quey-chew.*

3. *SE-NAN FU* ſtands on a fine River, and in a long Plain. Its Diſtrict is bounded on both Sides by Mountains; ſome of them inacceſſible, there being but one narrow Way to get-up. In Time of War, the Inhabitants retire thither with their Effects. There alſo a ſavage People hide themſelves, who have ſcarce any Correſpondence with the *Chineſe*. *Se-nan.*

4. THE Diſtrict of *Chin-ywen fû* [d], which is very ſmall, produces Pomegranates, Oranges, and the beautifulleſt Flowers in all *China*. Some of its Mountains are inhabited by People like thoſe laſt-mentioned. *Chin-ywen fû.*

5. *SHE-TSYEN FU* [e], ſituate between the two former Cities, has but a very ſmall Juriſdiction. The Country yields abundance of Quickſilver: The Mountains are peopled like the former. *She-tſin fû.*

6. *TONG-JIN FU* is one of the frontier Cities towards *Hu-quang*. Much Gold is gathered here; nor are there wanting Mines of Copper. Converſing with the *Chineſe*, has, in ſome Meaſure, civilized its Inhabitants. *Tong-jin fû.*

7. THE Country which belongs to *Ngan-ſhan fû* is full of Mountains. The Soil would be fertile enough, were the Inhabitants leſs rude, and more induſtrious. *Ngan-ſhan fû.*

8. THE Juriſdiction of *Tû-yun fû* is very ſmall, and ſeparated from the Mountains, inhabited by the *Seng-myau-tſe*, an independent People, only by a River, and very ſteep Hill. *Tû-yun fû.*

9. THE Country belonging to *Ping-ywen fû*, like the former, borders on thoſe wild independent Highlanders. The Soil produces excellent Tea, and Oranges of all Sorts. They make ſuch hempen Cloth as is before-mentioned. *Ping-ywe fû.*

10. *WEY-NING FU* [f] ſtands on a fine Lake, and in the Middle of a Plain, incompaſſed with high Mountains [g]. *Wey-ning fû.*

SITUATIONS *in* Quey-chew, *determined in* 1716.

Places.	Latitude.	Longitude.
U-chwen hyen	28 24 00	8 16 11 W.
Se-nan fû	27 56 24	8 2 50
Tong-jin fû	27 38 24	7 29 3
Tſe-chew fû	27 10 48	7 54 00
She-tſyen fû	27 30 00	8 18 40
Chin-ywen fû	27 1 12	8 10 40
Yu-king hyen	27 9 36	8 43 52
She-ping hyen	27 00 20	8 26 40
Tſing-ping hyen	26 37 12	8 48 32

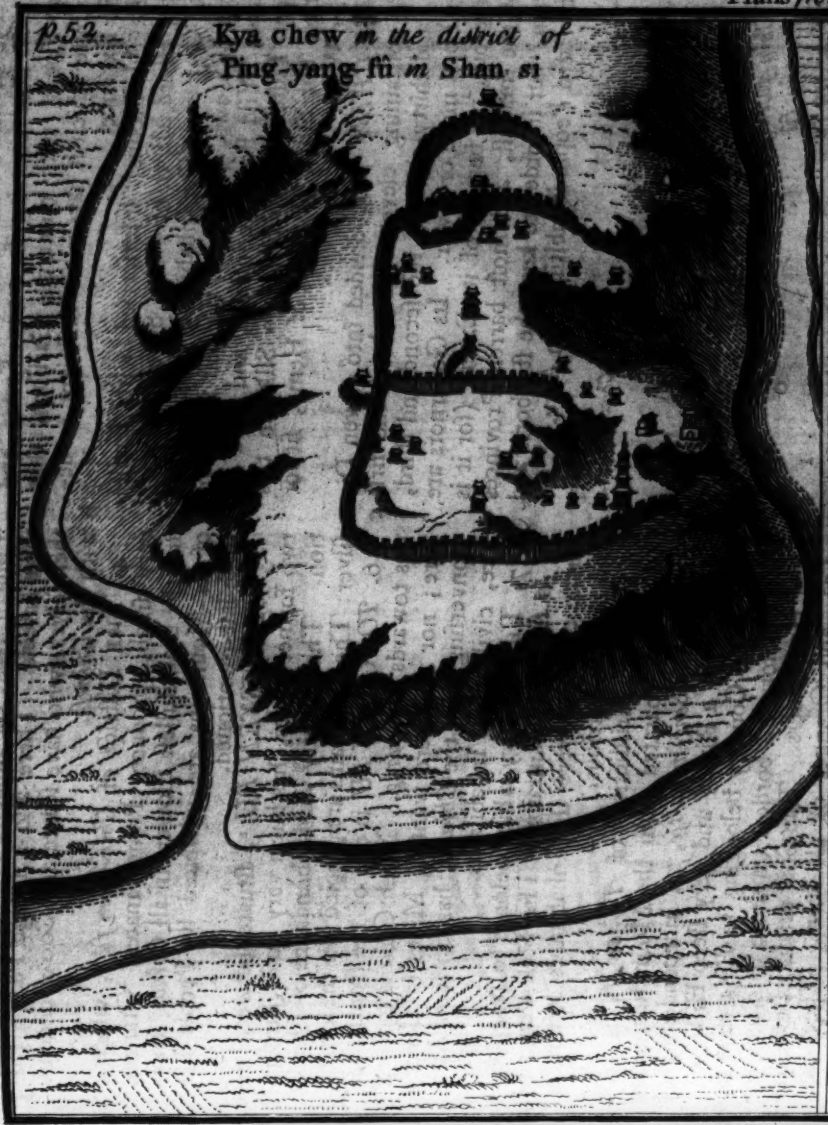
[a] Theſe are the *Seng Myau-tſe*, before-mentioned. [b] In the Deſcription, there are ſaid to be only ten.
[c] Elſewhere, *Tſu chew fû*. [d] In the Map, *Shi-ywen fû*. [e] In the Table of Diviſion, *Che-tſin fû*.
[f] Or, *Whey-ning fû*. [g] *Du Halde*'s *China*, p. 7, and 27, *&c ſeqq*.

Ping-

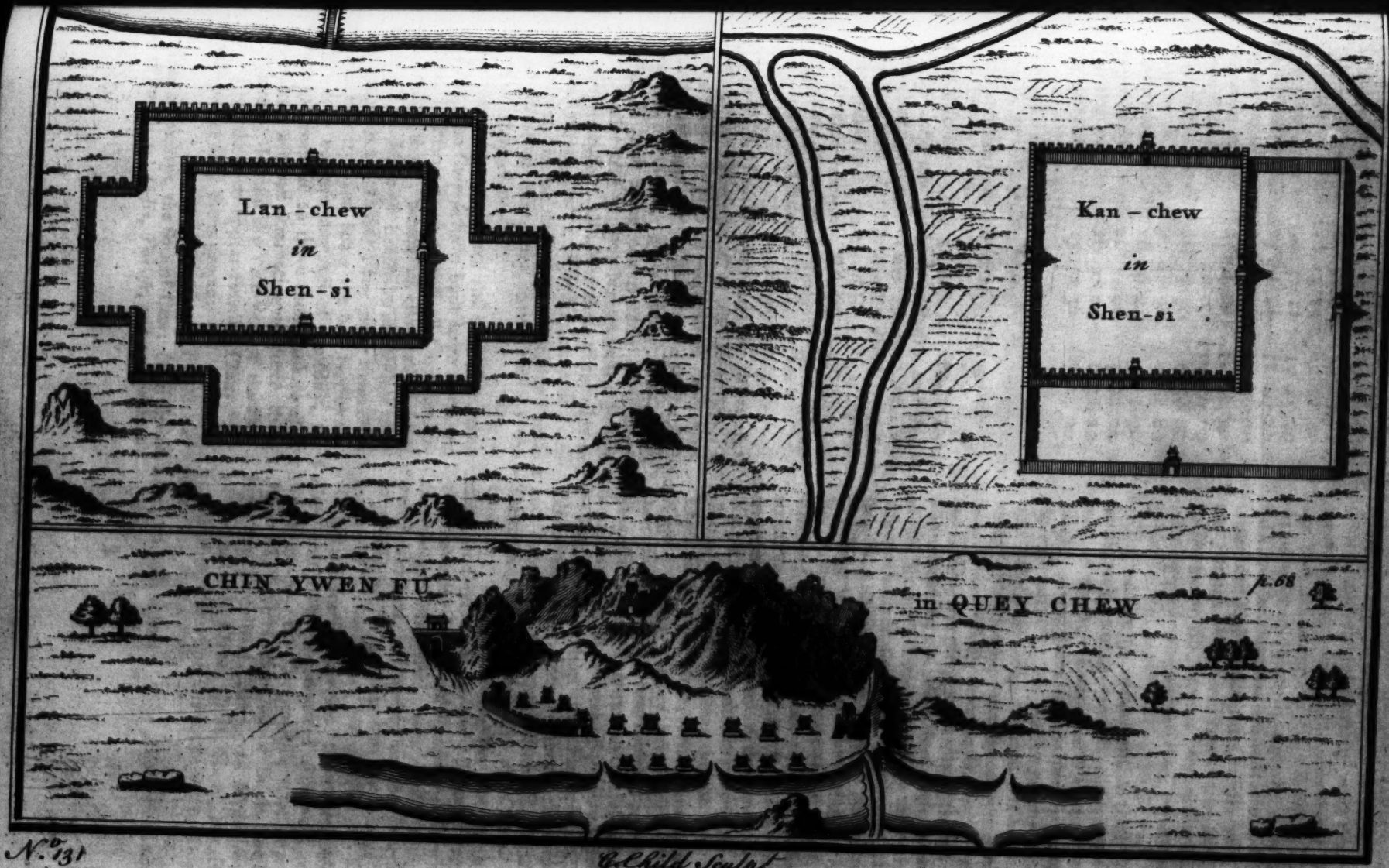
Plans *from* Du Halde.

p. 52.

Kya chew *in the district of* Ping-yang-fû *in* Shan si



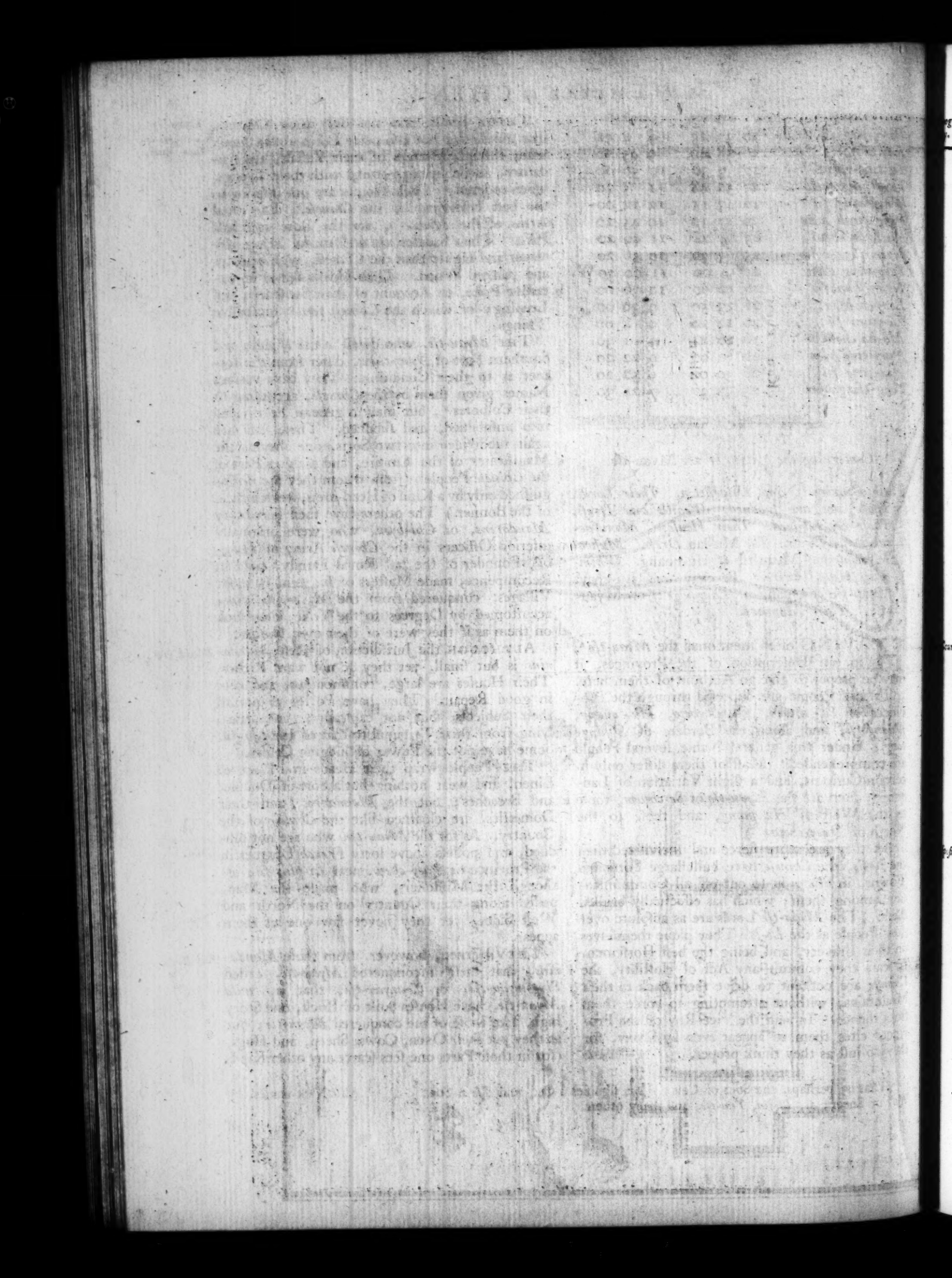
Pu ngan Chew *in the district of* Ngan-Shan fû *in* Quey chew



N.o 131

G. Child Sculp.t

Plate XXII. Vol. IV. p. 68



Places.	Latitude.	Longitude.
Ping-ywe fû	26 37 25	9 4 52
Kay chew	26 58 40	9 45 20
Ta-ting chew	27 3 36	10 56 00
Yong-ning chew	27 52 48	11 5 20
Whey-ning fû	26 43 15	12 12 00
Ping-ywen chew	26 37 12	10 45 20
Pû ngân chew	25 44 24	11 49 20
Ngan-lang-chin	25 3 36	10 56 20
Yong-ning chew	25 54 00	11 00 30 W.
Ngân-ſhun fû	26 12 00	10 36 00
Long-li hyen	26 23 50	9 36 00
Yû-ywen fû	26 12 10	9 4 00
Mâ-hâ chew	26 26 24	9 1 30
Quey-ting hyen	26 30 00	9 22 20
Que-yâng fû	26 30 00	9 52 20
Yong-tſong hyen	25 57 36	7 24 30

SECT. XVI.

Concerning the Nation of the Myau-tſe.

Their Country: And Diſpoſition. Their Lords. Thoſe who are ſubdued. Wealth and Dreſs. Thoſe not ſubdued. Their Houſes. Manufactures and Dreſs. The Mu-lau *Dreſs. Muſical Inſtruments.* Myau-tſe *of* Hu-quang. *Whimſical Head Attire.* Pa-chay *and* Lu-chay. Myau-tſe *of* Quang-ſi. *Language of the* Myau-tſe. *Their Manners.*

HAVING often mentioned the *Myau-tſe* [a], in our Deſcription of the Provinces, it may be proper to give an Account of them here.

THESE People are diſperſed through the Provinces of *Se-chwen*, *Quey-chew*, *Hu-quang*, *Quang-ſi*, and along the Borders of *Quang-tong*. Under this general Name ſeveral People are comprehended: Moſt of them differ only in certain Cuſtoms, and a ſlight Variation of Language; ſuch are the *Myau-tſe* of *Se-chwen*, thoſe to the Weſt of *Hu-quang*, and thoſe to the North of *Quey-chew*.

AS they are more fierce and uncivilized than the *Lo-lo*, the *Chineſe* have built large Forts and Towns, in Places fit to cut-off all Communication among them; which has effectually bridled them. The *Myau-tſe* Lords are as abſolute over their People as the *Lo-lo*: They pique themſelves on their Bravery, and being the beſt Horſemen. In caſe they commit any Act of Hoſtility, the *Chineſe* are content to drive them back to their Mountains, without attempting to force them from thence. In vain the Vice-Roy of the Provinces cites them to appear even by Proxy, for they do juſt as they think proper.

Myau-tſe. Their Lords.

a THESE Lords have not only their Officers, like the *Lo-lo*; but alſo petty Lords under them; who, though Maſters of their Vaſſals, are feudatory, and obliged to attend with their Troops, when ordered. Their Houſes are not inferior to the beſt belonging to the *Chineſe*. The uſual Arms of the *Myau-tſe*, are the Bow and half Pike. Their Saddles are well made, being narrower and higher than the *Chineſe*, with Stirrups and painted Wood. Their Horſes ſell at an exceſſive Price, on Account of their Swiftneſs, and b Leaping; of which the *Chineſe* report incredible Things.

THE *Myau-tſe*, who dwell in the Middle and Southern Part of *Quey-chew*, differ from the former as to their Condition: They have various Names given them by the *Chineſe*, according to their Colonies [b]; but may in general be divided into unſubdued, and ſubdued. Theſe laſt are again ſubdivided into two Sorts, one obeying the c Magiſtrates of the Empire, and making Part of the *Chineſe* People (from whom they are diſtinguiſhed only by a Kind of Head-dreſs, worn inſtead of the Bonnet.) The others have their hereditary *Mandarins*, or *Chi-hyen*, who were originally inferior Officers in the *Chineſe* Army of *Hong-vû*, Founder of the laſt Royal Family, and, in Recompence, made Maſters of ſix, ten, or more Villages, conquered from the *Myau-tſe*; who, accuſtomed by Degrees to the Yoke, now look d on them as if they were of their own Nation.

Thoſe who are ſubdued.

Wealth and Dreſs.

ALTHOUGH the Juriſdiction of theſe *Mandarins* is but ſmall, yet they do not want Riches. Their Houſes are large, commodious, and kept in good Repair. They have Power to puniſh their Subjects, but not capitally; an Appeal lying from their Tribunal to that of the *Chi-fû*. Some have not the Power of judging Cauſes.

THE People wrap their Heads in a Piece of Linen, and wear nothing but a Sort of Doublet and Breeches; but the *Mandarins*, and their Domeſtics, are cloathed like the *Chineſe* of the Country. As for the *Myau-tſe*, who are not ſubdued, and poſſeſs above forty *French* Leagues in the Province of *Quey-chew*, near *Li-ping fû*; although the Miſſioners, who made the Map, paſſed along their Country on the North and Weſt Sides, yet they never ſaw one of them appear.

Thoſe not ſubdued.

Their Houſes.

THEY learned, however, from thoſe *Mandarins*, that theſe unconquered *Myau-tſe*, called *Sing-myau-tſe*, or *Ye-myau-tſe*, that is, *wild Myau-tſe*, have Houſes built of Brick, one Story high, like thoſe of the conquered *Myau-tſe*; but as they put their Oxen, Cows, Sheep, and Hogs, (for in thoſe Parts one ſees ſcarce any other Kinds

[a] That is, perhaps, the Sons of Cats; *Myau* ſignifies a Cat, and *Tſe* a Son. Way of Sneer; as, *Li-jin*, *Yau-tſe*, and many others.

[b] Alſo Nick-names, by

The Geography. of Animals, not even Horſes) in the Ground-Floor, they are ſo dirty and ſtinking, that none but themſelves can bear to lie in the upper Room.

Manufactures and Dreſs. THESE *Myau-tſe* live in great Unity, divided into Villages, each governed by the Seniors. They cultivate their Lands, and make very good Carpets; ſome of Silk of different Colours [a], others of a Kind of Hemp: But their Linen is like bad Muſlin. Their Habit is only a Pair of Drawers, and a Sort of great Coat; which they fold over their Stomach. They ſell the Timber b of their Foreſts, which having cut down, and thrown into a River that runs through their Country, the *Chineſe* Merchants, who are a little lower on the other Side, carry it off in great Floats: The Goods the *Myau-tſe* get in Exchange, remain in the Hands of a Perſon agreed upon till the Bargain is made, and are uſually Cows, Oxen, and Buffaloes; of whoſe Skins they make Cuiraſſes: They cover them with little Plates of Iron, or beaten Copper, c which render them heavy, but very ſtrong.

The Mu-lau. THOSE whom the *Chineſe* call *Mû-lau*, that is, Rats of the Wood, and who dwell within three or four Leagues of the Poſts of *Yun-nan*, throughout the Province of *Quey-chew*, are beſt apparelled of all the *Myau-tſe*. Their Habit is ſhaped like a Bag, with Sleeves wide at the Cuffs, and ſlit in two above the Elbow. Underneath there is a Veſt of a different Colour. The Seams are covered with the ſmalleſt Shells found d in the Seas of *Yun-nan*, or the Lakes of the Country. The Cap and reſt of their Dreſs are much of a-piece. The Cloth is coarſe, made from a Kind of Hemp.

Muſical Inſtruments. AMONG their Inſtruments of Muſic, there is one compoſed of ſeveral Pipes inſerted in a larger, which has a Hole, or Kind of Reed for blowing into: It yields a Sound more ſoft and agreeable than the *Chineſe Shin*, which is a Sort of Hand-Organ, that muſt be blown with the e Breath. They keep Time in dancing, and expreſs the gay, melancholy, and other Airs very naturally. They play on a Sort of Guittar, or beat an Inſtrument compoſed of two little Drums, one ſet againſt the other; which afterwards they turn upſide-down, as if they were going to break it againſt the Ground. Theſe People have no *Bonzas* of the Religion of *Fo* among them.

Myau-tſe *of* Hu-quang. IN that Part of *Hu-quang*, bordering on *Quang-tong*, and the Diſtrict of *Yung-chew fû* in f *Quang-ſi*, are *Myau-tſe*, ſtill more uncivilized. They acknowledge the Juriſdiction of the *Mandarins*, and pay the Tribute juſt as they pleaſe; for in certain Places they permit no *Chineſe* Officer to enter their Lands. They climb the ſteepeſt Rocks, and paſs-over the moſt ſtony Grounds a with incredible Swiftneſs, their Feet becoming callous, by going with them naked. *Myau*

THE Women put on their Heads a Piece of light Board above a Foot long, and five or ſix Inches broad, which they cover with their Hair, faſtening it with Wax: So that they can neither lean, nor lie down, but by reſting on their Necks; and are obliged to turn their Heads continually on the Roads, the Country being full of Woods and Thickets. When they would comb their Hair, they muſt be whole Hours at the Fire to melt the Wax: This Trouble they take three or four Times a Year; and having cleaned it, dreſs it, in the ſame whimſical Manner as before: The elderly Sort content themſelves with doing it up on the Crown of the Head into knotted Treſſes. *Whimſ Head Attire.*

THE *Myau-tſe*, on the Borders of *Quang-tong*, are called *Pa-chay*, becauſe their principal Villages are eight; thoſe on the Borders of *Quang-ſi*, *Lû-chay*, as having ſix Villages, which ſerve them for Intrenchments. Theſe petty Nations are more feared, than deſpiſed, by their *Chineſe* Neighbours; who, to hinder their Incurſions, have erected at leaſt twenty fortified Towns and Forts to the North, Eaſt, and Weſt of thoſe Countries. Near half of theſe Forts have been abandoned ſince the Acceſſion of the preſent Family; but the reſt are ſtill kept on-foot, and the *Chineſe* have at length gotten ten of theſe *Myau-tſe* to give one of their principal Men, as a Security for their good Behaviour. *Pa-chay and Lû-chay.*

THE *Myau-tſe* of the Province of *Quang-ſi*, who are originally *Chineſe*, are on another Footing. They have, for many Centuries, exerciſed the Juriſdiction of the *Chi fû*, and *Chi hyen*, &c. over their Subjects. They are originally *Chineſe*, and Deſcendents of thoſe who followed *Fû-pan* and *Ma-ywen*, the Conquerors of theſe Countries, and *Tong-king*, above ſixteen hundred Years ago, for the Emperor *Quang-vû-ti*; who confirmed them in the Authority which their Generals conferred on them. They have their Soldiers and Officers. What is very grievous to theſe People is, that they are almoſt continually at War, and deſtroying one another. Quarrels are hereditary, and the Grandchild often revenges the Death of his Great Grandfather, while the *Chineſe* and *Mandarins* look-on, not caring to interfere. *Myau Quang*

THE Language of the *Myau-tſe* of *Se-chwen*, the Weſtern Parts of *Hu-quang*, and Northern Parts of *Quey chew*, is the ſame, or differs only in the Pronunciation, and ſome particular Words: But that of the *Myau-tſe*, towards *Li-ping fû*, is reckoned a Mixture of the *Chineſe*, and the true *Myau-tſe*, being underſtood by the People of both Nations. The Language ſpoken in the *La the tle.*

[a] Sometimes all plain, or in little Squares.

North

North Parts of ſome Countries between *Quang-ſi*, *Hû-quang*, and *Quey chew*, is not underſtood by the *Myau-tſe*.

THE *Chineſe* give all the *Myau-tſe* the Character of being an unconſtant, perfidious, barbarous People, and egregious Thieves: On the contrary, *Regis*, and the other Miſſionaries, found them very faithful in reſtoring the Cloaths committed to their Truſt, attentive, laborious, and obliging. It is likely they are wronged by the *Chineſe*, who have taken from them almoſt all the Lands that were good for any Thing in the Country, and continue to ſeize on whatever they find for their Conveniency, if they can do it without Danger [a].

SECT. XVII.

Of the great Wall, Rivers *and* Lakes *of* China.

When and how built. The Gates and Forts: Towards the Eaſt: Towards the Weſt. A ſecond Wall. The chief Lakes. The Po-yang *dangerous. Dangerous ſailing on the Lake* Ho-yang. *The* Yang-tſe kyang: *Its great Depth. The* Whang-ho: *Exceeding rapid.*

THE celebrated Wall, which bounds *China* on the North, covering *Pe-che-li*, *Shan-ſi* and *Shen-ſi*, was built by the famous Emperor *Tſin-ſhi-whang-ti*, two hundred and twenty-three Years before Chriſt. Yet at that Time the Hords, or Clans of the *Tartars*, being divided under various *Khâns*, or Princes, could incommode the Empire only by ſudden Inroads. No Work in the World is equal to this. It is often carried over Mountains which ſeem inacceſſible, and ſtrengthened with a Series of Forts. Its Beginning is a large Bulwark of Stone, raiſed in the Sea, to the Eaſt of *Pe-king*, in Latitude forty Degrees two Minutes ſix Seconds. It is well terraſſed, and caſed with Brick; is from twenty to twenty-five Feet high, the uſual Height of City Walls; but much broader. *Regis*, and the other Jeſuit Miſſionaries, who aſſiſted him in making the Map of the Province, always found the Top well paved, and wide enough for five or ſix Horſes to march a-breaſt with Eaſe.

THE Gates of this Wall are defended, on the Side of *China*, by pretty large Forts: The firſt of them to the Eaſt, is called *Shan-hay-quan* [b], within a League of the Bulwark before-mentioned. The *Manchew Tartars*, who laſt conquered *China*, entered on this Side from *Lyau tong*, being called in by the *Chineſe* General, who commanded in this Part. The other Forts in *Pe-che-li*, no leſs remarkable, are *Hi-fong-ku*, *Tu-ſhe-ku*, *Chang-kya-kew*, and *Kû-pe-kew* [c]. All theſe Forts, which have been already mentioned [d], are made of Earth, caſed on both Sides with Brick: But when one enters *Shan-ſi*, towards *Tyen-ching-wey*, the Wall begins to be only of Earth, is without Battlements, and not ſo much as plaiſtered, grows narrow, and is not above fifteen Feet in Height. However, having paſſed *Sha-hû-kew* [e], (which is the Place the *Ruſſians* come to directly from *Selinghins-koi*,) it is caſed on the Outſide with Brick: Some of its Towers alſo are very large, and built of Brick, on a Stone Foundation; but it does not always continue the ſame. The *Whang-ho*, which has Centry-Boxes along its Banks, where Soldiers keep Guard Day and Night, ſupplies the Place of the great Wall towards the Borders of *Shan-ſi* and *Shen-ſi*. *Great Wall.*

BEYOND that River, Weſtward, in the Province of *Shen-ſi*, the Wall is only of Earth, low, narrow, and ſometimes of Gravel (for it ſtands on a gravelly Country:) It is in ſeveral Places quite ruined: But then the Entrance is defended by conſiderable Cities, as *Yu-ling hyen*, *Ning-hya* [f], *Lyang chew*, *Kan chew*, *Sû chew* and *Si-ning*; at which Places general Officers are poſted with Bodies of Troops. *Sû chew* [g] commands the Gariſon at *Hya-yu-quan*, through which the Road lies to *Ha-mi* [h], whoſe Inhabitants had newly ſubmitted to the Emperor: For this Reaſon, although the Wall is hereabout only of Earth, yet it is kept in better Repair than elſewhere [i]. *Towards the Weſt.*

THIS great Bulwark does not extend as far as *Si-ning chew*; but its Place is ſupplied by a pretty large Trench, which connects one Part of the Wall with another Part near that City and *Topa*, four Leagues diſtant; a little beyond which it ceaſes. This laſt Place, though neither well built, nor ſtatuted, has a great Trade, and is independent of the Emperor; belonging to a *Lama Bonza*, whoſe Family is the moſt conſiderable among the *Si-fan* or *Tû-fan*, a Nation between *China* and *Tibet*.

THE laſt Race of *Chineſe* Emperors, the better to ſecure the Place where they kept their Court, built a ſecond Wall, like the firſt. This, which is called the inner Wall, begins at the outer, almoſt due North of *Pe-king*; and running South-Weſt along the Diſtrict of *Swen-wha fû*, enters *Shan-ſi*. Then winding Weſtward by the South Bounds of *Tay-tong fû*, joins the firſt Wall *A ſecond Wall.*

[a] *Du Halde*'s *China*, p. 31, *& ſeqq.* [b] See before, *p.* 23. [c] Called, in the *Ruſſian* Embaſſies, *Kapki*. [d] See before, *p.* 23. [e] The Situation of this and the other Forts is marked in the Tables, at the End of their reſpective Provinces. [f] Near this City the Mountains ſerve in Place of the Wall. See before, *p.* 55. [g] Or, *So chew*. [h] *Kâmil*, or *Kâmul*. [i] *Du Halde*, as before, *p.* 20, *& ſeq.* See alſo Vol. III. *p.* 566, and 576.

again,

The Geography.

again, near the Weſtern Border of this Province, where it ends. At the Place where it enters *Shan-ſi*, another Wall is carried Southward along the Borders of both Provinces, for the Space of near an hundred Miles. The Miſſioners obſerve, that it remains pretty intire in *Pe-che-li* at *Nankew*, one of the principal Gates of it, ten Leagues from *Pe-king*, on the Side of a high Mountain, in the Road to *Swen-wha fu*; but in *Shan-ſi* it is fallen to Ruin in many Places [a].

Length and Guard.

THAT which we call the *Great Wall*, the *Chineſe* themſelves ſtile *Van-li Chang*, *Ching*, or *The Wall* [b] *of ten thouſand Furlongs*. Not, ſays *Le Comte*, that its Length is ſo great; but reckoning all its Windings, it cannot be leſs than five hundred Leagues. The ſame Author looks on it as a mad Attempt to carry it over Mountains, where the *Tartar* Horſe could never climb. He alſo admires how the Materials were conveyed, and made uſe of there [c]. He adds, that it could not be done without a vaſt Charge, and the Loſs of a Multitude of Men. It is ſaid, that during the Reigns of the *Chineſe* Emperors, this Wall was guarded by a Million of Soldiers: But now that Part of *Tartary* belongs to *China*, they are content with manning well the worſt ſituated, but beſt fortified Parts of it. It breaks off to give the *Whang-ho* Admittance; but all other Rivers paſs through it under Arches made therein for the Purpoſe. It is ſaid the tenth Part of the People were employed in building it; and that it was finiſhed in five Years.

The chief Lakes.

CHINA abounds with Rivers, Lakes, and Canals; on which the Cities are generally built. Among the Lakes, the chief are, 1. The *Tong-ting hû*, in the Province of *Hu-quang*, which is eighty Leagues, or more, in Circumference [d]. 2. The *Hong-ſe hû*, one Part in *Kyang-nan*, the other in *Che-kyang*. 3. The *Po-yang hû*, otherwiſe called the Lake of *Zhau chew* [e], in *Kyang-ſi*. This laſt, being thirty Leagues in Compaſs, is formed by four Rivers, each as large as the *Loire*. It is ſubject to Hurricanes, like the Seas of *China*; for in leſs than a Quarter of an Hour the Wind will veer round all the Points of the Compaſs, and ſometimes ſink the largeſt Barks.

The Po-yang dangerous.

IN approaching the moſt dangerous Part of the Lake, a Temple appears built on a ſteep Rock; on Sight of which the *Chineſe* Mariners beat a Kind of Braſs Drum, to inform the Idol of their Arrival; and, lighting Wax-Candles in Honour of it, upon the Fore-part of the Bark, burn Incenſe, and ſacrifice a Cock [f]. Barks are ſtationed here to ſuccour the Diſtreſſed: But they often prove the Merchants Ruin to gain by the Spoil, Spite of the Vigilance of the Magiſtrates. In tempeſtuous Weather you ſee the Governor of *Zau chew* waiting all Day long, by the Side of the Lake, to hinder, by his Preſence, any-one from venturing to croſs it, contrary to his Orders before-given.

THAT *China* is full of navigable Rivers, appears from the Deſcription of the Provinces; wherefore it will be ſufficient to ſpeak here of the two greateſt which run acroſs this vaſt Empire, from Weſt to Eaſt.

THE firſt, (called *Yang-tſe-kyang*, which the *Chineſe* commonly tranſlate *The Son of the Sea* [g], or *Ta-kyang*, that is, *The great River* [h], by Way of Eminence) riſes in the Mountains of the *Tu-fan*, in about thirty-three Degrees of Latitude. It receives different Names, according to the different Places it paſſes through; and, dividing into ſeveral Branches, forms a great many Iſlands full of Ruſhes, which ſerve as Fuel for the Cities round about. Firſt croſſing a Skirt of the Province of *Yun-nan*, it afterwards runs through thoſe of *Se-chuen*, *Hû-quang*, and *Kyang-nan*. Its Stream is very rapid; but, after making many Windings and Turnings in thoſe Provinces, (where it loſes and reſumes the Name of *Ta-kyang*) as far as the City of *King-chew fû* [i], it begins to be ſlackened by the Sea Tide, (which meets it at the City of *Kyew-kyang fû* [k]) and glides along ſo gently, that, thence-forward, it admits being ſailed upon; and, paſſing next by *Nan-king*, falls into the Eaſtern Sea, over-againſt the Iſle of *Tſong-ming*.

THIS River is broad, deep, and exceeding full of Fiſh. The *Chineſe* have a common Saying, *That the Sea is without a Shore, and the* Kyang *without a Bottom*. They pretend, that, in ſeveral Places, they find no Bottom, and that in others there are two or three hundred Fathom Water: But, it is probable, their Pilots have judged ſo, only becauſe they found no Bottom with their Lines, which do not exceed fifty or ſixty Fathom.

THE ſecond River is called *Whang-ho* [l], or

[a] *Du Halde*'s *China*, p. 21, *& ſeq.* [b] *Le Comte*'s Memoirs of *China*, p. 74. [c] The ſame, *p.* 75. [d] See *p.* 46. [e] Or, *Jau-chew*. [f] See Vol. III. *p.* 410. d. [g] In this they miſtake: For although the Word *Yang*, in Sound and Accent, is the ſame with that which ſignifies the Sea, yet the Character is different; being the ſame uſed anciently for a Province bounded on the South by this River, which, it is thought, from thence took the Name; becauſe the Emperor *Yu* diverted the Water which overflowed that Province into its Channel. [h] And the *Kyang*, or *River*. [i] In *Hu-quang*, about the Middle of *China*. [k] In *Kyang-ſi*, about two hundred and ſeventy-ſix Miles more Eaſtward, and four hundred from the Sea. [l] *Ho* ſeems to be uſed rather than *Kyang*, to ſhew, that, though a great River, yet it is inferior to the *Kyang*; which is the Term for larger Rivers, and *Ho* for ſmaller; though many conſiderably leſs than the *Whang-ho* have the Denomination of *Kyang*.

The yellow River: A Name given to it on Account of the Colour of its Waters, which are mixed with yellowiſh Clay waſhed off its Banks [a]. It riſes about the thirty-fifth Degree of Latitude, in the mountainous Country of the *Tartars* of *Kokonor*; which having paſſed through, it runs for awhile along the Side of the great Wall; and then taking a Sweep round the Lands of the *Ortos Tartars*, re-enters *China*, between the Provinces of *Shan-ſi* and *Shen-ſi*. Next it croſſes the Province of *Ho-nan*, with Part of *Kyang-nan*; and, after a Courſe of about ſix hundred Leagues, diſcharges itſelf into the Eaſtern Sea, not far from the Mouth of the River *Yang-tſe-kyang*.

ALTHOUGH this River is exceeding large, yet it is not very navigable; the Stream being ſo rapid, that there is no ſailing againſt it, without a ſtrong as well as fair Wind. Sometimes it breaks its Banks, and makes ſtrange Havock; ſuddenly laying whole Villages and Cities under Water: Hence they are obliged to make long and thick Dikes, in certain Places, to reſtrain its Fury. The Lands of the Province of *Ho-nan* being low, and the Banks liable, formerly, to be broken down, they raiſe, by Way of Precaution, round moſt of the Cities, at the Diſtance of more than a Quarter of a Mile, a ſtrong Incloſure, or Bank of Earth, covered with Sods [b].

Exceeding rapid.

CHAP. II.

The QUALITIES, MANNERS, *and* CUSTOMS *of the* CHINESE.

SECT. I.

Their Shape, Qualities, *and* Dreſs.

Shape of the Chineſe: *Long Nails affected: Mild and humane: Exceeding modeſt: Seldom uſe Violence, even when they rob: Keep what they borrow: Some honeſt, have learned to cheat. Merry Story: Little knaviſh Tricks: Craft and Policy: Art to carry their Point: Some very litigious: Great Admirers of Virtue: Great Capacities: Their Ingenuity: Fond of their Cuſtoms: Their Induſtry: Shifts for a Livelihood: Great Diſtreſs of many. Habit of the Men: Summer and Winter Cloaths: Confined to Colours: Their Hats or Caps: Boots, in all Seaſons: Viſiting Habits. Womens Dreſs: Little Feet: Their Head-Attire: Paſte-board Crown: Surprizing Neatneſs.*

THAT which the *Chineſe* reckon a perfect Beauty, is a large Forehead, a ſhort Noſe, ſmall well-cut Eyes, a large and ſquare Face, great broad Ears, a middle-ſized Mouth, and black Hair: For they cannot bear the Sight of yellow or red-haired People. A fine eaſy Shape is no Charm among them; becauſe their Garments are wide, and not fitted to the Body, like the *European*. They think a Man well made when he is large and fat, and fills his Chair with a good Grace.

ALTHOUGH the exceſſive Heats, which prevail in the Southern Parts, eſpecially in *Quang-tong*, *Fo-kyen*, and *Yun-nan*, give the Mechanics or Peaſants, who go naked to the Waiſt, an olive or brown Complexion, yet they are naturally as fair as the *Europeans*; and, generally ſpeaking, their Phyſiognomy has nothing diſagreeable in it. Commonly, to the Age of thirty, they have a very fine Skin and beautiful Complexion. The *Literati*, and the Doctors, eſpecially if they are of baſe Extraction, never pare the Nails of their Fingers; affecting to let them grow an Inch long, or more, with a Deſign to let People ſee that they are not obliged to work for their Living. As to the Women, they are commonly middle-ſized, with ſhort Noſes, little Eyes, black Hair, long Ears, and ruddy Complexions; there is a certain Gaiety in their Countenance, and their Features are regular [c].

Long Nails affected.

THE *Chineſe*, in general, are of a mild, tractable, and humane Diſpoſition. There is a great deal of Affability in their Air and Manner; wherein nothing appears that is either harſh, rough, or paſſionate: This Moderation is remarkable among the Vulgar themſelves. *Fontaney* [d], the Jeſuit, meeting a great Stop of Carts on the Road, was ſurprized to find, that the Carriers, inſtead of giving abuſive Language, or coming to Blows, as is common in *Europe*, ſaluted each other, as if they had been old Acquaintance, and lent their mutual Aſſiſtance to make Way. When *Euro-*

Mild and humane.

[a] See Vol. III. *p.* 416, and 524.
[b] *Du Halde's China*, p. 325, *& ſeqq.*
[c] The ſame, *p.* 281.
[d] See Vol. III. *p.* 535.

Inhabitants. Shape. *peans* have to do with the *Chineſe*, they ſhould take Care of being too haſty or warm; for they reckon Paſſion a very unmanly Vice: Not that they want Fire and Vivacity; but they learn betimes to become Maſters of themſelves.

Exceeding modeſt. THEIR Modeſty is ſurprizing: The *Literati* always appear with a compoſed Air, without uſing the leaſt unſeemly Geſture. It ſeems to be natural to the Female Sex, who live in a conſtant Retirement, and are covered to their very Hands, which never appear out of their long and wide Sleeves; even in preſenting any Thing to their Brothers, or Parents, for they lay it on the Table for them to take. They are highly offended to ſee the Popiſh Images of Saints with naked Feet: *Magalhaens* thinks, not without Reaſon [a].

Seldom uſe Violence, THOUGH naturally vindictive, when urged by Intereſt, yet they rarely take violent Meaſures, eſpecially thoſe of any Figure; diſſembling their Reſentment, and preſerving with their Enemies ſo fair an Outſide, that one would imagine they were inſenſible: But when an Opportunity of deſtroying them offers, they immediately ſeize on it. Robbers themſelves ſeldom make uſe of any other Means to gain their Ends but Craft. Some follow the Barks, and hire among thoſe who draw them along the Imperial Canal, in the Province of *Shan-tong*; where, being changed every Day, the Thieves are not eaſily known. In the Night they ſlip into them, and by the Smoke of a certain Drug, which, it is ſaid, keeps the Sailors in a ſound Sleep, carry-off what they will, unperceived. Some of theſe Thieves will dog a Merchant two or three Days together, till they find a proper Opportunity to do their Buſineſs [b]. Others on Land break through the thickeſt Walls, burn Gates, and make great Holes in them by the Help of a certain Engine, which fires the Wood without any Flame. They penetrate into the moſt private Receſſes, without ever being perceived; and, when People awake in the Morning, they are amazed to find their Bed without Curtains and Coverlets; their Chamber quite ſtripped of its Furniture, without, perhaps, any Footſteps of the Thieves, but the Hole in the Wall at which they carried them out.

Even when they rob.

Keep what they borrow. *LE COMTE* ſays, when one lends a *Chineſe* any Thing, he muſt have Sureties; for that there is no relying on their Word: That ſome begin borrowing a ſmall Sum, promiſing to reſtore the Principal with vaſt Intereſt; which they punctually perform, and then continue, upon the Credit of their Honeſty, to borrow greater and greater Sums. This they do for Years together, till at length having gotten a very conſiderable Sum, they at once diſappear.

Qualities. Dreſs.

Some honeſty. NOT but after all, ſays the ſame Author, one may meet with Honeſty and fair Dealing amongſt the *Chineſe*: For he remembers, that on his firſt Arrival in *China* with his Companions, Strangers, unknown, expoſed to the Avarice of the *Mandarins*, not one of them did them the leaſt Wrong; and, what appeared yet more extraordinary, a Commiſſioner of the Cuſtom-Houſe, People who are uſually greedy, refuſed to take a Preſent from them, notwithſtanding all their earneſt Intreaties, proteſting, that he would never accept of any Thing from People ſo long as he was in his Office: But, after all, concludes this Author, theſe are rare Examples; nor muſt you, from them, take the Character [c] of the Natives [d].

How ready to cheat. THOUGH, generally ſpeaking, ſays *Du Halde*, they are not ſo deceitful and knaviſh as *Le Comte* repreſents them; yet they ſeldom fail to cheat Strangers, if they can, and then brag of it. Some are ſo impudent as, when detected, to plead in Excuſe, their Want of Dexterity; *You ſee I am but a Bungler; you are more dextrous than I; another Time I will not venture to meddle with an* European: And in reality it is ſaid, that ſome *Europeans* have taught them their Trade [e].

Merry. WHAT happened to a Captain of an *Engliſh* Ship, was very merry. Having bargained at *Kanton* for ſeveral Bales of Silk, he went with his Interpreter to the Merchant's Houſe, to ſee if the Silk was in a good Condition. On opening the firſt Bale, it proved to his Liking; but the reſt contained nothing but rotten Silks. Upon which growing very angry, he reproached the *Chineſe* for his Knavery, in the ſevereſt Terms. The other heard him very unconcerned, and only made this Reply; *Blame, Sir, your Rogue of an Interpreter, for he proteſted to me, that you would not examine the Bales.*

Loaded with THIS knaviſh Wit is found chiefly among the Vulgar, who have Recourſe to a thouſand Tricks to adulterate every Thing they ſell. Some have the Art to open the Breaſt of a Capon, and take out all the Fleſh, then to fill up the Hole, and cloſe it ſo nicely, that the Cheat is not diſcovered till the Fowl comes to be cut-up at Table.

[a] *Magalhaens*'s Relation of *China*, p. 107; and *Du Halde*'s *China*, p. 279. [b] *Du Halde*, as before, p. 280. [c] Methinks we might, ſince this happening in a great, trading, maritime City, where tricking People are moſt likely to be found, ſhews ſuch Inſtances cannot be rare. [d] *Le Comte*'s Memoirs of *China*, p. 242, *&c. ſeq.* [e] This appears to be Fact: For theſe Frauds are practiſed chiefly upon *Europeans*, and in Port-Towns, frequented by them. Within the Country, the Honeſty of the Vulgar is as great as their Civility; which has been atteſted by the Travellers, whoſe Journals are inſerted in the third Volume.

Others counterfeit the true Hams no leſs exactly, by covering a Piece of Wood with a Sort of Earth, and then wrapping it in Hog's Skin [a]. However, it muſt be confeſſed, they ſeldom practiſe theſe Tricks on any but Strangers; and, in other Places [b], the *Chineſe* themſelves will hardly believe them.

WHEN they have any Profit in View, they employ all their Cunning to inſinuate themſelves into the Favour of Perſons, who may forward their Buſineſs, and endeavour to gain their Friendſhip by frequent Preſents and Services, without expecting any Return; aſſuming all Sorts of Characters with ſurprizing Addreſs, waiting whole Years, and turning to their Advantage the moſt trifling Occaſions, to obtain their Ends [c].

THE Lords of the Court, the Vice-Roys of Provinces, and Generals of Armies, are in perpetual Motion, to preſerve, or acquire, the principal Places of State; which being due by the Laws only to Merit, they carry on their Buſineſs a thouſand Ways underhand by Money, Favour, and Intrigue. Hence *Le Comte* allows them to be the moſt expert Politicians. They have a Genius for Politics, as well as Commerce, negotiating Affairs among themſelves. Addreſs is uſed amongſt the Princes, and other Grandees of the Realm, as much as in any Court of *Europe*: They continually apply themſelves to know the Guſto, Inclinations, Humours, and Deſigns of one another [d].

IN ſome Diſtricts the People are ſo very litigious, that they mortgage their Lands, Houſes, and Effects, for the Pleaſure of going to Law, and getting their Enemy baſtonadoed: But it ſometimes happens, that the Defendant, by Help of a larger Bribe, cauſes the Blows to fall on the Plaintiff. Hence ariſe mortal Enmities amongſt them. One of their Methods, is to fire their Enemy's Houſe in the Night-Time: But this, which by their Laws is Death, is rarely practiſed; and many abhorring ſuch Villainies, become ſincerely reconciled with their Adverſaries [e].

AFTER all, the moſt vicious *Chineſe* naturally love Virtue, and thoſe who practiſe it: Thoſe who are not chaſte themſelves, admire ſuch as are, eſpecially Widows: They preſerve the Memory of thoſe who have lived a continent Life [f], [who have ſerved their Country, are eminent for their Virtue, or have done any remarkable Action] by triumphal Arches and Inſcriptions. They are very careful to conceal their Vices from the Public. They have the greateſt Reverence and Reſpect for their Parents, and thoſe who have been their Maſters: Likewiſe for aged Men, of which the Emperor himſelf ſets the Example [g]. They deteſt every Action, Word, and Geſture, that ſeems to betray Anger, or the leaſt Emotion [h]. *Qualities. Dreſs.*

MAGALHAENS obſerves, that they are accompliſhed in moral Philoſophy, which is their chief Study, and Topics in Converſation. He adds, that their Wits are ſo quick and penetrating, that when they read the Books written by the Jeſuits, they underſtand, with Eaſe, the moſt ſubtil and difficult Queſtions, as well in Mathematics and Philoſophy, as Theology. He affirms, that he knew ſeveral, who, without any Inſtruction, as he could find by their Diſcourſes, readily comprehended the Queſtions concerning God and the Trinity; which they had read in *Buglio*'s *Chineſe* Tranſlation of *Thomas Aquinas* [i]. *Great Capacities.*

THE japanned Works, beautiful *China* Wares, and Variety of well-wrought Silks, imported from *China*, are ſufficient Proofs of the Ingenuity of the Natives. They are not leſs ſkilful in making Commodities in Ebony, Shells, Ivory, Amber, and Coral. Their Works in Sculpture, as well as their public Buildings (ſuch as the Gates of great Cities, the triumphal Arches, their Bridges, and their Towers) expreſs ſomething great and noble. They ſucceed equally in all Kinds of Arts, doing Things with a certain Kind of Elegance agreeable to their Taſte; and if they have not arrived at ſo great a Perfection as appears in Works in *Europe*, it is becauſe they are reſtrained by the *Chineſe* Frugality; which ſets Bounds to the Expences of private Perſons. *Their Ingenuity.*

IT is true, their Invention is not ſo good as that of our Mechanics: But the Tools they make uſe of are more ſimple; and they imitate any Pattern that is brought them, though they never ſaw it before. Thus at preſent they make Watches, Clocks, Glaſs, Muſkets, Piſtols, and ſeveral other Things, which they had no Notion of formerly, or made but very imperfectly [k].

HOWEVER, they are ſo vain of themſelves, that the very Rabble have the greateſt Contempt for all other Nations. They are ſo full of *Fond of their Cuſtoms.*

[a] *Du Halde*'s *China*, p. 279, *& ſeq.* and *Le Comte*'s Memoirs of *China*, p. 241. [b] That is, diſtant from the Coaſts. [c] *Du Halde*, as before; and *Le Comte*, *p.* 242. [d] *Le Comte*, as before, *p.* 243, *& ſeq.* [e] *Du Halde*, as before, *p.* 279. [f] Have died to ſave their Honour, their Friend, or the like. [g] See an Inſtance, Vol. III. *p.* 578. *Du Halde* gives the ſame, with ſome additional Honours; as, that the Emperor roſe and went to meet him, and made him Chief-Preſident of the Tribunal of the Mathematics, to which he before had belonged. [h] *Du Halde*, as before, *p.* 280, *& ſeq.* [i] *Magalhaens*'s Relation of *China*, p. 88, and 103. [k] *Du Halde*, as before, *p.* 277.

Inhabitants. Shape. their own Country, and Cuſtoms, that they a cannot be perſuaded to change any of them, or to believe there is any Thing good out of *China*. There is no getting them to do any Thing in the *European* Manner; the *Chineſe* Architects could hardly be prevailed on to build a Church, which is in the Palace, according to the Model brought from *France*. Their Ships are very ill built, and they admire thoſe that come from *Europe*; but when you adviſe their Carpenters to imitate them, they are ſurprized at the Propoſition: *It is according to the Faſhion of* China, ſay they. *But it is worth nothing*, ſay you. *It matters not*, reply they; *ſince it is uſed in the Empire, it is ſufficient, and it would be a Crime to vary from it.* However, this Anſwer proceeds partly through Fear they ſhould not pleaſe the *European*, who employs them; for thoſe who are Artiſts readily undertake and perform the Work by Directions, let the Model be what it will [a].

Their Induſtry. THE common People cannot provide for their c own Maintenance without a continual Toil; and there is ſcarce any Nation more laborious and temperate than this, being inured to Hardſhips from their Infancy. A *Chineſe* will ſpend whole Days in digging the Earth, often up to the Knees in Water; and in the Evening think himſelf happy with a little boiled Rice, Pot-Herbs, and ſome Tea. They have Recourſe to all Manner of Contrivances, for Means of Subſiſtence; and as there is not a Spot in all the Empire that lies d untilled, neither is there one Perſon, Man or Woman, though ever ſo old, deaf, or blind, but what may eaſily gain a Livelihood. They ſcarce ever make uſe of any Thing to grind their Corn in *China* but Hand-Mills; which requiring nothing more than the Motion of the Arms, employs an infinite Number of People.

Shifts for a Livelihood. THE *Chineſe* will make a Profit of Things, which appear to others to be quite uſeleſs: A great many Families in *Pe-king* ſubſiſt by ſelling e Matches; others by picking up in the Streets little Rags of Silk, Woollen, Cotten, or Linen; the Feathers of Fowls, Bones of Dogs, and Bits of Paper, which they waſh, and ſell again. They even make Sale of Ordure; for which Purpoſe a great Number of People, in every Province, carry Pails. In ſome Places they go with their Barks into the Canals, which run on the Backſide of the Houſes, and fill them at almoſt every Hour in the Day. The Peaſants come and buy f it in their Houſes, giving, in Exchange, Wood, Oil, and Pulſe. There are, in every Street, Conveniencies for Paſſengers to eaſe themſelves, whereof the Owners make a good Advantage.

YET, notwithſtanding the great Sobriety and Induſtry of the Inhabitants of *China*, the prodigious Number of them occaſions a great deal of Miſery. There are ſome ſo poor, that for Want of common Neceſſaries for their Children, they expoſe them in the Streets, eſpecially when the Mothers fall ſick, or want Milk to nouriſh them. In the great Cities, ſuch as *Pe-king* and *Kanton*, this ſhocking Sight is very common; but very rare in other Places: Others get the Mid- b wives to ſtifle the new-born Females in a Baſon of Water. The ſame Miſery produces a prodigious Multitude of Slaves, or rather Perſons, who mortgage themſelves with a Condition of Redemption. A great Number of Men and Maid-Servants are thus bound in a Family; though there are ſome who are hired, as in *Europe*. A Man ſometimes ſells his Son, and even himſelf, and Wife, at a very moderate Price: But, if he can, he chuſes to pawn his Family only [b].

Great Poverty of many.

Habit of Men. THE Garb of the Men is ſuited to the Gravity they affect: It conſiſts in a long Veſt, extending to the Ground, one of whoſe Lappets folds over the other, the upper one reaching to the right Side, where it is faſtened with four or five Gold or Silver Buttons, not far aſunder. The Sleeves, which are wide towards the Shoulder, grow narrower gradually towards the Wriſt-bands, and end in the Shape of an Horſe-ſhoe, covering all their Hands, except the Ends of their Fingers [c]. They gird themſelves with a broad Silver Saſh, whoſe Ends hang down to the Knee; and faſten to it a Caſe, containing a Purſe, a Knife, and two ſmall Sticks, which ſerve for a Fork, *&c.* Formerly the *Chineſe* did not carry a Knife; and to this Day the *Literati* very rarely do.

Summer Wear. IN Summer they wear under the Veſt a Pair of Linen Drawers, which they ſometimes cover with another Pair made of white Taffety; and, during the Winter, they put on Breeches of Satin, quilted with Cotton, or raw Silk: But if it be in the Northern Parts, they are made of Skins, which are very warm. Their Shirts (being of different Kinds of Cloth, according to the Seaſon) are very wide and ſhort; and many, to keep their Garments from Sweat in Summer, wear next their Skin a ſilken Net, which hinders their Shirt from ſticking to the Body. During f this laſt Seaſon, they go with their Neck quite bare; but in Winter wear a Collar, made either of Satin, or Sable, or the Skin of a Fox, faſtened to their Veſts: Theſe Veſts too are then lined with Sheep-ſkin, or quilted with Silk and

[a] *Du Halde*'s *China*, p. 280. [b] The ſame, *p.* 277, *& ſeq.* Alſo *Magalhaens*'s Relation of *China*, p. 121. [c] They ſerve for Gloves, or Muffs; gathering their Hands within their Sleeves in cold Weather.

Cotton-

Chineſe Ladies *from* du Halde.

T. Basire sculp.

Vol. 4, Plate VI, P. 77.

N°. 121.

N°122

S. Watts sculp.

Vol. 4. Plate VIII, P. 77.

Cotton. People of Quality line them quite through with the rich Sables, or fine Fox-ſkin, with a Border of Sable: In Spring they have them lined with Ermin. Over the Veſt they wear an Out-coat, with ſhort Sleeves, lined or bordered after the ſame Manner.

ALL Colours are not ſuffered to be worn indifferently: None but the Emperor and Princes of the Blood may wear yellow. Satin, with a red Ground, is affected by certain *Mandarins* on Days of Ceremony; but they are commonly b dreſſed in black, blue, or violet; and the People are generally clad in blue, or black Calico.

HERETOFORE they oiled their Hair very much; and were ſo exceeding fond of this Ornament, that many choſe to die, rather than ſhave their Heads after the *Tartarian* Faſhion. However, at preſent, they let Hair enough grow on the Hind-part, or Top of the Head, to braid into Treſſes [a].

IN Summer they wear a Kind of ſmall Hat, or c Cap, ſhaped like a Funnel: It is covered on the Outſide with Rattan, very curiouſly worked, and lined with Satin. At the Top is a large Lock of Hair, which ſpreads over it to the very Edge. This Hair, which is mighty fine and light, grows on the Legs of a certain Kind of Cows, and is dyed of a very bright Red. There is another Sort of Cap proper to the *Mandarins* and *Literati*, which the People dare not wear: It is of the ſame Faſhion with the former, but d made of Paſte-board, lined on the Inſide commonly with red, or blue Satin: The Outſide Satin is white, covered with a large Lock of the fineſt red Silk. People of Diſtinction often make uſe of the firſt Sort, eſpecially when they ride, or in foul Weather; becauſe it keeps out Rain, and defends the Head, both before and behind, from the Sun. In Winter they wear a very warm Sort of Cap, edged with Sable, Ermin, or Fox-ſkin, covered at Top with a Lock of red Silk. This e Edging of Fur is two or three Inches broad, and looks very handſome, eſpecially when made of the fine, black, ſhining Sable.

THE *Chineſe*, eſpecially thoſe of any Quality, dare not appear in public without Boots: Theſe are generally of Silk, particularly Satin, or of Calico, and fit exactly; but have neither Tops, nor Heels. When they travel on Horſeback, they are made of Neats, or Horſe-Leather, ſo well dreſſed, that nothing can be more pliable. f Their Boot-Stockings are made of Stuff, ſtitched and lined with Cotton, whereof Part comes above the Boot, and has a broad Border of Pluſh, or Velvet: But theſe, though very good for keeping the Legs warm in Winter, are almoſt intolerable in hot Weather. They have therefore another cooler Sort; but the People, often, to ſave Expence, have ſomething of this Kind made of black Cloth. Perſons of Quality wear ſuch in their Houſes, made of Silk; which are very neat and handſome. *Qualities. Dreſs.*

WHEN they go abroad, or make a Viſit of any Conſequence, over their under Garments, which are uſually of Linen, or Satin, they wear a long Silk Gown, commonly blue, with a Girdle about them; and, over all, a ſhort Coat of black or violet Colour, reaching only to their Knees, but very wide, with large and ſhort Sleeves: Alſo a little Cap, ſhaped like a ſhort Cone, and covered with looſe waving Silk, or red Hair; laſtly, Stuff-Boots on their Legs, and a Fan in their Hand [b]. *Viſiting Habits.*

As to the Female Sex, nothing adds more to the natural Charms of the *Chineſe* Ladies than the uncommon Modeſty which appears in their Looks and Dreſs. Their Gowns are very long, and cover them from Head to Foot; ſo that nothing is ſeen but their Faces. Their Hands are always hid within their wide Sleeves, which would almoſt drag on the Ground, if they did not take Care to hold them up. The Colour of their Garment is either red, blue, or green, according to their Fancy; only, ſcarce any but Ladies advanced in Years wear Violet or Black. They walk ſlowly and gingerly, with their Eyes upon the Ground, and the Head on one-ſide; ſo that they look like Nuns, or Devotees, by Profeſſion: But their Treading is unſure, and their Gait diſagreeable to Foreigners. This is owing to the forced Littleneſs of their Feet; binding them very cloſe to prevent their growing. This Inconveniency they improve as they grow-up; reckoning ſmall Feet an extraordinary Beauty, and always affecting to ſhew them as they walk. *Women's Dreſs.*

THE *Chineſe* themſelves are not certain what gave Riſe to this odd Cuſtom. That the Ancients brought little Feet in Faſhion, to oblige their Wives to keep at Home, is looked upon as fabulous by ſome. Moſt of them judge it to have been a politic Deſign, to keep the Women in continual Subjection [c]. It is certain, that they are extremely confined, and ſeldom ſtir out of their Apartment, which is in the moſt retired Place of the Houſe; having no Communication with any but the Women Servants. However, they have, generally ſpeaking, the common Vanity of the Sex; and though they are not to be ſeen by any but their Domeſtics, they ſpend ſeveral Hours, *Little Feet.*

[a] Theſe were called by the *Portugueze*, *The* Chineſe *of* Cabelo, or *of the Hair*. They followed *Koxinga*. See Vol. III. *p.* 501. a. [b] *Du Halde's China*, p. 282, *& ſeq.* Alſo *Le Comte's* Memoirs of *China*, p. 132.
[c] Why might it not be owing to Fancy, ſince ſmall Feet are almoſt every-where liked?

every

Inhabitants. Ceremonies, every Morning, in dreſſing and ſetting themſelves out. It is affirmed, that they rub their Faces with a Kind of Meal to make them look fair; but, that this Practice ſoon ſpoils their Skin, and makes it full of Wrinkles.

Their Head-Attire. THEIR Head-Dreſs uſually conſiſts in ſeveral Curls, interſperſed with little Tufts of Gold and Silver Flowers. Some adorn their Heads with the Figure of the *Fong-whang*, a fabulous Bird [a], made of Copper, or Silver, gilt, according to the Quality of the the Perſon. Its Wings are ſtretched gently over the fore Part of their Head-Dreſs, and embrace the upper Part of their Temples. Its long ſpreading Tail makes a Sort of Plume on the Top of the Head. The Body is placed over the Forehead. The Neck and Beak hang down upon the Noſe: But the Neck is joined to the Body by a ſecret Hinge, that it may eaſily play and vibrate at the leaſt Motion of the Head; whereon the Bird is ſupported by the Feet, fixed in the Hair. Women of the firſt Quality ſometimes wear an Ornament of ſeveral of theſe Birds, interwoven together, which forms a Sort of Crown; the Workmanſhip whereof alone is very coſtly.

Paſteboard Crown. THE young Ladies commonly wear a Kind of Crown made with Paſteboard, and covered with a beautiful Skin. The fore Part riſes in a Point above the Forehead, and is covered with Pearls, Diamonds, and other Ornaments. The Top of the Head is adorned with natural or artificial Flowers, mixed with little Bodkins, bearing Jewels on their Points. Women who are advanced in Years, eſpecially thoſe of the ordinary Sort, are contented with a Piece of very fine Silk, wound ſeveral Times about the Head; and called *Pau-tew*, that is, *A Wrapper for the Head.*

THE Faſhion, as to Dreſs, among the *Chineſe*, had been always the ſame, from the Commencement of the Empire to its Conqueſt by the *Tartars*; who changed nothing of their ancient Uſages, except in obliging them to dreſs after their Manner [b].

Surpriſing Neatneſs. *MAGALHAENS* obſerves, that this Nation ſurpaſſes all others in the Care which they take of their Garments; the meaneſt Body, though ever ſo poor, being decently clad, and in the Faſhion. It is ſurpriſing, continues he, to ſee them all, even the moſt miſerable, upon the firſt Day of the Year, in their new Cloaths, ſprucely dreſſed [c].

SECT. II.

Ceremonies *obſerved in their* Salutations, Compliments, *and* Viſits.

Fine Notion of Civility. Fixed Rules of Behaviour, binding on all. A Tribunal of Rites. Salutation with Men: Among the Women: Among the Quân: *And the common People. Complimental Terms. Form of Viſiting. Viſiting Billet. Viſits from one* Quân *to another. The ſeveral Formalities: From an Envoy: Order of his Proceſſion: Reception given him: Preſents made him: Form obſerved in receiving them. Formality in writing and ſending Letters.*

THERE is nothing in which the *Chineſe* ſeem more exact than in their Ceremonies and Compliments; being perſuaded, that a due Attention, in performing the Duties of Civility, goes farther than any Thing elſe, to purge the Mind of its innate Roughneſs, to infuſe a Sweetneſs of Temper, and to maintain Peace, good Order, and Subordination, in a State [d]. Among their Books, containing the Rules of Civility, there is one which has upwards of three thouſand [e]; every Thing being ſet down at large. The common Salutations, the Viſits, the Preſents, the Feaſts, and whatſoever is done in public or private, are, rather, ſo many ſtanding Laws, than Faſhions gradually introduced by Cuſtom.

THE Ceremonial is fixed for the Behaviour of all Degrees of Perſons towards one another, when they have any Buſineſs either with their Equals or Superiors. The Grandees know the Reſpect due from them to the Emperor and the Princes, and in what Manner they ought to behave to each other. Even the Mechanics, the Peaſants, and the very Dregs of the People, perform all the Formalities preſcribed them; and, in their Meetings, obſerve Politeneſs and Complaiſance. No Perſon whoever can diſpenſe with theſe Rules, pay leſs Reſpect, or exact more than they require.

WHEN the Body of the late Empreſs was carrying to be interred, one of the Princes of the Blood calling a *Ko-lau* to ſpeak with him, the *Ko-lau* approached; and having anſwered him on his Knees, the Prince left him in that Poſture, without bidding him riſe. Next Day, a *Ko-li* accuſed the Prince, and all the *Ko-lau's*, before the Emperor: The Prince, for ſuffering ſuch a conſiderable Officer to appear before him in ſo

[a] Like the *Phœnix*, among the *Greeks*. [b] *Du Halde's China*, p. 281, *& ſeq.* See alſo *Le Comte's* Memoirs of *China*, p. 125, *& ſeq.* [c] *Magalhaens's* Relation of *China*, p. 102. [d] This ſeems to be a ſelf-evident Maxim, and not to want any Example to ſupport it. [e] So alſo *Magalhaens*, as before, p. 101.

humble

humble a Poſture: The *Ko-lau's*, chiefly him who kneeled down, for diſhonouring the higheſt Poſt in the Empire; and the reſt, for not oppoſing, or, at leaſt, giving the Emperor Notice of it. The Prince excuſed himſelf, in that he was ignorant of what Cuſtom or the Law directed in the Caſe, and did not require that Submiſſion. But the *Ko-li*, in Anſwer, alledged a Law of an ancient Dynaſty.

HEREUPON, the Emperor ordered the *Li-pû* (or Tribunal of Ceremonies) to ſearch for ſuch Law in the Archives; and, in Caſe it could not be found, to make a Rule on that Head, which might take Place for the future. It is the principal Buſineſs of that Tribunal to preſerve the Ceremonies of the Empire; even Strangers are not exempted from the Obligation. Before Ambaſſadors are introduced to Court, the Cuſtom is to inſtruct them privately for forty Days together, and exerciſe them in the Ceremonies of the Country; like ſo many Comedians rehearſing their Parts before they come to act on the Stage.

ALMOST the whole of theſe Ceremonies may be reduced to the Manner of bowing, kneeling down, and proſtrating one or more Times, according to the Occaſion, Place, Age, or Quality of the Perſons; eſpecially in viſiting, making Preſents, or treating Friends.

THE common Way of Saluting, for the Men, is, to clap the Hands together before the Breaſt, moving them in an affected Manner, and to bow the Head a very little, ſaying, *Tſin-tſin*; which is a Word of Compliment, of an unlimited Signification. When they meet a Perſon, to whom they ought to pay greater Deference, after joining their Hands, they firſt lift them up, and then let them fall almoſt to the Earth, bowing their Body very low at the ſame Time. When two Perſons, who are acquainted, meet, after a long Separation, they both fall on their Knees, and bow to the Earth; then riſing again, perform the ſame Ceremony two or three Times. They commonly make uſe of the Word *Fo* in their Civilities. If any Perſon is newly-arrived, the firſt Queſtion they aſk him, is *Na-fo*, that is, *If all Things have happened well in his Journey?* When they aſked, how they do, they reply, *Kau-lau-ye-hung-fo*, *Very well, Thanks to your abundant Felicity:* When they ſee a Man who is in Health, they accoſt him with *Yung-fo*; which is as much as to ſay, *Proſperity is painted on your Face*, or, *You have a happy Countenance.*

IN the Beginning of the Monarchy, when Simplicity reigned, Women were permitted, in making a Curteſy to a Man, to uſe the Words *Van-fo*, that is, *All Happineſs* or *good Luck attend you.* But when the Purity of Manners began to corrupt, this Sort of Addreſs was not thought decent in the Sex; whoſe Salute was confined to the mute Curteſy: And, to deſtroy the Cuſtom entirely, they were not permitted to ſay the Words even in ſaluting one another. *Their Compliments.*

AMONG the common People, the chief Place is conſtantly given to the moſt aged: But if there are Strangers, it is beſtowed on him who lives fartheſt off; unleſs his Rank or Quality requires it to be otherwiſe. In thoſe Provinces where the right Hand is moſt honourable, (for in ſome the left is ſo) they never fail to give it.

WHEN two *Quân*, or *Mandarins*, meet in the Street, if their Rank be equal, they ſalute, (without either leaving their Chair, or riſing) by letting fall their joined Hands, and then lifting them up to the Head; which they repeat ſeveral Times, till they are out of each other's Sight. But if one of them be of an inferior Rank, he muſt ſtop his Chair, or alight, if he is on Horſeback, and make a profound Reverence: For which Reaſon, the Inferiors avoid ſuch Rencounters as much as poſſible. *Among the Quân,*

NOTHING is comparable to the Reſpect which Children have for their Parents, and Scholars for their Maſters; ſpeaking little, and always ſtanding in their Preſence. Their Cuſtom is, eſpecially at the Beginning of the Year, their Birth-Days, and on ſeveral other Occaſions, to ſalute them on their Knees, knocking their Foreheads ſeveral Times againſt the Ground.

REGARD is had to the Rules of Civility, no leſs in the Villages, than the Cities; and whether they are walking and converſing together, or ſaluting each other, they always make uſe of the moſt humble and reſpectful Terms. When, for Example, one takes any Pains to pleaſe them, *Tey-ſin*, they ſay, *You are laviſh of your Heart:* If you have done them any Service, the Expreſſion is, *Sye-pû-tſin*, *My Thanks can never have an End:* If they hinder a Perſon never ſo little, who is buſy, *Fan-lau*, ſay they, *I am very troubleſome: Te-tſwi, I have committed a great Fault in taking this Liberty:* When one is before-hand in doing them a Kindneſs, they cry, *Pû-kan, Pû-kan, Pû-kan, I dare not, I dare not, I dare not*; that is to ſay, *ſuffer you to take ſo much Trouble on my Account:* If you ſpeak the leaſt in their Praiſe, they reply, *Ki-kan, How dare I!* meaning, *How dare I believe the Things you ſay of me!* When they take Leave of a Friend, who has been at Dinner with them, they ſay, *Yew-man*, or *Tay-man*; *We have received you after a very ordinary Manner*; *we have treated you after a very ordinary Manner.* *And common People.* *Complimental Terms.*

UNLESS they are talking familiarly to intimate Friends, or to Perſons of an inferior Rank, they never ſpeak in the firſt, or ſecond Perſon: For to ſay, *I* and *you*, would be a groſs Incivility; wherefore, inſtead of, *I am very ſenſible of the Service that you have done me*, they will ſay,

The

Inhabitants. Ceremonies. *The Service which the Lord*, or *the Doctor*, *has done for his meaneſt Servant*, or *his Scholar*, *has ſenſibly affected me.* In the ſame Manner, a Son ſpeaking to his Father, will call himſelf his Grandſon, though he is the eldeſt Son of the Family, and has Children himſelf. They often make uſe of their proper Names, to teſtify their great Reſpect; for they have ſeveral Names, ſuitable to their Age and Rank [a]. Nor does any Nation equal them in the Multitude and Variety of honourable Titles beſtowed in their Compliments, which cannot be expreſſed in any *European* Language, for want of correſpondent Terms [b].

Form of Viſiting. ONE Article of the *Chineſe* Politeneſs, is to pay Viſits on Birth-Days, the Beginning of the New Year, the Feſtivals, at the Birth of a Son, when one of the Family marries, is raiſed to ſome Office, takes a long Journey, or dies, *&c.* Theſe Viſits, which are obligatory on all, (eſpecially Scholars, towards their Maſters, and *Mandarins*, towards thoſe they depend on) are commonly accompanied with Preſents, though frequently of no great Value. As for common Viſits, though made between Intimates, without Formality, yet Cuſtom, and the Law oblige others to perform a great many Ceremonies.

Viſiting Billet. THEY muſt begin their Viſit, by delivering the Porter a Billet, called *Tye-tſe*; which conſiſts of a Sheet of red Paper, ſlightly embelliſhed with Flowers of Gold, and folded-up like a Screen. On one of the Folds is written their Name, with the Addition of ſome reſpectful Terms, according to the Rank of the Perſon: They ſay, for Inſtance, *The tender and ſincere Friend of your Lordſhip, and the perpetual Diſciple of your Doctrine, preſents himſelf, in this Quality, to pay his Duty, and make his Reverence even to the Earth*; which they expreſs by theſe Words, *Tun-ſhew-pay*. When the Perſon viſited is a familiar Friend, or an ordinary Body, common Paper will ſerve; only if he be in Mourning, it ought to be White.

Viſits from one Quân ALL Viſits to a Governor, or other Perſon of Diſtinction, muſt be made after Dinner; for the Perſon ought, at leaſt, to abſtain from Wine: Becauſe it would ſhew want of Reſpect, for any one to appear before a Man of Quality with a Countenance which diſcovered he had been drinking; and the *Mandarin* would be offended, if he ſmelled of Wine. However, when you pay a Viſit the ſame Day you receive one, it may be done after Dinner; for then it is a Sign of your Haſte to honour the Perſon who viſited you.

To another. A *Mandarin* ſometimes contents himſelf with receiving the *Tye-tſe* from the Porter (which is the ſame as if he received the Viſit in Perſon) and deſiring the Viſitor, by a Servant, not to be at the Trouble to alight from his Chair: Then on the ſame Day, or one of the three following, he goes to return the Viſit. If the Viſitor be a Perſon of equal Diſtinction, as a *Mandarin* nearly of the ſame Order with another, his Chair is permitted to paſs through the two firſt Courts of the Tribunal, which are very large, as far as the Entrance of the Hall, where the *Mandarin* comes to receive him. When you enter the ſecond Court, facing the Hall, you find two Domeſtics, who ſometimes hold the Umbrella, and great Fan, belonging to the *Mandarin*, inclining toward each other, in ſuch a Manner, that you can neither ſee the *Mandarin* advancing, nor be ſeen by him. When you have alighted from the Chair, your Domeſtic withdraws; the great Fan that likewiſe concealed your Perſon is withdrawn, and then you are at a proper Diſtance from the *Mandarin*, to pay your Reverence.

AT this Diſtance begin the Formalities, which are ſet down, at Length, in the *Chineſe* Memorial; where you may find the Number of Bows that you are to make; the Expreſſions you are to uſe; the Titles that you are to give; the mutual Genuflections; the ſeveral Turnings you are to make, ſometimes to the Right, ſometimes to the Left; (for the Place of Honour is different in different Places;) the ſilent Geſtures, by which the Maſter of the Houſe invites you to enter; for he ſays nothing but *Tſin-tſin*; the decent Refuſal to enter firſt, by ſaying *Pû-kan*, *I dare not*; and the Salutation that the Maſter of the Houſe is to make to the Chair you are to ſit in; for he muſt bow reſpectfully before it, and duſt it lightly with the Skirt of his Garment.

As ſoon as you are ſeated, you are to declare, in a grave and ſerious Manner, the Occaſion of your Viſit; and you are anſwered with the ſame Gravity, and a great many Bows. You are likewiſe to ſit upright in your Chair, without leaning againſt the Back; to look down a little, without turning your Eyes either to one Side, or the other, having your Hands ſtretched out upon your Knees, and your Feet placed exactly even. After a Moment's Converſation, a Servant, finely dreſſed, comes in, bringing as many Diſhes of Tea as there are Perſons; and here again you muſt be very careful to obſerve the Forms in taking the Diſh, in putting it to your Mouth, and in returing it to the Servant. At length the Viſit being ended, you withdraw, making uſe of other Ceremonies. The Maſter of the Houſe conducts you to your Chair, and, when you are entered, advances a little, waiting till the Chairmen have taken it up; then being ready to de-

[a] *Du Halde's China*, p. 291, *& ſeqq.*

[b] *Magalhaens's* Relation of *China*, p. 102.

part, you bid him adieu; and he returns an Answer to your Civility.

WHEN a *King-chay*, or Envoy [a] from the Court, pays a Visit to the chief *Mandarins* of the Cities, through which he passes; at setting out, about thirty Persons go before his Chair, marching two in a Rank, some with Copper Basons in their Hands, which they beat, at Times, like a Drum: Some carry Colours, and others small japanned Boards, whereon are written, in large Characters of Gold, *King-chay-ta-jin*, that is, *the Lord* [b], *the Envoy from the Court*. Some bear Whips in their Hands, others Chains: Many carry on their Shoulders, certain Instruments, painted with Variety of Figures, and gilt; some in the Form of huge Crosses, with Dragons Heads at the Top; and others like Vergers Staves. Among the rest, there are some with high Caps, of red Felt, in Form of a Cylinder, from which hang down two large golden Feathers; whose Business it is to call to People in the Streets, to clear the Way. At the Head of this Cavalcade is a Porter, or inferior Officer of the Tribunal, who carries, in a large Letter-Case, the *Tye-tse*, or *visiting Billets*, prepared for all the *Mandarins*, and other Persons of Distinction, whom the *King-chay* designs to visit. On each Side of the Chair walk two, or four of his Domestics, finely dressed, and several others close the March; for all the rest are occasionally hired to attend him, while he stays in the City. Besides, there are fifteen who never stir from the House; six wait at the Door with Hautboys, Fifes, and Drums, as if hired to deafen the Neighbourood with the Noise of their Instruments, striking-up every Time any Person of Distinction goes in or out. The rest are employed within Doors.

THE Reader may form a just Notion of the Manner, wherein the *Mandarins* are to receive an Envoy from the Court, from the Reception given to *Bouvet*, the Jesuit, at *Nan-chang fu*; of which an Account has been already inserted [c]: But there must be added, two or three Particulars to make it compleat. 1. That before they went on board the Bark to cross the Water, the under Secretaries of the Vice-Roy, and great *Mandarins*, came to meet them, and presented the *Tye-tse*, or Billets of Complement, on Behalf of their Masters. 2. That after the Regale with Tea, the Vice-Roy, and the General, rising-up with the rest of the Company, presented the Envoy with Billets of the Presents, they were obliged to make them, of Provisions to put into their Barks, and then invited them to sit at Table. *Visits. Presents.*

3. That a little Time after the Envoys had re-embarked, the chief *Mandarins* sent them visiting Billets, and came presently themselves, one after another. The Governour of the City, accompanied by the Presidents of the two inferior Tribunals, followed the Example of the chief *Mandarins*; and their Visits were attended with as many *Li-tan* [d], or Lists of the Presents, which they were to make of Provisions and Refreshments.

IN their Passage by Water, instead of Tables covered with Victuals, which the *Mandarins* of all the Cities keep in Readiness to regale the *King-chay*; the Custom is, to send the same Sort of Provisions on board the Bark that accompanies him. One may judge of the Nature of these Presents, by that of the Vice-Roy, *viz.* two Measures, or Bushels, of fine white Rice; two Measures of Meal, one Hog, two Geese, four Fowls, four Ducks; two Bundles of Sea-Herbs, two of Stags Pizzles, which, when picked and dried, are deemed in *China* exquisite Eating; two of the Entrails of a certain Sea-Fish, two more of dried *Me-yu*, or Ink-Fish, and two Jars of Wine. The Presents of the other *Mandarins* were much the same. There is no Occasion to make any other Provision on board the Barks, because there is more than enough for the Envoy and all his Attendants. *Presents made him.*

WHEN he, who makes the Present, comes in Person, after the common Civilities, he offers you the Billet; which you take from him, and give to one of your Servants to keep; making a low Bow by Way of Acknowledgment. The Visit being over, you read the List, and take what you think proper: If you accept of every Thing set down, you keep the Billet; and sending another immediately to return Thanks, acquaint him, that you accept of the Whole: If you detain but Part, you mention the Particulars in the Billet of Thanks; and in Case you keep nothing at all, you send back the Billet and the Present, with a Billet of Thanks; upon which you write *Pi-sye*, that is, *These are precious Pearls, I dare not touch them.* *Form observed in*

IF the Donor thinks fit only to send the Present by his Servants, or, if he sends the Things with the Billet, then you observe the same Ceremonies as when he offers them in Person. But in Case he transmits the Billet before the Things are purchased, intending to buy those you pitch-on, you take a Pencil, and make Circles on the Things you accept of; which being immediately bought and sent, you write a Billet of Thanks, *Receiving them.*

[a] This is, properly, no more than a State-Messenger, only invested with greater Authority; and, for Dignity Sake, qualified with the Name of *Envoy*. [b] Or, *The great Man*. [c] See Vol. III. *p.* 544.
[d] This is a Piece of red Paper, like the *Tye-tse*; whereon is written the Name of him who offers it, and a List of Particulars.

Ceremonies. Cuſtoms. and mention what you have received; adding, a *Yu-pi*, that is, *The reſt are precious Pearls.* On ſeveral Occaſions, as in the Beginning of the Year, in the fifth Moon, *&c.* when you accept of a Preſent, Complaiſance requires you ſhould ſend another in Return. When it comes from a Perſon conſiderable, either by Birth or Office, the Receiver makes a low Bow before it.

Formality in writing EVEN the Letters, that are written by private Perſons, are ſubject to a great Number of Formalities; which often puzzle the *Literati* themſelves. If you write to a Perſon of Diſtinction, you are obliged to uſe white Paper, with ten or twelve Folds, like a Screen; they are to be accompanied with little Bags, and Slips of red Paper. You begin to write on the ſecond Folding, and put your Name at the End. A great deal of Pains muſt be taken about the Stile; which ought to be different from that uſed in common Converſation. Regard muſt alſo be had to the Character; for the ſmaller the Size, the more reſpectful. There are proper Diſtances to be kept between the Lines; and Titles to be made uſe of, according to the Rank and Quality of the Perſons. The Seal, if any be uſed, is put in two Places; that is, over the Name of the Perſon who writes, and over the firſt Words of the Letter; but they are uſually contented with putting it on a little Paper Bag which incloſes it. If the Writer is in Mourning, he puts a Slip of blue Paper over his own Name.

And ſending Letters. THE Letter being put into the Bag, they paſte a Slip of red Paper on the Middle of it, the Length of the Letter, and two Inches broad, writing thereon *Nwi-han*, that is, *The Letter is within.* They then put it into a ſecond Bag of thicker Paper, with a Band of red Paper, as before, on which they ſet down, in large Characters, the Name and Quality of the Perſon to whom the Letter is addreſſed; and on the Inſide, in ſmaller Characters, the Province, City, and Place of his Abode. The Openings at the Top and Bottom of this ſecond Bag are neatly paſted together, and the Seal impreſſed on both Ends, with theſe Word, *Hû-fong*, that is, *guarded and ſealed*; alſo, between the Seals, they write, from Top to Bottom, the Year and Day on which the Letter is delivered. When the *Mandarins* ſend Diſpatches to Court, that require more than ordinary Expedition, they faſten a Feather to the Packet; and then the Courier is obliged to travel Night and Day without ſtopping [a].

SECT. III.

Their Feaſts *and* Entertainments.

Form of Invitation. Tables, how ſet out. Compliments uſed, before ſitting down. Comedy acted. Nature of their Plays. Order of ſerving the Feaſt, and the Deſert. Money gathered for Servants. A Vice-Roy's Feaſt: Perſons invited: Manner how received: Ceremonies on ſitting down: Tables how ranged. Evening Entertainment: Concert of Muſic: Order of the Feaſt: Diſhes and Courſes. Chineſe *Broths and Cooks excellent. Hogs and Mares Fleſh. Stags Pizzles. Bird's Neſts. Bear's Paws Dainties. Dogs, Cats, and Rats, eaten. Rice Bread. Kidney-Bean Paſte. Rice Wine, how made. Mutton-Brandy, and Lamb-Wine.*

THE *Chineſe* Politeneſs is, on all Occaſions, very troubleſome and diſguſtful to the rough and unpoliſhed *Europeans*; but in nothing ſo much as in their Feaſts: For the Whole is made up of Ceremonies and Compliments. Theſe Entertainments are of two Sorts; the ordinary, conſiſting of about twelve or ſixteen Diſhes; and the more ſolemn, which require twenty-four upon each Table, as well as more Formalities. When the Ceremonial is punctually obſerved, three *Tye-tſe*, or Billets, are ſent to thoſe who are invited. The firſt Invitation is made the Day, or two Days, before the Feaſt; but this laſt is rare: The ſecond, in the Morning of the Feaſt-Day, to put the Gueſts in Mind, and intreat them not to fail coming: And the third, when every Thing is ready; and the Maſter of the Houſe is diſpoſed, by a third Billet, carried by one of his Servants, to let them know, he is extremely impatient to ſee them.

THE Hall, wherein the Feaſt is ſerved-up, is commonly adorned with Flower-Pots, Pictures, *China* Ware, and ſuch-like Ornaments. There are as many Tables as Perſons invited; unleſs the Number of Gueſts obliges them to ſet two at a Table; for they rarely put three at theſe great Feaſts. Theſe Tables are ranged in a Row, on each Side the Hall; and the Gueſts placed ſo as to face each other, ſitting in their Arm-Chairs. The fore Part of the Tables is ſet-off with Silk Ornaments of Needle-work, reſembling thoſe belonging to *Romiſh* Altars; and though there are neither Table-Cloths nor Napkins, the curious Japanning makes them look very neat. The Ends of each Table are often covered with ſeveral great Diſhes loaded with Meats ready carved, and piled up like a Pyramid, with Flowers and large Citrons on the Top. But theſe Pyramids are never touched, being only for Ornament, like the Figures made of Sugar, at Feaſts in *Italy*.

WHEN he who gives the Entertainment introduces his Gueſts into the Room, he ſalutes them

[a] *Du Halde's China*, p. 295, *& ſeqq.*

them all, one after another; and then calling for a Wine in a ſmall Cup, either of Silver, precious Wood, or Porcelain, placed on a little japanned Salver, he takes it with both Hands, and, bowing to all the Gueſt, turns his Face towards the great Court of the Houſe, and advances to the fore Part of the Hall; then, lifting up his Eyes and Hands with the Cup, pours the Wine on the Ground, by Way of acknowledging, that whatever he is poſſeſſed of, is the Gift of Heaven. He next cauſes Wine to be poured into a *China* or Silver Cup; and, after making a Bow to his principal Gueſt, places it on the Table where he is to ſit. The Gueſt returns this Civility by endeavouring to hinder him from taking the Trouble; and, at the ſame Time, cauſing Wine to be brought in a Cup, advances a few Steps, as though he would carry it to the Place of the Maſter of the Feaſt, which is always the lowermoſt; and who, in Return, prevents him, with certain common Terms of Civility. Immediately after, the Steward brings two ſmall Ivory Sticks, (called *Quay-tſe*; and by the *Engliſh*, *Chop-Sticks*) adorned with Gold or Silver, which ſerve inſtead of Forks, and places them on the Table, in a parallel Poſition, before the Chair, if there were not any placed before, as there uſually are. This done, the Hoſt [a] leads the chief Gueſt to a Chair, which is covered with a rich Carpet of flowered Silk; and then making another low Bow, invites him to ſit: But the Gueſt does not comply, till after a great many Compliments, excuſing himſelf from taking ſo honourable a Place. He next prepares to do the ſame to all the reſt; but they will by no Means ſuffer him to take ſo much Trouble.

ALL theſe Ceremonies being over, they ſit down to the Table; at which Inſtant, four or five principal Comedians, in rich Dreſſes, enter the Hall, and make low Bows all together, knocking their Foreheads four Times againſt the Ground. This they perform in the midſt of the two Rows of Tables, with their Faces towards a long Table [b], ſet out like a Buffet, full of Lights and perfuming Pans. Then riſing up, one of them preſents a long Book, containing, in Letters of Gold, the Names of fifty or ſixty Plays, which they have by Heart, for the principal Gueſt to chooſe one. He refuſes, and ſends it to the ſecond, with a Sign of Invitation; the ſecond to the third, and ſo on. But they all make Excuſes; and returning him the Book, he, at laſt, conſents, opens it, runs it over with his Eyes in an Inſtant, and pitches on the Play which he thinks will be moſt agreeable to the Company; who being ſhewed the Title by the Comedian, they teſtify their Approbation by a Nod. If there ſhould be any Thing in it liable to Objection, ſuch as one of the principal Perſons in the Play having the ſame Name with one of his Auditors, or the like, the Actor ought to apprize the Chooſer of it. *Entertainments.*

THE Repreſentation begins with the Muſic; which are Baſſoons of Braſs or Steel, whoſe Sound is harſh and ſhrill; Drums of Buffalo-Skins, Flutes, Fifes, and Trumpets, whoſe Harmony can charm none but *Chineſe*. There are no Decorations for theſe Banquet-Plays. They only ſpread a Carpet on the Floor; and the Comedians make uſe of ſome Rooms near the Balcony, from whence they enter to act their Parts. There are commonly a great Number of other Spectators in the Court, let-in by the Servants: And the Ladies, who are willing to be preſent, are placed out of the Hall over-againſt the Comedians; where, through a Lattice made of Bambû, and a Sort of ſilken Net, they ſee and hear all that paſſes, without being ſeen themſelves. *Nature of their Plays.*

AS the Feaſt always begins with drinking unmixed Wine, the Steward, on one Knee, ſays to all the Gueſts, with a loud Voice, *Tſing Lau ya, men kyu poy*, that is, *You are invited, Gentlemen, to take the Cup*. On this, every-one takes his Cup in both Hands; and having firſt moved it up to his Head, and then down below the Table, they all put it to their Mouths at once, and drink ſlowly three or four Times; the Maſter all the while preſſing them to drink it up after his Example; turning the Cup up-ſide-down, to ſhew that it is empty. Wine is ſerved two or three Times; and while they are drinking, on the Middle of each Table is ſet a *China* Diſh full of Meat ragou'd; ſo that they have no Occaſion for Knives: Then the Steward invites them to eat in the ſame Manner as he did to drink; and immediately every-one takes ſome of the Ragou very dextrouſly with his Chop-Sticks. When they have done eating of one Diſh, the Servants bring in Wine and another Diſh; and then the Steward invites them again to eat or drink. Twenty or twenty-four of theſe Diſhes are ſerved-up on each Table, with the ſame Ceremony every Time one is brought in, which obliges them to drink as often: But then they may do it as ſparingly as they pleaſe; beſides, the Cups are very ſmall. The Diſhes are nevrr taken away as they are done with; but continue on the Table till the Repaſt is over. *Order of ſerving*

BETWEEN every ſix or eight Diſhes they bring in Soop, made either of Fleſh or Fiſh, with a Sort of ſmall Loaves or Pies, which they dip into it with their Ivory Sticks: Hitherto no- *The Feaſt,*

[a] In the Original, it is the Steward, who ſeems to be confounded with the Maſter of the Houſe. [b] This muſt be placed at the upper End of the Hall.

Ceremonies. Customs.

thing is eaten but Fleſh. At the ſame Time they ſerve-up Tea, which is one of their moſt common Drinks, and taken hot as well as the Wine; the *Chineſe* never uſing to drink any Thing cold: For this Reaſon there are always Servants ready to pour hot Wine into their Cups out of Veſſels for the Purpoſe; and to put back that which is cold into others of *China*. In ſerving-up Victuals, the Waiters order it ſo as to place the twentieth or twenty-fourth Diſh on the Table juſt in the Time when the Comedy is to break-off. Afterwards, Rice, Wine [a], and Tea, is preſented. Then the Gueſts riſing, walk to the lower End of the Hall to pay their Compliments to the Maſter of the Feaſt; who conducts them into the Garden, or another Hall, to chat and reſt a little before the Fruit is brought in.

And the Deſert.

MEAN Time the Comedians take their Repaſt; and their Domeſtics are employed: Some, in carrying warm Water for the Gueſts to waſh their Hands and Faces, if they think fit; others, to take the Things off the Table, and prepare the Deſert; which likewiſe conſiſts of twenty or twenty-four Diſhes of Sweetmeats, Fruits, Jellies, Hams, ſalted Ducks dried in the Sun, which are delicious eating, and ſmall Dainties made of Things which come from the Sea. When all is ready, a Servant approaches his Maſter, and with one Knee on the Ground, in a low Voice acquaints him with it. He, as ſoon as every-one is ſilent, riſes up, and very complaiſantly invites his Gueſts to return to the Feaſt-Hall; where being come, they gather at the lower End; and after ſome Ceremonies about the Places, take thoſe they had before. Now bigger Cups are brought, and they preſs you mightily to drink large Draughts. The Play alſo is continued; or elſe, to divert themſelves more agreeably, they call for the Book of Farces, and each chooſes one, which he acts very gracefully. There is at this Service, as well as the former, five great Diſhes, for State, on the Sides of each Table; and while it laſts, the Servants belonging to the Gueſts go to Dinner, in a neighbouring Room, without any Ceremony.

Money gathered for Servants.

AT the Beginning of this Deſert, every Gueſt cauſes one of his Servants to bring, on a Salver, or in the Hand, ſeveral little Bags of red Paper, containing Money for the Cook, the Stewards, the Comedians, and thoſe who ſerved at the Table. They give more, or leſs, according to the Quality of the Perſon who made the Treat; but never any Thing, unleſs there is a Play. Every Domeſtic carries his Salver to the Maſter of the Feaſt [b]; who, after ſome Difficulty, conſents, and makes a Sign to one of his Servants to take, in order to diſtribute it. Theſe Feaſts, which laſt about four or five Hours, always begin in the Night, or when it grows duſkiſh, and do not end till Midnight; the Gueſts ſeparating, with the Ceremonies uſed in Viſits already deſcribed. The Servants, who wait on their Maſters, walk before the Chairs, carrying great Lanthorns of oiled Paper, whereon their Quality, and ſometimes their Names, are written in large Characters. The next Morning each of them ſends a *Tye-tſe*, or Billet, to thank him, who had entertained them ſo handſomely [c].

Entertainment.

BOUVET, the Jeſuit, was invited to one of theſe Feaſts at *Kanton* (when ſent by the Emperor to *Europe* [d]) along with *Tong-lau-ya*, and two other Miſſionaries, by the *Tſong-tû* of the Province [e]; who for that Purpoſe borrowed the Palace of the *Tſyang-kyung*, his uſual Reſidence being at *Chau-king fû*. Although the Ceremonies, obſerved at this Banquet, are nearly the ſame with thoſe already related; yet it was accompanied with many Singularities worth the Reader's Notice. The Place where the Feaſt was made, is a vaſt Edifice, at the Bottom of two great ſquare Courts, compoſed of three large Halls, one behind the other, which communicates, by Means of two long and wide Galleries, that have each their Courts on both Sides. The Hall in the Middle, where the Feaſt was made, which is the largeſt and fineſt of the three, was remarkable for the Length, and extraordinary Thickneſs of the Pillars, Beams, and all the Wood-Work in general.

A Vice-Roy's Feaſt.

ALL the General Officers of the Province were invited to this Feaſt, *viz.* Firſt, the Vice-Roy, the *Tſyang-kyun*, the two *Tû-tong*, and the *Yen-ywen* [f]: Next the chief *Mandarins* of the Cuſtoms; who, as they are changed every Year, bear the Title of *King-chay*, or Envoys of the Court. Laſtly, the *Pû-ching-tſe*, or Treaſurer-General, the *Ngan-cha-tſe*, and the *Tau*: Who, though General Officers, and very conſiderable, yet being inferior in Rank to the former, ſat in a different Line from them; that is, their Chairs were placed a little more behind: Which Diſtinction was obſerved alſo at Table.

Perſons invited.

THE Gueſts were received, at their Arrival, in the firſt Hall; the *Tſong-tû* going to meet the principal as far as the Staircaſe, to do them

Manner of receiving.

[a] In the Original, Wine, Rice, and Tea. [b] According to *Bouvet*, they lay them on a Table, commonly placed at the lower End of the Hall. [c] *Du Halde*'s *China*, p. 298, *& ſeqq.* [d] See Vol. III. *p.* 540. [e] The *Dutch* Ambaſſadors were treated ſplendidly, at *Kanton*, by the Vice-Roys: But the Account of the Entertainment is not circumſtantial enough to give a full Idea of the *Chineſe* Ceremonies. See Vol. III. *p.* 405. [f] This ſeems to be the Superintendant of the Salt.

Honour: They alſo advanced a few Steps, to meet the reſt as they arrived; who, to return the Civility, having firſt ſaluted the Maſter of the Feaſt in particular, and the Company in general; afterwards went, and ſaluted each in particular, according both to the *Tartarian* and *Chineſe* Manner; and received from them a like Number of Bows, with a ſurprizing Politeneſs. Theſe Ceremonies being over, they took their Places in the Elbow Chairs, ranged in two Lines, over-againſt each other, waiting for the reſt of the Gueſts; during which Time Tea was ſerved up, after the *Tartarian* and *Chineſe* Faſhions: That is to ſay, every one holding, in his right Hand, a Diſh of *Tartarian* Tea, made a low Bow to the Vice-Roy, both before and after they had drank. As for the *Chineſe* Tea, the Cuſtom is to take the Diſh in both Hands, and making a low Bow to touch the Ground therewith; then they drink it at ſeveral Sips, holding the Diſh in their left Hand.

WHEN all the Gueſts were come, they went out of the firſt Hall into the ſecond, or Feaſt-Room. On this Occaſion, many Bows were made, after the *Chineſe* Manner: Which done, the *Tſong-tû*, and chief *Mandarins*, following his Example, did the *King-chay* [a] the Honour to invite them to ſit at the uppermoſt Tables. After this, he approached to place a Cup of Wine and the Ivory Sticks on the Tables, firſt of *Bouvet*, and then of the other Gueſts; as is practiſed in the Feaſts made after the *Chineſe* Faſhion: Which Ceremony being over, each ſat down at the Table deſigned for him. Theſe Tables, ſixteen or eighteen in Number, were all ſquare, and japanned, in two Rows oppoſite to each other, and ſo diſpoſed, that the upper Tables, where the Perſons of chief Diſtinction ſat, were placed a little more forward than the reſt. They were all adorned before with violet-coloured Satin, embroidered with golden Dragons, with four Claws; and the Chairs, whoſe Arms and Back formed a Kind of Semicircle, in an oblique Poſition, covered with the ſame Sort of Furniture.

As this Feaſt was divided into two Parts, that in the Morning was conducted without much Formality; but the Evening Entertainment was accompanied with all the *Chineſe* Ceremonies. When the Gueſts went to this laſt, they found all their Tables double: That is to ſay, there was a ſecond Table placed before each, ſet with a Banquet for State-Sake; conſiſting of ſixteen Pyramids of Fleſh, Fruit, and other Sorts of Eatables, each a Foot and half high, all adorned with Painting and Flowers. Theſe, as ſoon as the Company ſat down, were all taken away, and at the End of the Feaſt diſtributed to the Servants belonging to the Gueſts; or rather to the Chairmen, and under Servants of the Tribunal. The other Table had, upon the Fore-part, a ſmall Stand, on which were a little Braſs perfuming Pan, a Box of Perfumes, a Vial of odoriferous Water, a Tube, or Horn, made of Agate, containing ſmall Inſtruments, to put the Incenſe into the perfuming Pan, and ſtir the Aſhes. At each of the two Fore-corners of the Table, was placed a ſmall japanned Board, named *Wey*, adorned on one Side with an Emblem, and on the other with ſome little Pieces of Poetry: The other Corners were furniſhed with three ſmall China Plates, full of Herbs, Pulſe, and Pickles, to procure an Appetite; between which there was a little Silver Cup on a Salver.

Entertainments.

THE Moment the Feaſt began, the Comedians appearing, the Head of them preſented *Bouvet* with the Liſts of Plays; but he excuſed himſelf from chuſing one, alledging, that Plays were not a Diverſion agreeable to Perſons of his Profeſſion. Hereupon the *Tſong-tû*, and reſt of the *Mandarins*, had the Complaiſance to content themſelves with a Concert of muſical Inſtruments; which playing methodically, by Intervals, regulated the Time of each Courſe. During the Feaſt, all the Motions and Words of the Company, as well of the Servants, were ſo very formal and affected, that an *European*, at firſt Sight, would be apter to take it for a Play, than a Feaſt, and have much ado to refrain from laughing.

Concert of Muſic.

THE Feaſt was divided into ſeveral Courſes, each opened by a Piece of Muſick. The Preludes to it, were two ſmall Cups of Wine, one after the other, containing about a Spoonful each; which two Maſters of the Ceremony, in the *Tſong-tû*'s Name, invited the Company to drink: They kneeled down in the Middle of the Hall, ſaying, very gravely, with a loud Voice, *Ta-lau-ya Tſing-tſyû*, that is, *My Lord invites you to drink*; and, after every one had drank Part of his Cup, he cried a ſecond Time, *Tſing-chau-kan*, *Drink it all, even to the laſt Drop*. This Ceremony is repeated, not only when there is an Occaſion to drink, but as often as a freſh Diſh is ſet on the Table, or touched by the Gueſts. As ſoon as the Diſh is placed, the two Maſters of the Ceremony kneeling down, invite them to take their *Quay-tſe* (or Chop-ſticks) and taſte the Victuals newly ſerved up; the *Tſong-tû*, at the ſame Time intreating them, they obey; and it is neceſſary to taſte of every Thing.

Order of the Feaſt.

THE principal Diſhes conſiſt of Ragous, Meats haſhed, or boiled (with divers Sorts of Herbs, or Pulſe) and ſerved up with the Broth in fine China Veſſels, of the ſame Size and Shape, almoſt as

Diſhes and Courſes.

[a] That is, *Bouvet* and his Companions.

deep

Ceremonies. Customs. deep as wide. They place, on each Table, twenty ſuch Diſhes, ranged four and four in a Row; ſo that at the End of the Entertainment, they all formed a Kind of Square: Thoſe who ſerve them up, receive them at the lower End of the Hall, where as many Servants belonging to the Kitchen, as there are Tables, bring them, one by one, upon japanned Salvers, and preſent them on their Knees. In order to diſtinguiſh *Chineſe Broths, and* the Courſes at the End of every fourth Diſh, they ſerved up a particular Kind of Broth, and a Plate of *Mazarine* Tarts, but of a different Taſte: The Whole was concluded with a Diſh of Tea. At length the Feaſt termines with a great many Profeſſions of Thanks; and, after a Quarter of an Hour's Converſation, every one withdraws. The *Tartars*, who do not like Reſtraint, have retrenched a great Part of theſe Ceremonies; and, though their Meat and Fiſh are cut in ſmall Pieces, their Cooks have ſuch an Art of ſeaſoning them, that they are very palatable [a].

IT muſt be obſerved, that the *Tartars* uſe the ſame Sort of Sticks as the *Chineſe*; but their Tables are little, and low, like thoſe of *Japan*; and they ſit not on Chairs, but on Cuſhions and Carpets. As to the reſt, they uſe neither Table-Cloths, Napkins, nor other Utenſils common with *Europeans* [b]. And here it may not be amiſs, to give ſome Account of the Victuals ſerved at theſe Feaſts, and of the common Diet of the *Chineſe*.

Cooks, excellent. THEIR Broths are exceeding good; and to make them, they uſe the Fat of Hogs, which in *China* are very excellent; or elſe the Gravy of different Animals, ſuch as Pork, Fowls, Ducks, *&c.* Their Haſhes, and minced Meats, are boiled up in this Gravy. In every Seaſon of the Year, they have ſeveral Sorts of Herbs (as well as Pulſe) not known in *Europe*; of whoſe Seed they make an Oil, which is much uſed in Sauces. The *French* Cooks, who have refined ſo much in every Thing which concerns the Palate, would be ſurprized to find, that the *Chineſe* can out-do them far in this Branch of their Buſineſs, and at a great deal leſs Expence. They would hardly be perſuaded to believe that, with nothing but the Beans that grow in their Country, particularly thoſe of the Province of *Shan-tong*, and with Meal made of Rice and Corn, they can prepare a great many Diſhes, quite different both to the Sight and Taſte. They vary their Ragous, by putting in ſeveral Sorts of Spices, and ſtrong Herbs.

Hogs and Mares Fleſh. THE *Chineſe* prefer the Fleſh of Hogs, to that of all other Animals, and make it the Foundation of their Feaſts. Almoſt all People keep Hogs in their Houſes, to fatten; for they eat Pork the Year round. It is far better taſted than the *European*; nor is there finer Eating in the World, than a *Chineſe* Ham. Wild Mare's Fleſh is alſo in great Eſteem: But the moſt delicious Food of all, and moſt uſed at the Feaſts of great Men, are Stags Pizzles [c], and Birds Neſts. To preſerve the Pizzles, they dry them in the Summer Sun, and roll them in Pepper and Nutmeg. They are firſt ſoaked in Rice-Water, and, after being boiled in the Gravy of a Kid, are ſeaſoned with Spices.

Stags Pizzles.

Birds Neſts. As for the Neſts, they are found on the Sides of the Rocks, all along the Coaſts of *Tong-king*, *Java*, *Kochinchina*, &c. where they are built by Birds, feathered like Swallows: The Materials are ſuppoſed to be little Fiſhes, which they catch in the Sea, and faſten to the Rocks with a viſcous Juice that diſtils from their Beaks: They have alſo been obſerved to make uſe of the Froth that floats on the Sea; as the Swallows do of Mud, to cement the Parts of their Neſts together. This Matter, when freſh, is white; being dried it becomes ſolid, tranſparent, and inclining a little to green. As ſoon as the young ones have quitted their Neſts, the People of the Place are very eager to get them down, and ſometimes load whole Barks with them. They reſemble the Rind of a large candied Citron, in Shape as well as Size; and mixed with other Meats, give them a good Reliſh [d].

Bears Paws. Dainties. NEXT to theſe, Bears Paws, and the Feet of divers wild Creatures, brought ready ſalted from *Siam*, *Kamboja*, and *Tartary*, are Dainties fit for the Tables of great Lords: Which are likewiſe furniſhed with Fowls, Hares, Rabbits, and other Animal Food common elſewhere. Though all Proviſions of theſe laſt Kinds are generally cheaper in the largeſt Cities of *China*, than they are in the Country-Towns of the moſt plentiful Parts of *Europe*; yet the People are very well pleaſed with the Fleſh of Horſes and Dogs, even though they die of Age, or Sickneſs: Nay, they do not ſcruple eating Cats, Rats, and ſuch like Animals; which are openly ſold in the Streets. It is very good Diverſion, to ſee all the Dogs (drawn together by the Cries of thoſe going to be killed, or the Smell of thoſe, already ſlain, carrying along) fall, in a Body, upon the Butchers, who are obliged to go always armed with a long Staff, or Whip, to defend them from their Attacks; and to keep the Places cloſe ſhut where they kill them, if they would do it undiſturbed [e].

Dogs eaten.

[a] *Du Halde*'s *China*, p. 300, *& ſeqq.* [b] *Navarette in Chur. Coll.* vol. 1. p. 13. [c] In great Requeſt at *Shrewſbury*, and other Places, in *England*, where they are called *Inch-Pins*. [d] *Du Halde*, as before, *p.* 302. [e] The ſame, *p.* 314.

THOUGH

THOUGH there is Corn every where in *China*, yet they generally live upon Rice, eſpecially in the Southern Parts: They even make ſmall Loaves of it, which in leſs than fifteen Minutes are prepared in the Steam of a Pot, and eaten very ſoft. The *Europeans* bake them a little at the Fire, which makes them very light and delicious. In the Province of *Shan-tong*, they make a Kind of a thin wheaten Cake, which does not taſte amiſs, eſpecially when mixed with certain Herbs, for creating an Appetite [a]. Beſides the common Herbs, Roots, and Pulſe, they have many others, not known in *Europe*, and more valuable than ours; which, in Conjunction with Rice, make the chief Food of the People everywhere [b].

NAVARETTE obſerves, that the moſt common and cheap Food, all *China* over, is called *Teu Feu*, that is, *Paſte of Kidney-Beans*. They draw the Milk out of the Beans, and, turning it, make great Cakes of it like Cheeſes, five or ſix Inches thick: The whole Maſs is as white as Snow. If eaten crude, it is inſipid; but when boiled, and dreſſed with Herbs, Fiſh, and other Things, as it generally is, it proves very good, and is excellent fried in Butter. They have it alſo dried and ſmoked, mixed with Carraway-Seeds; which is beſt of all. It is incredible what vaſt Quantities of it are conſumed, it being eaten by all People, from the Emperor and great Men, who reckon it a Dainty, to the meaneſt Peaſant. Many will leave Pullets for it: One may have a Pound (which is above twenty Ounces) any where, for a Halfpenny; and becauſe one who eats it finds no Alteration from the different Air and Seaſons, thoſe who travel make-uſe of it [c].

THOUGH Tea is their moſt uſual Liquor, yet they often drink Wine, made of a Kind of Rice different from that which is eaten. There are different Sorts, and various Ways of making it; the following is one: They let the Rice ſoak in Water, with ſome other Ingredients, for twenty or thirty Days; afterwards boiling it till it is diſſolved, it immediately ferments, and is covered with a light Froth, like that of new Wines: Under this Froth is very pure Wine; and the Clear being drawn off into well-glazed Veſſels, they make of the Lees, which remain, a Kind of Brandy, ſometimes ſtronger, and more inflammable, than the *European*. There is great Vent for it among the People. That which the *Mandarins* make uſe of, comes from certain Cities, where it is reckoned very delicious: That of *Vû-ſi hyen*, in *Kyang-nan*, is in great Eſteem, owing to the Goodneſs of the Water found there [d]: But that brought from *Shau-hing fû*, in *Che-kyang* [e], is in greater Requeſt, as being more wholeſome. *Marriages.*

THEY have a Kind of very ſtrong Spirit, or diſtilled Water, ſaid to be drawn from Mutton, which the Emperor, *Kang-hi*, drank ſometimes; but few make uſe of it beſides the *Tartars*, as it has a diſagreeable Taſte, and ſoon intoxicates. They have another very extraordinary Sort of Wine, made in the Province of *Shen-ſi*, and called *Kau-yang-tſyew*, or *Lamb's Wine*: It is very ſtrong, and has a diſagreeable Smell; but among the *Tartars* chiefly, it paſſes for excellent Liquor: None of it is carried into other Countries [f]. *Mutton-Brandy, and Lamb-Wine.*

THE *Chineſe* have ſeveral other Sorts of Liquors; ſome mentioned in the *Dutch* Embaſſies, as the *Sam-ſu* diſtilled from Milk [g]; and Bean-Broth [h]: This *Nieuhof* ſeems to call *Tartarian* Tea [i]. *Cunningham*, in his Account of the Iſland of *Chew-ſhan* [k], ſays, what is called Bean-Broth, is only an Emulſion made of the Seed of *Seſamum*, and hot Water. The *Tartars* uſe Camel's, as well as Colt's Fleſh, in their Feaſts, as great Dainties. *Other Liquors.*

SECT. IV.

Their Marriages.

Grounds for Marriage. Wives and Children, procured from Hoſpitals. Children adopted. Match-makers neceſſary. The Marriage Ceremony. Second Wives, and their Children. Second Marriages: Some forced to it: Others ſold. Divorce allowed, on ſeveral Occaſions. Other Cauſes of Divorce, defended by Caſuiſts. Dead People married. Farther Ceremonies, relating to Marriage. Womens Retiredneſs: Their Superſtition. Names given Children. Sodomites in China.

NO Obligation is reckoned more incumbent among the *Chineſe*, than that of Marriage. A Father lives in ſome Diſhonour, if he does not marry-off all his Children; and a Son is wanting in the principal Duty of a Son, if he does not leave Poſterity to perpetuate his Family. An elder Brother, though he inherit nothing from his Father, muſt bring-up the younger, and marry them: Becauſe, for want of their Father, he ought to be a Father to them; and if the Family become extinct through their Fault, their Anceſtors will be deprived of the Honours and Duties they are intitled to from their Deſcen- *Grounds for Marriage.*

[a] *Du Halde*'s *China*, p. 303. [b] The ſame, *p.* 318. [c] *Navarette in Chur. Coll.* p. 248. [d] See before, *p.* 26. e. [e] *Page* 43. a. [f] *Du Halde*, as before. [g] See Vol. III. *p.* 428, &c. [h] The ſame, *p.* 434. [i] The ſame, *p.* 412, and 417. [k] Deſcribed from him before, *p.* 42.

Ceremonies. Cuſtoms.

dants. On theſe Principles the Inclinations of a the Children are never conſulted in Matrimony, the Choice of a Wife belonging to the Father, or the neareſt Relation; who makes the Match with the Father, or Relations of the Maiden, paying a certain Sum to them (for in *China* the Daughters have no Fortunes) which is laid out in new Cloaths, and other Things, for the Bride.

Wives and Children.

THIS is the Practice among Perſons of mean Condition; for the Grandees, the *Mandarins*, the *Literati*, and all rich People in general, expend much more than the Preſent they receive amounts to. A *Chineſe*, who is in mean Circumſtances, often goes to the Foundling-Hoſpital, and demands a Girl, to bring her up, that ſhe may be a Wife for his Son. By this Means, he ſaves the Money that he muſt otherwiſe have given to purchaſe one: The Maid is accuſtomed to have greater Reſpect for the Mother-in-Law; and there is Reaſon to believe, that ſhe will prove more ſubmiſſive to her Huſband, than another would do.

Procured from Hoſpitals.

THE *Chineſe* are ſo fond of leaving Poſterity, that it is ſaid the Rich ſometimes, who have no Children, pretending their Wife is with Child, go privately, and fetch one from the Hoſpital, who paſſes for their own Son. Theſe Children, being ſuppoſed legitimate, purſue their Studies, and obtain their Degrees of Bachelor and Doctor; a Privilege which is denied the Children taken publickly from the Hoſpital.

Children adopted.

THOSE who have no Male Iſſue, adopt a Son of their Brother, ſome other Relation, nay of a Stranger, and ſometimes give Money to the Kinſfolks for their Conſent. The adopted Child is intitled to all the Privileges of a real Son, aſſumes the Name of the Adopter, and becomes his Heir, in caſe he happens to have no Children of his own; and, if he has, the Son by Adoption ſhares the Inheritance equally with the reſt, unleſs the Father does ſomething more for his own Son. It is alſo with the ſame View, that the *Chineſe* are permitted, by the Law, to take Concubines, or rather ſecond Wives, beſides the one legitimate Spouſe; in chuſing whom, they have Regard to Quality and Birth. However, there is a Law, that prohibits the People from marrying a ſecond Wife, unleſs the firſt has arrived to the Age of Forty, without having any Children.

Match-makers neceſſary.

As the Females are never ſeen by the Men, Matches are brought to a Concluſion ſolely on the Credit of the Relations of the Maid, or the old Women, whoſe Buſineſs it is to tranſact ſuch Affairs. Theſe the Parents are very careful to engage by Preſents, to make advantageous Reports of the Beauty, Wit, and Talents of their Daughter: But they are not much relied on; and if they carry the Impoſition too far, will be ſeverely puniſhed. When by Means of theſe Go-betweens every Thing is ſettled, the Contract ſigned, and the Sums agreed upon, delivered, Preparations are made for the Nuptials: During which certain Ceremonies intervene, whereof the principal conſiſt in both Parties ſending reſpectfully to demand the Name of the intended Bridegroom and Bride; and in making Preſents to their Relations, of Silk, Calicos, Meats, Wine, and Fruits. Many conſult the fortunate Days ſet down in the Kalendar, as proper for marrying on: And this is the Buſineſs of the Relations of the future Bride, to whom are ſent Rings, Pendants, and other Jewels of the ſame Nature. All this is done by Mediators, and by a Sort of Letters, written on both Sides: But it is what is practiſed only among the Vulgar; for the Marriages of Perſons of Quality are managed and conducted in a more noble and truly magnificent Manner.

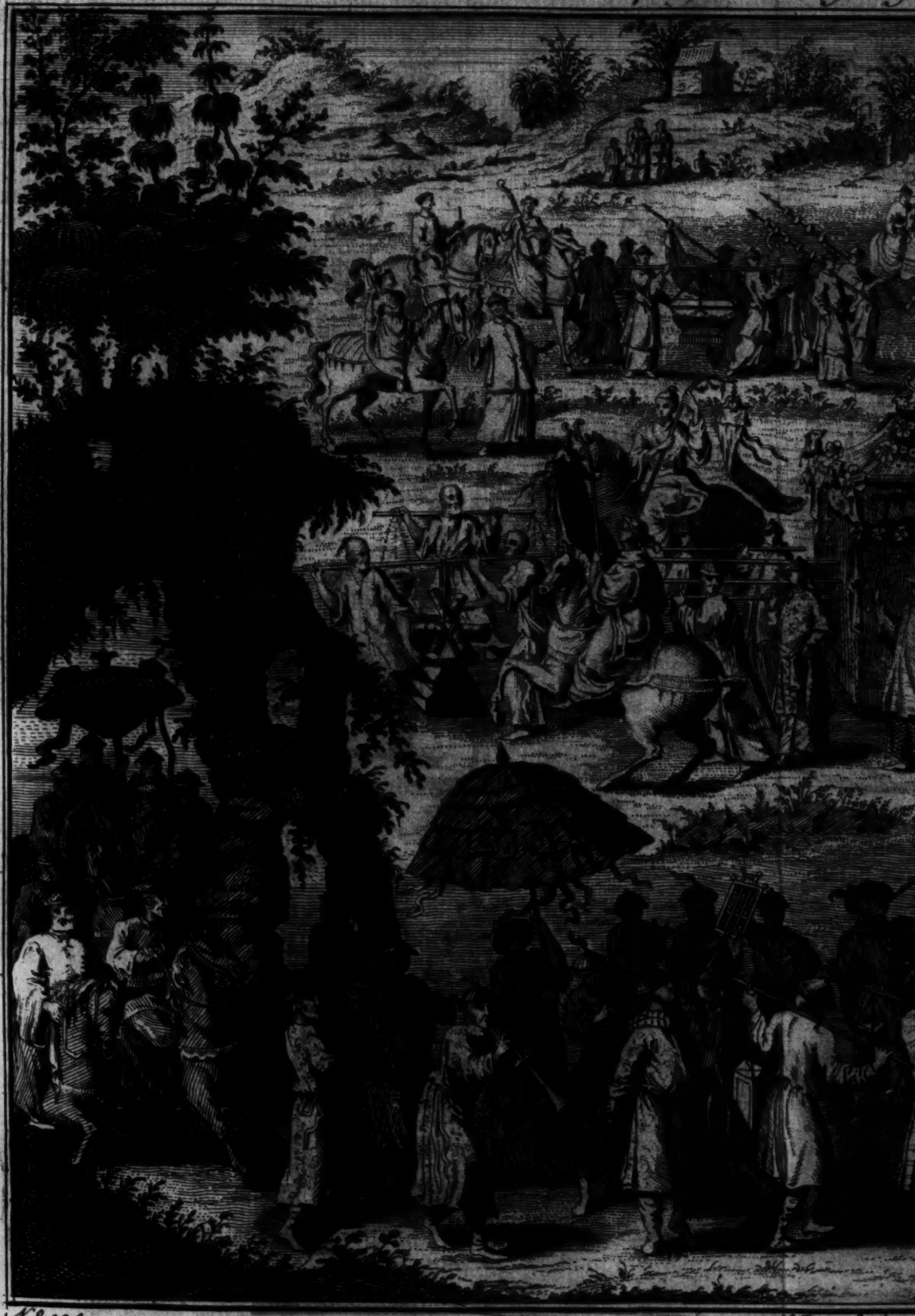
THE Day of the Nuptials being come, the Bride is put into a Chair, pompouſly adorned, and followed by thoſe who carry the Fortune ſhe brings; which, among the Vulgar, conſiſts of Wedding-Cloaths, laid up in Boxes, ſome Goods and Moveables, given by her Father. A Train of hired Men accompany her with Torches and Flambeaux, even at Noon-Day; her Chair is preceded with Fifes, Hautboys, and Drums, and followed by her Relations, and the particular Friends of the Family. A truſty Servant keeps the Key of the Door belonging to the Chair, which he is not to deliver to any-body but the Huſband, who waits at his own Door, richly dreſſed, to receive his Bride: As ſoon as ſhe is arrived, he takes the Key from the Servant, and eagerly opening the Chair, is then a Judge, if he never ſaw her before, of his good, or bad Fortune. There are ſome who, not content with their Lot, immediately ſhut the Chair again, and ſend back the Maid, along with her Relations; chuſing rather to loſe the Money they gave, than be tied to their Bargain: But this, by the Precautions that are taken, very rarely happens. When the Bride is gotten out of the Chair, ſhe walks beſide the Bridegroom into the Hall, where they make four Reverences to *Tyen* [b]; and having done the like to the Huſband's Relations, ſhe is put into the Hands of the Ladies invited to the Ceremony, with whom ſhe paſſes the whole Day in Feaſting and Diverſions; while the new-married Man treats his Friends in another Apartment.

SECOND Wives are received into the Houſe without any Formality: All they do on the Oc-

[b] That is, *Heaven*, or *God*.

caſion

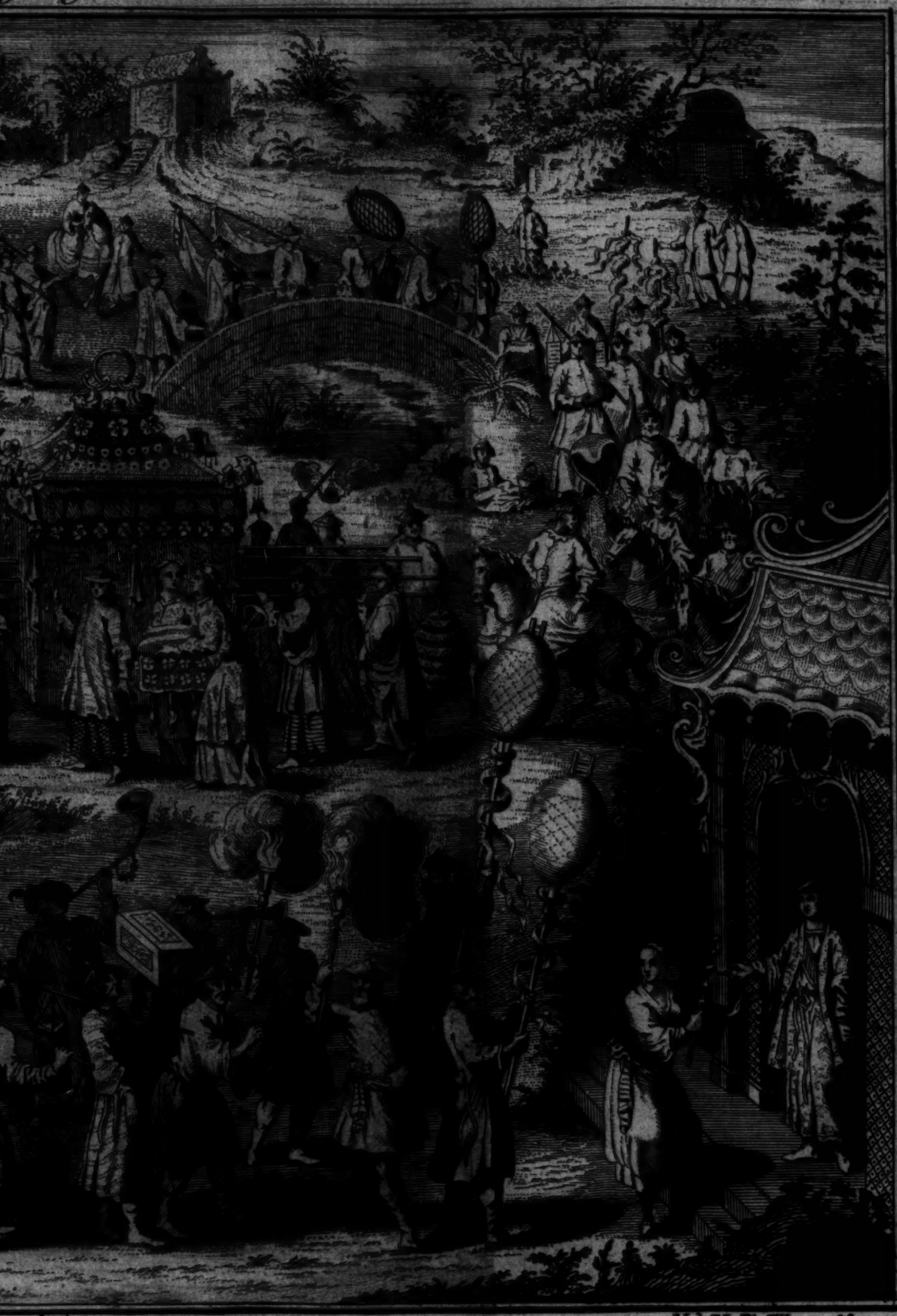
PROCESSION of a BRIDE going



N.° 124.

N. Parr Sculp

going home to her HUSBAND.



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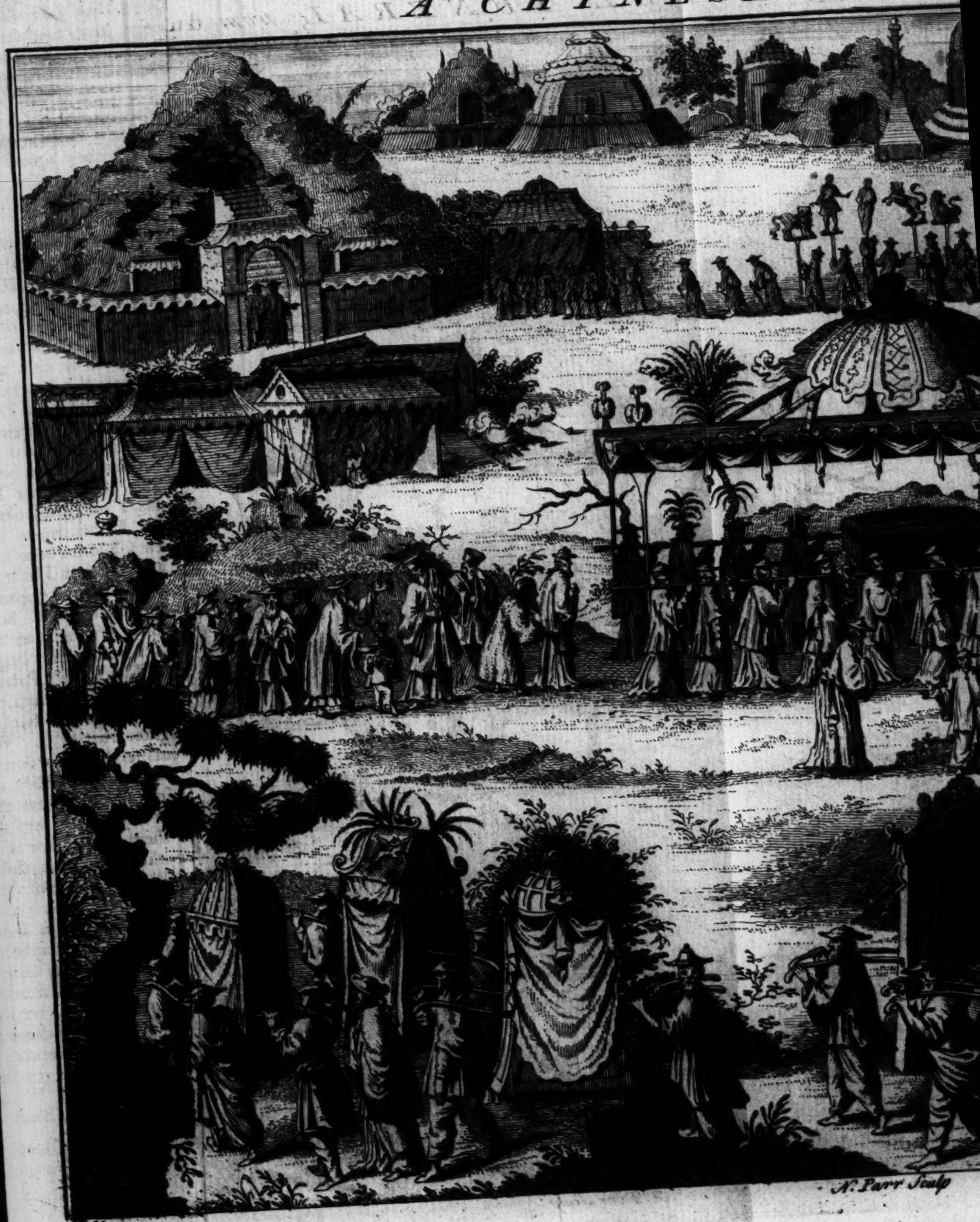
A CHINESE FUNE



N. Parr Sculp

N.° 129.

UNERAL, from du Halde.

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casion, being to sign a Writing with their Parents, whereby, on delivering the Sum agreed upon, they promise to use their Daughter well. These second Wives are intirely dependent on the legal Wife, whom they respect as the only Mistress of the House. The Children born of them are also deemed to belong to her, and have equally a Right to inherit; none but she has the Name of Mother: And if the real Mother happen to die, they are not obliged to go in Mourning for three Years, nor to be absent from their Examinations, nor to quit their Offices and Governments; as it is customary to do at the Death of their Father and the lawful Wife: However, very few fail to express that Token of Tenderness and Respect for their own Mother.

THERE are some, who, to gain the Reputation of good Husbands, take no Concubines without the Consent of their Wives, under Pretence of providing a greater Number of Women for their Service. Others take a second Wife, only with a View of getting a Son; and the Moment he is born, if she displeases their Wives, send her away, and give her Liberty to marry whom she thinks proper; or, which is most usual, procure her a Husband themselves. The Cities of *Yang-chew fû* and *Sû-chew fû*, in *Kyang-nan*, are famous for furnishing great Numbers of these Concubines; who are bought-up elsewhere, and educated for the Purpose [a].

THE Men, as well as Women, may, in Case of Death, marry a second Time; and are at Liberty to espouse whom they think fit, even one of their Concubines: But, in these second Nuptials, there are but few Ceremonies observed. As for Widows, when they have had Children, they become intirely their own Mistresses, free from their Parents Constraint. However, it is disreputable for such to marry a second Time, without great Necessity. A Woman of Distinction, though she was married but a few Hours, or but only contracted, thinks herself obliged to pass the rest of her Days in Widowhood; thereby to testify the Respect she preserves for the Memory of her deceased Husband, or the Person to whom she was engaged.

BUT it is otherwise with those of a middling Rank; whose Relations [b] being desirous to get-back Part of the Sum that she cost her first Spouse, may marry her again, if she has no Male Issue; and often force her to it: Nay, sometimes, the new Husband is actually procured, and the Money paid, without her Knowledge. If there happen to be a Daughter yet unweaned, she goes along with the Mother; who has no Way of avoiding this Oppression, unless her own Relations are able to maintain her, but either by reimbursing those of her deceased Husband, or else becoming a *Bonzess*, that is, a Nun; whose Condition is so contemptible, she cannot embrace it without dishonouring herself. This Violence is not so common among the *Tartars*. As soon as a poor Widow has been sold in this Manner, they have her carried in a Sedan to her Husband's House. The Law which forbids selling a Woman before the Time of their Mourning expires, is sometimes neglected; so eager they are to get-rid of them. However, when this Trespass is complained of, the *Mandarin* will suffer if he has in the least connived at it. *Marriages.*

THE Marriages duly solemnized, according to the prescribed Ceremonies, cannot be dissolved. If a Woman elopes from her Husband, he may sell her, after she has undergone the legal Correction: But the Law inflicts severe Penalties on those who secretly sell their Wives, or prostitute them to others, with all concerned in the Affair. On the other Hand, if the Husband abandons his House and Wife, after three Years Absence, she may present a Petition to the *Mandarins*; who, after they have maturely examined the Case, may license her to take another Husband: But she would be severely punished, if she married without observing this Formality. However, there are particular Cases, such as Adultery, which is very rare; Antipathy, or different Tempers; Excess of Jealousy, Indiscretion, or Disobedience; Barrenness, and contagious Distempers; wherein the Law permits a Divorce: Yet, Instances of this Kind are seldom to be found, except among the common People. *Others sold.* *Divorce allowed.*

THERE are other Circumstances which forbid Marriage, and make it void; as, 1. If a young Woman has been promised to a young Man, so far as that Presents have been sent and accepted by the Relations of both Families, she cannot marry another. 2. If any Deceit has been made use of: For Instance, if instead of a beautiful Person, who has been shewn to the Match-makers or Go-betweens, they substitute a disagreeable one; if the Daughter of a Freeman be married to his Slave; or, if a Man gives his Slave to a Free-woman, and persuades her Relations that he is his Son, or Relation. 3. If a civil *Mandarin* marries into any Family of the Province or City where he is Governor. 4. If a Son or Daughter marries during the Time of Mourning for a Father or Mother: Nay, if Promises were given before the Death, the Obligation ceases; and the young Man, who has lost his Parent is, by a Billet, to acquaint the Relations of the betrothed Damsel: However, these *On several Occasions.*

[a] See before, *p.* 26, and 27.

[b] By her Relations, are to be understood, the Husband's Relations, in whose Hands she was left.

Ceremonies. Cuſtoms.

latter do not, on this Account, think themſelves a diſengaged; but wait till the Time of Mourning is expired, and write, in their Turns, to the young Man, to put him in Mind of his Promiſe: Then, indeed, if he will not liſten to their Propoſal, the Maid is at Liberty, and may be married to another. The Caſe is the ſame, if the Father, or near Relation, is impriſoned, or any extraordinary Affliction befals a Family: For the Marriage cannot take Effect till the Priſoner gives his Conſent; and then there is no Feaſting, nor Signs of Rejoicing, at the Wedding. 5. Laſtly, Thoſe of the ſame Family, or even Name, cannot marry; though ever ſo diſtant in Point of Affinity. In like Manner, the Laws do not permit two Brothers to eſpouſe two Siſters, or a Widower to marry his Son to a Daughter of the Widow whom he takes to Wife. A Breach of the Law, in any of theſe Reſpects, is puniſhable [a].

Other Cauſes of Divorce,

THE Cauſes that make Matrimony void, taken from their Books by *Navarette*, are, 1. The Woman being talkative, and given to Prating; even though ſhe had been long married, and borne Children. The Author thinks, ſuch a legal Curb would be of great Uſe in *Europe*. 2. Diſobedience to the Father and Mother-in-law [b]. 3. To ſteal any Thing in the Houſe. 4. The Leproſy. 5. Barrenneſs. 6. Jealouſy. On this Occaſion the Author obſerves, that it being uſual for one to be better beloved than the reſt, they are never without Diſcontents; and ſome hang, others throw themſelves into Wells. He adds, that when the firſt Wife has no Children, ſhe herſelf courts the Huſband to take a Concubine; and thus ſhe ſecures herſelf from being turned-off. Among the common People, many pawn their Wives in Time of Need; and ſome lend them for a Month, or more, according as they can agree.

Defended by Caſuiſts.

THE moral Caſuiſts, among the *Chineſe*, ſay, that when a Woman has any bad Quality, it is both juſt and reaſonable to turn her out of Doors. *Zu Zu* [c], the Son of their Philoſopher *Confuſius*, turned his Wife out ſeveral Times; ſo did others, whoſe Names are mentioned in their Books. They juſtify the Ancients, who turned-away their Wives becauſe the Houſe was full of Smoak, or, they frighted the Dog with their diſagreeable Noiſe; and inſiſt, that, in ſuch Caſe, the Man may marry again: But, that Perſons of Note, ſuch as the Emperor, petty Kings, and *Mandarins*, who have Concubines to attend and offer Sacrifice to them, when dead, ought not: Yet, the Emperor *Shunchi* put-away his firſt Wife, and ſent her into her own Country, when big with Child. Two Jeſuits, at *Pe-king*, told *Navarette*, that two *Tartars*, who were Huſband and Wife, parted and married other Perſons; that *John Adams* writing to thoſe of his Society, ſaid, that the *Tartars* married till they had a Mind to take another Wife; and, that great Men uſed to change Wives, and marry one another's [d]. It is very uſual for the Parents to make Matches for their Children whilſt yet very young: Nay, ſometimes, when their Wives are with Child, they agree, that, in Caſe they prove Boy and Girl, they ſhall marry. This they call *Chi-ſo*, which ſignifies, *To mark-out Bellies*.

IN the Province of *Shan-ſi*, they have a ridiculous Cuſtom, which is to marry dead Folks: This the Author had from *Michael Trigauſius*, a Jeſuit, who lived ſeveral Years in that Province. When it falls-out, that one Man's Son, and another's Daughter die, whilſt the Coffins are in the Houſe (and they uſe to keep them two or three Years, or longer) the Parents agree to marry them. They ſend the uſual Preſents, as if they were alive, with much Ceremony and Muſic: After this they put the two Coffins together, keep the Wedding-Dinner before them, and, laſtly, lay them both in one Tomb. The Parents, from this Time, are looked-upon not only as Friends, but Relations, as they would have been, had their Children been married living.

IN that Caſe, the firſt Thing they do, is to go to the Temple of their Anceſtors. There they acquaint them particularly, how ſuch a one, their Grandſon, of ſuch an Age, deſigns to marry *N.* &c. therefore they beg their Aſſiſtance in the Affair. The Wife's Parents do the ſame. The Huſband brings a Portion to his Wife, which her Parents keep; but ſometimes they give the Daughter Part of it. When the Bridegroom's Parents ſend the Portion, it is carried in the greateſt State they poſſibly can. Before it goes the Muſic: Then follow the Tables, each carried by four Men, in a very decent Manner. Upon one of them are a Piece of Silk, Pieces of Cotton on another, Fruit on the third; Meat, Dainties, and Plate on the fourth: But the Shew and Noiſe is much more than the Subſtance.

THEY make Choice of a fortunate Day to ſend the Portion, and be married upon [e]; and having notified the ſame to their Anceſtors departed, the Bridegroom's Parents ſend a Kinſman, or ſome grave Perſon, with a cloſe Sedan, to conduct the Bride. Being come to her Houſe, ſhe takes Leave of her Parents; who having given her good Advice, ſhe gets into the Sedan, where ſhe finds a little Rice, Wheat, and other Grain, to ſignify that the Bride carries along

[a] *Du Halde's China*, p. 303, *& ſeqq.* [b] By this Subjection they endure great Miſery. [c] *Tſu-tſe*, or *Tſe-tſe*. [d] *Navarette*, as before, *p.* 66, *& ſeq.* [e] They marry commonly in one of the nine Days of the New Moon. See hereafter at the End of the Feſtivals.

with her abundance of Goods, and that her Husband's Eſtate and Income ſhall increaſe by her Aſſiſtance. As the Bride goes into the Chair, they uſually break an Egg (this is not ordered by the Ritual) to ſignify that ſhe ſhall be fruitful [a].

THE Bride being come to the Bridegroom's Houſe, which is richly adorned and ſet-out; the Father and Mother-in-law receive her with all poſſible State and Kindneſs. After they have performed their Obeiſances to Heaven and Earth, to their Kindred and Acquaintance, the Entertainment begins. The Men eat in the Forepart of the Houſe, the Women in the Inner. At Night the Bride being conveyed into the Bridegroom's Chamber, on the Table ſhe finds Sciſſars, Thread, Cotton, and other Things, to denote that ſhe is to work, and not be idle.

THE Father-in-law, after that Day, never ſees the Face of his Daughter-in-law again, till ſhe is dead, if ſhe happens to die before him. Although they live in the ſame Houſe, he never ſets his Foot in her Chamber; and if ever ſhe goes abroad, he hides himſelf, or goes out. All Relations are not allowed to talk with a Woman alone: The Couſins, who are younger than they, may; for it is imagined they will not preſume to be bold with them: But thoſe who are elder than ſuch Female, are not permitted; becauſe it is thought they may take Advantage of their Superiority, and pretend to that which is not lawful. Sometimes in the Year, the Wives go-out to viſit their Parents; which is the Extent of their Divertiſements and Recreations.

WHEN they perceive themſelves to be with Child, they repair to the Temple of their Anceſtors, to acquaint them with their Condition, and beg their Aſſiſtance towards a good Delivery. After they are brought to Bed, they return thither, to give Thanks for their happy Time, and beg of them to preſerve the Child. Some Time after, they preſent it in the ſame Temple a ſecond Time, thanking the Dead for having preſerved it till then, and deſiring they will bring it to Age of Maturity [b].

THE Parents give their Child, at Birth, the Name of the Family; which is common to all who are deſcended from the ſame Grandſire. About a Month after, they give him a diminutive, or *Milk-Name*, as they term it, being commonly that of a Flower, Animal, or ſuch like Thing. When he begins his Studies, he receives, from his Maſter, a new Name, which is joined to the Family-Name; and this he is called by at School. Being arrived to Man's Eſtate, he takes, among his Friends, another Name; and this is it which he retains, and commonly ſigns at the End of his Letters, or other Writings. In a Word, when he attains ſome conſiderable Office, he then aſſumes a Name agreeable to his Rank and Merit; which is the Name that Politeneſs requires to be uſed in ſpeaking to him. It would be an Incivility to call him by his Family-Name; unleſs the Perſon who did ſo was of a much ſuperior Rank [c]. *Mournings. Funerals.*

NAVARETTE affirms, that Sodomy is frequently practiſed in *China*, and that in the Time of the *Chineſe* Emperors, there were public Stews of Boys at *Pe-king*: That the *Tartars* ſuppreſſed them there; but that they are ſtill kept-up at *Jang chew*. Thoſe young Catamites dreſs like other Men; but very gay, and never marry [d]. *Sodomites in China.*

SECT. V.

Their Mournings, *and* Funerals.

The Ceremonies fixed. The firſt Rites. The Staff and Tablet. Tricks of the Bonzas. *Wives hang themſelves. Coffins highly prized: Their Form: Things put in. Time of ſolemn Rites. Ceremony of Condolence, practiſed by Miſſioners. The Entertainment. Funeral Proceſſion. Burying-Places. Sepulchres of the Great: Ceremonies there. Proſtration.* Bonzas *Proceſſion. Funeral of the Emperor's Brother. Term of Mourning. Mourning Colour. Corpſe kept for Years. Reſpects paid the Dead, in the Hall of Anceſtors, and at the Graves: On what Authority.* Chineſe *Bravery.*

FILIAL Piety being the great Article on which the whole Frame of the *Chineſe* Government is built, the ancient Sages of that Nation were perſuaded, that the Veneration which young Perſons ſaw given to deceaſed Relations, as if they were ſtill alive, brought them betimes acquainted with the Submiſſion and Obedience due to their living Parents. For this Reaſon, their Rituals, and other Claſſic Books, are very exact in ſetting-down the Ceremonies reſpecting the Dead, as uſed by thoſe of the eſtabliſhed Religion, who are the *Literati*, or Followers of *Confucius*. Thoſe of other Sects uſe the ſame, only mixing *The Ceremonies fixed.*

[a] In my Time, ſays *Navarette*, a Chriſtian (that is, a *Chineſe* Convert to Popery) ſeeing this Ceremony performed at the Marriage of his Daughter, in a Paſſion, threw the Egg againſt the Wall; ſaying, *Why, is my Daughter a Hen, that ſhe ſhould lay Eggs?* Methinks, his new Religion made him ſilly; for there is nothing amiſs in this Cuſtom. [b] *Navarette*'s Deſcription of *China*, p. 69, *&c ſeq.* [c] *Du Halde*'s *China*, p. 294. [d] *Navarette*, as before, *p.* 68.

Ceremonies. Customs. them with certain ſuperſtitious Rites, which in the following Account ſhall be diſtinguiſhed from the reſt.

The firſt Rites. ACCORDING to the Ritual, ſays *Navarette*, when a Man is ready to die, they take him out of his Bed, and lay him on the Ground, that he may there end his Days where he began to live. In like Manner, when a Child is born, they lay it on the Ground, as the *Jews*, and other Nations did, to ſhew they are to return from whence they came. As ſoon as he is dead, they put a little Stick into his Mouth, that it may not cloſe: This done, one of the Family, with the dead Man's Garment, gets on the Ridge of the Houſe, and ſtretching it out, calls aloud on the Soul, by Name, intreating it to return. Then he comes down, and ſpreading the Garment over the Corpſe, they wait three Days, to ſee whether it will riſe again, before it is put into the Coffin. This Ceremony is approved of by ſome Miſſioners. In ſome Places, it is performed at the Door of the Houſe.

The Staff and Tablet. THE next Thing is to make a Staff, which they call *Chung*; that the Soul may have ſomething to reſt, or kneel upon. This Staff is hung in the Temples of the Dead: They alſo make thoſe Tablets, which the Miſſioners call *Tablets of the Dead*; and the *Chineſes*, *the Thrones*, *and Seats of the Soul:* For they ſuppoſe the Souls of their deceaſed Friends to be there, and that they are fed by the Steam of the Meats left there for them. This the Author has read in their Books, and heard them declare [a]. In the third Place, they put Gold and Silver Coin into his Mouth, (which for this Intent they keep open) Rice, Wheat, and ſome other ſmall Things. Rich and mighty Men put-in Pearls. All the above Ceremonies are mentioned in the Rituals, and the Book *Kay ju*, written by *Confucius*.

Tricks of the Bonzas. AMONG the *Chineſes*, it is uſual, when the ſick Perſon is in Danger, to call the *Bonzas* to pray for the Party: They come with little Baſons, ſmall Bells, and other Inſtruments, and make a Noiſe enough to haſten his Death; but they pretend it diverts him, and eaſes his Diſtemper. If the Diſeaſe increaſes, they ſay his Soul is gone-out; and, therefore, three or four of them, in the Cloſe of the Evening, walk-about haſtily with a large Baſon, a Drum, and a Trumpet, ſeeking for it. They make a little Stop at the croſſing of Streets, play on their Inſtruments, and then go-on. The Author ſaw this practiſed ſeveral Times. They likewiſe go into the Fields upon the ſame Errand, ſinging, praying, and ſounding their Inſtruments among the Buſhes; and when they find ſome large Bee, or Waſp, they carry it, with a great deal of Noiſe and Joy, to the ſick Man's Houſe, pretending it is his Soul; and, as the Author was told, put it into his Mouth.

IT is the Cuſtom among the *Tartars*, when a Man dies, for one of his Wives to hang herſelf, to bear him Company in his Journey to the other World. In the Year 1668, a *Tartar* of Note in *Pe-king* dying, a Concubine of ſeventeen Years of Age was to give this Proof of her Affection: But her Relations, who were People of Figure, being much troubled to loſe her; they preſented a Petition to the Emperor, begging he would diſpenſe with that Cuſtom received and eſtabliſhed among his Nation. His Majeſty accordingly aboliſhed this inhuman Uſage, ordering that it ſhould be no longer in Force. The *Chineſes* have the ſame Cuſtom; but it is not common, nor approved and received by their Philoſopher. In the Author's Time, the Vice-Roy of *Kanton* being near his Death, called the Concubine he loved beſt, and putting her in mind of the Affection he had borne her, deſired ſhe would bear him Company. She gave him a Promiſe; and, as ſoon as he died, hanged herſelf.

BEFORE they put the Corpſe into the Coffin, they waſh it, uſing ſtrange Ceremonies on that Occaſion [b]. Others ſay, that they ſeldom waſh the dead Bodies; but dreſſing the Deceaſed in his beſt Cloaths [c], and laying over him the Enſigns of his Dignity, put him in the Coffin they have bought, or that he had ordered to be made in his Life-time; about which they are extreamly anxious. Thoſe who have but nine or ten Piſtoles in the World, will lay it out on a Coffin, above twenty Years before they want it, looking upon it as the moſt valuable Moveable in their Houſe: Sometimes the Son will ſell, or mortgage himſelf, to procure Money to buy a Coffin for his Father [d].

SOME Coffins are made of delicate Woods, of twelve, twenty, fifty, an hundred Ducats a-piece, or more. They are to be found, of all Sizes, in the Shops. The great *Mandarins* ſometimes ſhew their Charity in giving a Dozen, or twenty, to poor People; whoſe Corpſe, if they want a Coffin, are burned, like thoſe of the *Tartars*. Many, in their Life-time, get a Coffin, and make a Treat the Day it comes home. They keep it in Sight for ſeveral Years; and ſome now and then go into it. It is cuſtomary for the Emperor to have his Coffin ſome Time

[a] *Du Halde*, p. 310, ſays, theſe Fancies have been introduced by the *Bonzas*, and prevail only among the Vulgar, being quite oppoſite to the true *Chineſe* Doctrine: Yet, below, *Navarette* affirms, they were taught by *Confucius* himſelf. [b] *Navarette*'s Deſcription of *China*, p. 70, & *ſeqq*. [c] Which, *Navarette* ſays, are kept for that Purpoſe. [d] *Du Halde*'s *China*, p. 280, and 306.

in the Palace [a]. The Coffins for thoſe in eaſy Circumſtances, are made of Planks above half a Foot thick, and laſt a long Time. They are ſo well daubed with Pitch and Bitumen on the Inſide, and japanned without, that no bad Smell can break through them: Some are finely carved, and gilded all over. In a Word, many rich Perſons lay out, from three hundred, to a thouſand Crowns, to purchaſe a Coffin of precious Wood, adorned with Variety of Figures [b].

IN the Coffin they lay a ſmall Quilt, Bolſter, and Pillows, Coals and Wicks for Lamps: All theſe Things ſerve to ſoak-up the Moiſture that may proceed from the Corpſe [c]: They alſo put in Sciſſars, to pare their Nails; and, before the *Tartars* Time, Combs to comb their Hair. They place the Parings of the Nails they cut-off the Deceaſed, as ſoon as expired, in little Purſes in the four Corners; then they caſt their Lots, and lay-in the Body with great Shouts and Cries [d]. It would be, in their Opinions, an unheard-of Cruelty, to open a dead Body, and taking-out the Heart and Entrails, bury them ſeparately: In like Manner, it would be a monſtrous Thing to behold, as in *Europe*, the Bones of dead Perſons heaped one upon another; for this Reaſon they do not bury ſeveral Perſons, though Relations, in the ſame Grave, ſo long as the Sepulchres keep their Form.

THE *Tyau*, or ſolemn Rites, which they render to the Deceaſed, commonly continue ſeven Days, unleſs ſome good Reaſon obliges them to reduce the Number to three. During that Time, all the Relations and Friends, whom they take-care to invite, come to pay their laſt Duty to the Deceaſed; the neareſt Relations remaining together in the Houſe. The Coffin is expoſed in the principal Hall, which is hung with white Stuffs, ſometimes intermixed with Pieces of black, and violet Silk, and other Ornaments of Mourning. Before the Coffin they ſet a Table, and place on it the Image of the Deceaſed; or elſe a carved Piece of Work, whereon his Name is written [e], with Flowers, Perfumes, and lighted Wax-Candles on each Side [f]. *Navarette* ſays, that before they bewail the Dead, they place a Porringer in the Middle of the Room; then the *Bonzas* having performed ſome Ceremonies, break it, ſaying, *They open the Gates of Heaven:* After this, they begin the Lamentations, nailing up the Coffin, with abundance of Ceremonies [g]. *Mournings. Funerals.*

THOSE who come to make their Compliments of Condolence, ſalute the Deceaſed, by proſtrating themſelves, and knocking their Foreheads ſeveral Times againſt the Ground, before the Table [h]; on which they afterwards place Wax-Candles, and Perfumes brought with them, according to Cuſtom. Particular Friends accompany theſe Ceremonies with Tears, and loud Groans. While they are performing theſe Duties, the eldeſt Son, attended by his Brothers, comes from behind a Curtain, which is on one Side of the Coffin, crawling on the Ground, and ſhedding Tears, with a mournful and profound Silence. The Compliment is paid with the ſame Ceremony that is uſed before the Coffin; while the Women, from behind the Curtain, ſend forth, by Intervals, very doleful Cries. *Ceremony of Condolence, practiſed by Miſſioners.*

THE Ceremony being ended, they riſe up; and a diſtant Relation of the Deceaſed, or ſome Friend in Mourning, who received them at the Door, when they came-in, performs the Honours of the Houſe, and conducts them into another Apartment; where they are preſented with Tea, and ſometimes dried Fruits, or the like Refreſhments; after which he conducts them to their Chairs. Thoſe who live but a little Way from the City, come to pay thoſe Rites in Perſon; and ſuch as are hindered by the Diſtance of the Place, or ſome Indiſpoſition, ſend a Servant with a viſiting Billet, and their Preſents, in order to make their Excuſe. The Children of the Deceaſed, or at leaſt the eldeſt Son, are afterwards obliged to return all thoſe Viſits; but then it is ſufficient to go to the Door of every Houſe, and ſend in a viſiting Billet by a Domeſtic. *The Entertainment.*

WHEN the Day for the Funeral is fixed, Notice is given to all the Relations and Friends of the Deceaſed, who are ſure to be there at the Time. The Proceſſion is begun by Men carrying various Paſteboard Figures, repreſenting Slaves, Tigers, Lions, Horſes, *&c.* Several Companies follow, marching two and two; ſome carry Standards, Flags, and perfuming Pans full of Perfumes; others play doleful Tunes on divers muſical Inſtruments. In ſome Places, the Picture of the Defunct is elevated above all the reſt, with his Name and Dignity written in large Cha- *Funeral Proceſſion.*

[a] *Navarette*'s Deſcription of *China*, p. 71. [b] *Du Halde*'s *China*, p. 306. [c] *Du Halde* ſays, Lime is placed at the Bottom, and for that Purpoſe; to which the Pillow or Cotton put-in to raiſe the Head, and fill up Vacancies, helps. [d] *Navarette*, as before. [e] *Navarette* ſays, the Name is placed in a ſmall Tabernacle, in the midſt of an Altar, made upon the Coffin. [f] *Du Halde*, as before, p. 206, *&c.* [g] *Navarette*, as before, *p.* 71. [h] *Navarette* accuſes moſt of the Jeſuits with this Practice. He ſays, *Antonio de Gouvea*, Superior of the Miſſioners of that Society, owned to him, that he had once performed this Ceremony: That he was told, *Julius Alein*, (or *Aleni*) had done the ſame, but repented; and that another Jeſuit wrote in theſe Terms to the *Dominicans: My Hair ſtands on-end to think that a Prieſt of the true God ſhould proſtrate himſelf at the Feet of a Heathen Carcaſe, whoſe Soul, I am poſitively aſſured, is burning in Hell; and this juſt after ſaying Maſs, when, I believe, the ſacramental Species were ſtill in his Stomach.*

racters

Ceremonies. Cuſtoms.

racters of Gold; then follows the Coffin, under a the Canopy, in Form of a Dome, made of violet-coloured Silk, with Tufts of white Silk at the four Corners, which are embroidered, and curiouſly intermixed with Twiſt. The Machine, whereon the Coffin is placed, is carried by Men, ſometimes to the Number of ſixty-four. The eldeſt Son, at the Head of the other Sons, and Grandchildren, follows on foot, covered with a hempen Sack, and leaning on a Staff, with his Body bent, as if ready to ſink under his Grief. b Afterwards appear the Relations and Friends, all in Mourning; and a great Number of Chairs, covered with white Stuff, wherein are the Daughters, Wives, and Slaves of the Deceaſed, who make the Air echo with their Cries.

Burying-Places.

THE Sepulchres are built without the Cities [a], and, as often as may be, upon Eminences. It is alſo uſual to plant Pine and Cypreſs Trees round them. About a League from every City one meets with Villages, Hamlets, and c Houſes, ſcattered up and down, diverſified with little Groves; likewiſe a great many Hillocks covered with Trees, and incloſed with Walls, which are ſo many different Sepulchres, affording no diſagreeable Proſpect.

THE Form of their Sepulchres is different in different Provinces: They are, for the moſt Part, very prettily built in the Shape of an Horſeſhoe, and well white-waſhed, with the Names of the Family written on the principal Stone. The d Poor are content to cover the Coffin with Stubble or Earth, raiſed five or ſix Feet high, like a Pyramid. Many incloſe it in a Place built with Brick, like a Tomb.

Sepulchres of the Great.

AS for the Grandees and *Mandarins*, their Sepulchres are of a magnificent Structure. They build a Vault, in which they put the Coffin, and raiſe a Heap of tempered Earth over it, ſhaped like a Hat, about twelve Feet high, and eight or ten in Diameter; covering it with Mor- e tar, that the Water may not penetrate, and planting it round with Trees of different Kinds. Near to it ſtands a long Table of white poliſhed Marble; whereon is a perfuming Pan, two Veſſels, and two Candleſticks, alſo of Marble. On each Side are placed, in ſeveral Rows, a great many Figures of Officers, Eunuchs, Soldiers, Lions, Saddle-Horſes, Camels, Tortoiſes, and other Animals, in different Attitudes, diſcovering Signs of Grief and Veneration: For the f *Chineſe* are ſkilful in imitating and expreſſing all the Paſſions in their Sculptures.

Ceremonies there.

A FEW Paces from the Tomb you find Tables ſet in Halls built on Purpoſe; and while the uſual Ceremonies are performing, the Servants *Mourn. Feaſts* prepare an Entertainment to regale the Company. Sometimes, after the Repaſt, the Relations and Friends proſtrate themſelves, with expreſſing their *Proſtr.* Thanks; which Civilities, the eldeſt Son, and the other Children, return by exterior Geſtures; but with profound Silence. At the burying Places of great Lords, there are ſeveral Apartments; and after the Coffin is brought to be interred, many of the Relations ſtay there for a Month or two together, to renew their Grief every Day with the Sons of the Deceaſed [b].

ACCORDING to *Navarette*, if the dead Man *Bonzas Proc.* was a Perſon of Note, the *Bonzas* make great Proceſſions; the Mourners following them with Candles and Perfumes burning in their Hands. They offer Sacrifices at certain Diſtances, and perform the Obſequies; in which they burn Statues of Men, Women, Horſes, Saddles, and other Things, and abundance of Paper Money: All which, they c believe, in the next Life, are converted into real ones, for the Uſe of the Party deceaſed. But the *Chineſes* kill no human Creature to bear the dead Company, as ſome have affirmed. Being arrived at the Tomb, they ſacrifice to the Spirit of that Place, begging of it to be kind to the new Comer. After the Funeral, they offer before the Image of the dead Perſon, and his Tablet, for ſeveral Months together, a certain Number of Times every Month, and every Day, d Fleſh, Rice, Herbs, Fruit, Broth, and ſuch like Things; believing, as hath been before obſerved, that his Soul feeds on them [c].

THEY come, ſometimes, a great Way to viſit them, and examine the Colour of the Bones, to diſcover whether a Stranger has died a natural or violent Death; but the *Mandarin* muſt be preſent at the opening of the Coffin; and there are Officers in the Tribunals, whoſe Employment is to make this Enquiry; in which they are very e ſkilful. Some, indeed, open the Tombs to ſteal Jewels, or rich Dreſſes; but it is a Crime that is puniſhed very ſeverely [d].

THE Ceremonies obſerved at the Obſequies of *Fu.* the Grandees are very magnificent. In thoſe performed at the Death of *Ta-vang-ye*, the eldeſt Brother of the late Emperor *Kang-hi*, the Proceſſion began with a Band of Trumpeters and Muſicians; after which marched two and two, in the following Order: Ten Mace-bearers, f whoſe Maces were of gilt Copper; four Umbrellas, and four Canopies of Cloth of Gold; ſix unloaded Camels, with Sable-Skins hanging at their Necks; ſix Camels carrying Tents, and hunting Equipages, covered with great red Houſings,

[a] *Navarette* obſerves, this was a Cuſtom with both *Jews* and *Heathens*. [b] *Du Halde*'s *China*, p. 307, *& ſeq.* [c] Afterwards, he ſays, they often viſit them, weep, offer Meat, and burn ſealed Paper. See *Navarette*'s Deſcription of *China*, p. 72, *& ſeq.* [d] *Du Halde*, as before.

which

N.° 241. N. Parr Sculp Vol. II. pl. 41. p. 93.

which trailed the Ground; ſix Hounds led in a Leaſh; fourteen led Horſes unſaddled, with yellow Bridles, and Sable-Skins hanging down; ſix other Horſes, carrying magnificent Portmanteaus full of Habits that were to be burnt; ſix other Horſes with embroidered Saddles, gilt Stirrups, *&c.* fifteen Gentlemen carrying Bows, Arrows, Quivers, *&c.* eight Men bearing a Couple of *Tartarian* Girdles, from whence hung Purſes filled with Pearls; ten Men carrying in their Hands, Caps proper for every Seaſon; an open Chair, like to that in which the Emperor is carried in the Palace; another Chair, with yellow Cuſhions.

NEXT came the two Sons of the deceaſed Prince, ſupported by Eunuchs, and weeping; the Coffin, with its great yellow Canopy, carried by ſixty or eighty Men, cloathed in Green, with red Plumes in their Caps; the Agos in Companies, ſurrounded with their Servants; the Regulos, and other Princes; two other Coffins, containing the Bodies of two Concubines who were hanged [a], that they might ſerve the Prince in the other World; the Grandees of the Empire; the Chairs of the deceaſed Prince's Wife, and the Princeſſes, his Relations; a Multitude of People, *Lamas*, and *Bonzas*, cloſed the Proceſſion. The eight Banners, with all the *Mandarins*, great and ſmall, were gone before, and ranged themſelves in Order of Battle, to receive the Body at the Entrance of the Garden, where it was to be depoſited till the Tomb was built: In a Word, they reckoned above ſixteen thouſand Perſons at this Ceremony [b].

THE uſual Time of Mourning for a Parent, ought to be three Years [c]; but they commonly reduce them to twenty-ſeven Months; and, during this Time, they cannot exerciſe any public Office: So that a *Mandarin* is obliged to quit his Government [d], and a Miniſter of State the Adminiſtration of Affairs, to live retired, (at home) and give himſelf up to Grief; (unleſs the Emperor, for ſome extraordinary Reaſons, diſpenſes therewith [e], which very rarely happens) nor can he re-aſſume his Office till the three Years are expired [f]. Their continuing ſo long in this melancholy Situation, is to expreſs their Gratitude for their Parents Care of them during the three firſt Years of their Infancy; wherein they ſtood in continual Need of their Aſſiſtance. The Mourning for other Relations is longer or ſhorter, according to the Degree of Kindred [g]. This Practice is ſo inviolably obſerved, that their Annals perpetuate the Piety of *Ven-kong*, King of *Tſin*; who, being driven out of the Dominions of his Father *Hyen-kong*, by the Cunning and Violence of *Li-ki*, his Step-mother, travelled into ſeveral Countries, to divert his Uneaſineſs, as well as avoid her Snares; and when informed of his Father's Death, refuſed to take-up Arms, though invited, to recover his Kingdom, during the Time ſet apart for Mourning [h]. *Mournings. Funerals.*

WHITE is the Mourning Colour both among Princes and the meaneſt Mechanics. Thoſe who wear it compleat, have their Cap, Veſt, Gown, Stockings, and Boots, all white. In the firſt Month after the Death of a Father or Mother, the Habit is a Kind of hempen Sack of a bright red Colour, much like packing Cloth; their Girdle is a Sort of looſe Cord; and their Cap, which is of a very odd Figure, is alſo of hempen Cloth: Affecting, by this melancholy Attire, and negligent Outſide, to expreſs their inward Grief. *The Mourning Colour.*

THE *Chineſe* are permitted to keep the Dead in their Houſes, incloſed in Coffins, as long as they pleaſe; nor can the Magiſtrate ever compel them to inter them. Many, to give the greater Proof of their Reſpect and Tenderneſs for their deceaſed Fathers, keep their Corpſe by them for three or four Years; and, during the whole Time of Mourning, their Seat, in the Day, is a Stool covered with white Serge; and in the Night, they lie near the Coffin, on nothing but a Mat made of Reeds. They deny themſelves the Uſe of Meat and Wine; frequenting no Feaſts, nor any public Aſſemblies: And if they are obliged to go out of the City, which is not uſual till a certain Time be over, the Chair, they are carried in, is ſometimes covered with white Cloth: Yet, the Body muſt be buried at laſt. If the Son neglected to have it laid in the Tomb of his Anceſtors, he would live without Reputation; eſpecially in his own Family, who would refuſe to place his Name in the Hall where they pay them Honours. For this Reaſon, when *Corps kept for Years.*

[a] It is preſumed, they hanged themſelves to bear him Company, as mentioned before to have been the Cuſtom. [b] *Du Halde*'s *China*, p. 309. [c] *Navarette* ſays, it certainly laſts ſo long. [d] The ſame Author ſays, the Relations preſent a Petition to the Emperor for that Purpoſe. [e] *Navarette* takes Notice, that, in his Time, the Emperor reduced the chief Governor of *Kanton*'s Term of three Years Mourning to that of one Month; but that the Diſpenſation coſt him thirty thouſand Ducats. This he applied for, in order to keep his Poſt; which, without oppreſſing the People, as he had ſeen elſewhere, was worth to him above three hundred thouſand Ducats a Year, beſides his Salary. [f] The ſame Author ſays, they give him another Employment; but, that, ſometimes, he waits for it. [g] *Du Halde*, as before, *p.* 306; and *Navarette*'s Deſcription of *China*, p. 72. [h] But this was carrying Things too far; and he might have loſt his Kingdom through his Scruples; as the late Emperor did the Poſſeſſion of *Madrid*, and, in Conſequence, all *Spain*, for his Bigotry in ſtopping to viſit the Image of the Lady *del Pillar* at *Zaragoſa*.

Ceremonies. Customs. rich Merchants, or Persons of Distinction, die in Employments out of their own Province, it is usual to transport the Corpse to the Place where their Family resides. However, they are not permitted to enter or pass-through the Cities without an Order from the Emperor; but must keep on their Way without the Walls [a].

Respects paid the Dead BESIDES the Duties which regard the Mourning and Funeral, there are two other Sorts of Ceremonies that are usually paid by every Family to their deceased Ancestors. The first are performed in the *Tse-tang*, or *Hall of Ancestors*, which is built for this Ceremony by every Family. All the Branches thereof, sometimes eighty-seven in Number, amounting to seven or eight thousand Persons, assemble in this Hall in Spring, and sometimes in Autumn. At these Times there is no Distinction of Rank; the Mechanic, the Husbandman, the *Mandarin*, are all mixed together, and own one another. It is Age here that gives Precedence; the oldest, though the poorest, having the first Place.

In the Hall of Ancestors, THERE is in the Hall a long Table standing against the Wall, with Steps to go-up to it; whereon, commonly, is placed the Image of the most eminent Ancestor, or, at least, his Name. And on small Tablets, or little Boards, about a Foot high, ranged on both Sides, are written the Names of the Men, Women, and Children of the Family; together with the Age, Quality, Employment, and Day of the Decease of each.

THE richest among these Relations prepare a Feast. Several Tables are loaded with Variety of Dishes of Meat, Rice, Fruit, Perfumes, Wine, and Wax-Candles: Likewise, much the same Ceremonies performed as were observed by their Children, in approaching them, whilst living; and are practised, in Respect of *Mandarins*, on their Birth-Days, or when they take Possession of their Governments. As for the common People, who are not able to build proper Places for this Use, they content themselves with hanging the Names of their nearest Ancestors in those Parts of their Houses where they may be most in View [b]. *Navarette* says, their Commemoration of the Dead falls on the Day of the New-Moon; and that then the Kindred meeting in the Temple of their Forefathers, in their best Apparel, perform many Genuflexions, and offer sundry Sorts of Meats and Drinks: He adds, that Prayers and Petitions are made directly to those dead Persons [c].

And at the Graves. THE other Ceremonies are practised at least a once a Year, at the Burial-Place of their Ancestors; which being often in the Mountains, the Descendants, both Men and Children, resort thither. Some Time in *April*, they begin with plucking-up the Weeds and Bushes from about the Sepulchre [d]; after which they express Signs of Veneration, Gratitude, and Grief, according to the same Forms that were observed at their Death: They then place upon the Tomb, Wine and Victuals, with which they afterwards regale themselves.

IT cannot be denied, says our Author, but that the *Chinese* carry their Ceremonies to Extremes, especially with respect to honouring the Deceased. *Confusius* says, in the Book *Lu-nyu*, that the same Duties must be paid to the Dead, as if they were present, and alive: And one of his Disciples tells us, that when his Master made the accustomed Offerings to the Dead, he did it with great Affection. To raise his Warmth the more, he imagined, that he saw them, and heard them speak; and because they had been long deceased, often called them to mind.

THE ancient *Chinese* made use of a little Child, as a living Image, to represent the Deceased; in Place of whom their Successors have substituted an Image [e], or Tablet; because it is easier to procure a Tablet, than a Child, as often as they have Occasion to make their Acknowledgments to their dead Relations, for the Life, Fortune, and good Education received from them [f].

IT remains only to observe, with regard to the *Chinese*, that although they are said to exceed almost all other Nations in an excessive Fondness for Life; yet it is confessed, that for the most Part when they are dangerously ill, they are willing enough to die, and even to be told they are near their End [g]. Not to mention those of both Sexes, who make-away with themselves through Anger, Jealousy, Despair, Magnanimity, and other Causes.

SECT. VI.

Magnificence of the Chinese *in their* Journeys, Festivals, *and* public Works.

1. Pomp *in which they appear abroad, or travel; and in their public* Festivals, *or* Rejoicings.

Pomp of the Quan: *Of a Vice-Roy, when he appears abroad: Of the military* Quan, *when they travel: Of the Emperor's Court. New-Year*

[a] *Du Halde*'s *China*, p. 306, *& seq.* [b] The same, *p.* 309. [c] *Navarette*'s Description of *China*, p. 72. [d] *Navarette* observes, that they are very careful to keep the Sepulchres clean, and pull up the Weeds that grow about them. [e] Because, their Doctors say, a Child stands in need of a sensible Object to put him in Mind of his deceased Parents. In *Europe*, it is thought, the Men stand as much in need of such Memorandums as Children. [f] *Du Halde*, as before, *p.* 309, *& seq.* [g] The same, *p.* 280.

Festivals

Feſtival. Odd Superſtition. Feſtival of Lanthorns. The Lanthorns deſcribed. Moving Figures. Splendid Fireworks. Artificial Vine-Arbour. Odd Ceremony. Origin of this Feaſt.

ALTHOUGH the Laws have baniſhed Luxury and Pomp from the *Chineſe*, in private Life; yet they not only permit, but require the Uſe of them on public Occaſions, as when they appear abroad, or travel; when they make, or receive Viſits; when they repair to Court, and are admitted into the Emperor's Preſence.

In their Journeys.

When he appears abroad.

IT is hard to expreſs the Grandeur with which the *Quân*, or Officers, Civil and Military (whom *Europeans* call *Mandarins*, after the *Portugueze*) appear, when they go abroad, or in Proceſſion, on any public Occaſion. When a *Chi fü*, who is a Civil Magiſtrate, or *Mandarin* of the fifth Order, goes-out, the Officers of his Tribunal march in order on each Side the Street; ſome carrying before him an Umbrella of Silk; ſome ſtriking, from Time to Time, on a Copper Baſon, and giving Notice to the People, with a loud Voice, to ſhew him Reſpect as he paſſes along. Some carry great Whips, others long Staves, or Iron Chains; the Din of all which Inſtruments makes the People tremble. As ſoon as he is in Sight, all who are in the Street, ſhew their Reſpect: Not by ſaluting him in any Manner whatſoever, for that would be a Familiarity, deſerving Puniſhment; but by withdrawing out of the Way, ſtanding upright with the Feet cloſe together, and their Arms hanging; in which Poſture they continue till the *Mandarin* has paſſed-by.

WHEN the *Tſong-tû* [a], or a Vice-Roy, goes abroad, he is always accompanied with an hundred Men at leaſt in his Train, which ſometimes takes up a whole Street. Firſt, two Kettle-Drums, beating upon Copper Baſons, give Notice of the March: Next follow eight Perſons bearing Colours (with japanned Staves) whereon are written his Titles, in large Characters: Then fourteen other Enſigns, exhibiting the Symbols peculiar to his Office; ſuch as the Dragon, Tiger, *Fong whang* [b], flying Tortoiſe, and other winged Animals: Six Officers carrying a Board in Shape of a large Shovel, ſuſpended aloft; whereon the particular Qualifications of the *Mandarin* are inſcribed in Gold. Two others bearing, the firſt a large triple Umbrella of yellow Silk; the ſecond a Caſe, wherein the Umbrella is kept. Two Archers on Horſeback, at the Head of the chief Guards. The Guards armed with ſtrait Scythes, adorned with Locks of Silk in four Rows: Two other Files of armed Men, ſome carrying Maces, either with long Handles, elſe in the Form of a Hand, or Serpent of Iron; others armed with large Hammers and long Hatchets, like a Creſcent. A ſecond Company of Guards, ſome armed with ſharp Battle-Axes, others with ſtrait Scythes like the former, Soldiers carrying three-pointed Halberts, Arrows, or Axes. Two Porters with a Kind of handſome Coffer, containing the Seals of his Office. Two other Kettle-Drummers, who give Notice of the *Mandarin*'s Approach. Two Officers with Plumes of Geeſe-Feathers in their Hats, and armed with Canes, to keep the Croud in Awe. After them come two Mace-Bearers, with gilt Maces, in the Shape of Dragons, and a great Number of Officers of Juſtice; ſome holding Whips, or flat Staves, to give the Baſtonado; others armed with Chains, Whips, and Cutlaſſes, or carrying ſilk Scarfs. Laſtly, two Standard-Bearers, and the Captain, who commands the Company.

THIS is the Equipage that precedes the Vice-Roy, who appears in the Middle of the Proceſſion ſitting in a large gilt Chair, carried by eight Porters, and ſurrounded with Pages and Footmen; having near his Perſon an Officer, who carries a large Fan, ſhaped like a Skreen. He is followed by ſeveral Guards, ſome armed with Maces, in Form of Polyhedrons; others with long-handled Sabres. After theſe come ſeveral Enſigns and Cornets, with a great Number of Domeſtics on Horſeback, every one carrying ſomething for the Uſe of the *Mandarin*; as the ſecond Cap, incloſed in a Caſe, if the Weather ſhould oblige him to change the one he wears, and the like. When he is abroad in the Night, they carry ſeveral very handſome, large Lanthorns, with his Titles and Quality inſcribed on them, in order to inſpire every one with the Reverence due to him; as alſo that thoſe who are walking may ſtop, and others who are ſitting may riſe.

Of the military Quân.

THE military *Quân*, who travel commonly on Horſeback, affect no leſs Grandeur. Their Harneſs is exceeding ſumptuous, the Bits, and the Stirrups, being either Silver, or gilt; the Saddle very rich; the Bridle-Reins of coarſe-pinked Satin, two Fingers broad. From the upper Part of the Cheſt two great Locks of fine, red Hair (ſuch as their Caps are covered with) hang-down from Iron Rings, either gilt, or ſilvered. Their Retinue conſiſts of a great Number of Horſemen, Part going before, and Part behind them; without reckoning their Domeſtics, who are clad either in black Satin, or dyed Calico, according to their Maſter's Quality [c].

[a] Who commands two Provinces; the Vice-Roy, only one. [b] A Sort of *Phœnix* [c] *Du Halde*'s *China*, p. 252, *& ſiqq.* and *Le Comte*'s Memoirs of *China*, p. 159, *& ſeq.*

Chineſe Magnificence.

NOT only the Princes, and Perſons of the higheſt Rank, appear in public with a Train; but even thoſe of a meaner Quality go always on Horſeback along the Streets, or in a cloſe Sedan, followed by ſeveral Footmen. The *Tartarian* Ladies do often make uſe of Calaſhes with two Wheels; but they have not the Uſe of the Coach [a].

When they travel.

IN *Europe*, inſtead of making a great Figure upon the Road, People are commonly unprovided, and have nothing in Order: But the Cuſtom is otherwiſe in *China*, where a great *Mandarin* always travels in State. If by Water [b], his own Bark is very ſplendid, ſailing at the Head of a great Number of others, which carry his Attendants. If he goes by Land, beſides the Domeſtics and Soldiers, who precede and follow him with Spears and Enſigns; he has, for his own Perſon, a Litter, a Chair carried by Mules, or eight Men, and ſeveral led Horſes; making uſe of theſe Vehicles by Turns, according to his Fancy, and the different Changes of Weather.

Of the Emperor's Court.

BUT the *Chineſe* Magnificence never appears with ſo much Splendor, as when the Emperor gives Audience to Ambaſſadors; or when ſitting upon his Throne, he beholds, at his Feet, the principal Lords of his Court, and all the great Officers, Civil and Military, in their Habits of Ceremony, paying him Homage. It is a Spectacle truly auguſt, to ſee a prodigious Number of Soldiers under Arms, an inconceivable Multitude of *Mandarins*, with all the Marks of their Dignity, each placed according to his Rank, in exact Order; the Miniſters of State, the Preſidents of the ſupream Courts, the Regulo's, and Princes of the Blood; the Whole appearing with extraordinary Grandeur, and conveying a moſt lofty Idea of the Sovereign, to whom ſuch profound Reverence is paid [c].

New-Year Feſtival.

THE *Chineſe* affect great Magnificence in their public Rejoicings and Feſtivals, eſpecially two, which are celebrated with vaſt Expence. The one is called the *Beginning of the Year*; the other the *Feaſt of Lanthorns*. By the *Beginning of the Year*, is to be underſtood the End of the twelfth Month, and about twenty Days of the firſt Moon of the following Year; which is properly their Vacation Time: Then all Buſineſs ceaſes, they make Preſents, the Poſts are ſtopped, and the Tribunals are ſhut-up throughout the Empire. They call this *ſhutting-up the Seals*; becauſe at this Time the little Coffer, wherein the Seals of each Tribunal are kept, is ſhut-up with much Ceremony. This Vacation laſts a whole Month, and is a Time of great Rejoicing; eſpecially during the laſt Days of the old Year, which are celebrated with great Solemnity. Inferior *Mandarins* go to ſalute the ſuperior, Children their Fathers, Servants their Maſters, &c. This is called *taking Leave of the Year*. In the Evening all the Family meet, and feaſt together.

IN ſome Places they will not ſuffer a Stranger among them, although one of their neareſt Relations; for Fear that the Moment the new Year begins, he ſhould catch the good Luck, which was to light on the Houſe, and carry it away with him. On this Day, therefore, every one keeps cloſe at home, and rejoices with none but his own Family: But on the next, and following Days, they expreſs Signs of extraordinary Joy; for all the Shops are ſhut, and every-body is wholly taken-up with Sports, Feaſts, and Plays. All put on their beſt Cloaths, and viſit their Friends, Relations, and all thoſe they have any Intereſt in. They act Plays, treat each other, and mutually wiſh all Kinds of Proſperity [d].

THE *Feaſt of Lanthorns* falls on the fifteenth of the firſt Moon, on which Day all *China* is illuminated, and, to look from ſome high Place, ſeems to be on-fire. It begins on the thirteenth in the Evening, and continues to the ſixteenth or ſeventeenth. Every Perſon, both rich and poor, in City and Country, on the Sea Coaſt, or on the Rivers, lights up painted Lanthorns [e] of ſeveral Faſhions [f]; hanging them in their Courts, Halls, and at their Windows. The Rich lay-out ſometimes two hundred Franks in Lanthorns; and the chief *Mandarins*, the Vice-Roys, and the Emperor, three or four thouſand Livres [g]. On this Occaſion the Gates are left open every Evening; and the People are even permitted to enter the Tribunals of the *Mandarins*, who adorn them in a ſplendid Manner [h].

THESE Lanthorns are very large [i]; the Frames of ſome, containing ſix Panes, being of japanned Wood, adorned with Gildings. Theſe Panes conſiſt of fine tranſparent Silk, whereon are painted

[a] *Le Comte*'s Memoirs of *China*, p. 160, & *ſeq.* [b] Wherein, *Le Comte* ſays, their Magnificence is chiefly diſplayed. [c] *Du Halde*'s *China*, p. 285, & *ſeq.* [d] The ſame, *p.* 290. [e] *Le Comte* ſays, they alſo light Bonfires and Crackers: *Magalhaens*, that they play-off Squibs and Fireworks, burning in the Air in the Shape of Boats, Towers, Dragons, Tigers, &c. [f] *Magalhaens*, p. 110, ſays, that *Yang chew fu*, in *Kyang-nan*, is the moſt famous Place in the Empire, for the Beauty and Richneſs of its Lanthorns. [g] According to *Le Comte*, two thouſand Crowns. [h] *Magalhaens*, p. 111, relates a Story that ſeems to account for this Liberty. [i] The ſame Author ſays, twenty Cubits, (that is, thirty Feet) and ſometimes more, in Diameter. He adds, that they are hung in the Halls, or in the Courts, on Scaffolds erected on Purpoſe. *Le Comte* ſays, they are Halls, or Chambers themſelves, fit to viſit, or act Comedies in; and that thoſe of all Sorts lighted-up throughout the Empire may amount to two hundred Millions: If it be not a Miſtake of the Tranſlator for two hundred thouſand.

Flowers,

Flowers, Trees, Animals, and human Figures; which, being diſpoſed with Art, receive, as it were, Life from the great Number of Lamps and Candles, wherewith the Lanthorns are lighted-up. Others are round, and made of blue tranſparent Horn, very beautiful to the Sight. The Top of this Machine is adorned with Variety of carved Works; from the Corners whereof hang Streamers of Satin and Silk of divers Colours.

SEVERAL of them repreſent Sights, purpoſely to amuſe and divert the People: There you ſee Horſes galloping, Ships ſailing, Armies marching, Kings with their Retinues, People dancing, and the like; the Figures being put in Motion by Wires. Some, by Shadows, repreſent Princes and Princeſſes, Soldiers, Buffoons, and other Characters; whoſe Geſtures correſpond ſo nicely with the Words of the Operator, that one would think they really ſpoke. Others carry a Dragon ſixty or eighty Feet long, full of Lights from Head to Tail, which they cauſe to wind and turn like a Serpent.

BUT what gives a new Splendor to this Feaſt is the Fireworks, which are plaid-off in all Parts of the City; and wherein the *Chineſe* are thought to excel. *Magalhaens* relates, that he was extremely ſurprized with one he ſaw in the Province of *Se-chwen*; to which the Tyrant *Chang hyen chung* had invited him and *Buglio*: It repreſented an Arbor, covered with a Vine; all the Joiners Works burnt without conſuming: But the Vine itſelf, as well as the Branches, Leaves, and Grapes, conſumed by Degrees: What was moſt curious, the Grapes appeared red, the Leaves green; and the Colour of the Stem was imitated ſo artificially, that any Perſon might have been deceived [a]. But the Reader will be better able to judge of theſe Fireworks from the Deſcription of one which the Emperor *Kang-hi* cauſed to be plaid-off for the Diverſion of his Court; whereat the Miſſioners of his Train were preſent.

IT began by ſetting-fire to half a Dozen Cylinders planted in the Earth: Theſe ſpouted Flames in the Air; which, at the Height of twelve Feet, fell down again in golden Rain or Fire. This was followed by a Sort of Bomb-Cart, ſupported by two Stakes or Pillars; from whence proceeded a Shower of Fire, with ſeveral Lanthorns; many Sentences wrote in large Characters, the Colour of burning Sulphur; and half a Dozen branched Candleſticks, in the Form of Pillars; which, in a Moment, turned Night into Day. At length, the Emperor ſet-fire to the Body of the Machine, which preſently became all in a Blaze; being eighty Feet long, and forty or fifty broad. The Flame having caught hold of ſeveral Poles, and Paper Figures placed on every Side, a prodigious Quantity of Squibs flew up in the Air, and a great Number of Lanthorns and Branches were lighted all over the Place. This Show laſted for half an Hour; and, from Time to Time, there appeared, in ſome Places, violet or bluiſh Flames, in the Form of Bunches of Grapes, hanging on a Vine-Arbor; which joined to the Lights, that were like ſo many Stars, yielded a very agreeable Spectacle. *In their Feſtivals.*

THERE is one remarkable Ceremony obſerved at this Feſtival: In moſt Houſes, the Head of the Family writes in large Characters, on a Sheet of red Paper, or japanned Board, the following Words, *Tyen-ti*, *San-kyay*, *She-fun*, *Van-lin*, *Chin-tſay*; the Senſe of which is, *To the true Governor of the Heaven, the Earth, the three Limits* [b], *and of the ten* [c] *thouſand Intelligences.* This Paper is either put in a Frame, or paſted on a Board. At Court they place it on a Table, on which is ſet Corn, Bread, Meat, or ſome other Thing of that Nature; and then proſtrating themſelves on the Earth, offer Perfume-Sticks [d]. *Odd Ceremony.*

THE common Opinion is, that this Feſtival took its Original ſome Time after the Eſtabliſhment of their Empire, from a certain *Mandarin*, who having loſt his only Daughter near the Bank of a River, went, and ſought for her, attended by the People, who loved him for his Virtues, with Flambeaux and Lanthorns, weeping and wailing as he did; but without Effect. In regard this Story is very like that relating to the Feſtival, called by the *Chineſe*, *Long chwen*, that is, *Dragon Bark*; and by the *Portugueze* of *Ma-kau*, *Lumba lumba*, which is celebrated the fifth Day of the fifth Moon, by Diverſions on the Water [e], the *Literati* aſſign another Original for the Lanthorn Feſtival. They pretend, that the Emperor *Kye*, the laſt of the firſt Family of *Hya*, complaining of the Shortneſs of Life, as divided into Day and Night, for the Enjoyment of Pleaſures, by the Advice of his voluptuous Queen, built a Palace without Windows; wherein he aſſembled a Number of both Sexes, who went naked; and, in order to baniſh Darkneſs, had it continually illuminated with Torches and Lanthorns; from whence this Feaſt took its Riſe [f]. *Origin of this Feaſt.*

THE fifteenth Day of the eighth Moon is ſo- *Another Feſtival.*

[a] *Le Comte*, who ſeems to copy *Magalhaens*, in his Account of this *Lanthorn Feaſt*, ſeems to ridicule this Account of the Fire expreſſing the Colours of Fruits; but owns, he never ſaw theſe Fireworks. [b] Meaning, the whole World. [c] That is, an innumerable Multitude. [d] *Magalhaens*'s Relation of *China*, p. 104, & *ſeq.* *Le Comte*'s Memoirs of *China*, p. 161, & *ſeqq.* and *Du Halde*'s *China*, p. 290, & *ſeq.* [e] This ſeems to be the ſame with that mentioned before, *p.* 46. e. [f] *Magalhaens*, as before, *p.* 107. *Le Comte*, as before, *p.* 165.

Chineſe Magnificence

lemnized with great Feaſting and Rejoicing. From Sun-ſet and Moon-riſe till Midnight, they are all abroad with their Friends and Kindred in the Streets, in the Piazzas, in their Gardens, and upon the Terraſſes; feaſting, and watching to ſee the Hare which that Night appears in the Moon [a]. The preceding Days, they ſend one another Preſents of little round Loaves and Sugar-Cakes, called *Yue-ping*, or *Moon-Cakes*. The biggeſt, which are about ten Inches in Diameter, and repreſent the Full Moon, have a Hare in the Middle, made of a Paſte of Walnuts, Almonds, Pine-Apple Kernels, and other Ingredients. Theſe they eat by the Light of the Moon, and have their Muſic playing about them [b].

Other Holidays.

THE ſame Author obſerves, elſewhere, that the firſt nine Days of the Moon are great Holidays; eſpecially the ninth. He adds, that, during theſe Holidays, they marry their Children; and, that, at the Feaſt, they never fail of having one Diſh which repreſents the Apartment in the Palace incompaſſed with nine Towers [c]; each anſwering to one of the nine Days. For, they ſuppoſe the Number nine to be more excellent than all other Numbers; and endowed with the Virtue of conferring Honour, Riches, and long Life. For this Reaſon, both Rich and Poor, on the ninth Day, get upon Terraſſes and Towers in the Cities; and in the Country upon Hills, or other elevated Places; where they feaſt with their Relations and Friends. Thoſe nine Towers in the Palace were built for the ſame Purpoſe [d].

2. *Magnificence in their* public Works, *ſo far as relates to* Cities.

Kinds of public Works. Walls of Cities: Their Gates: Forts and Fortreſſes: Ornamental Towers. Temple at Nan-king. *The Porcelain Tower: The Stories: The ſpiral Top. Temples of the* Bonzas. *Triumphal Arches: Their Ornaments: Their Architecture. Other public Buildings. Private Houſes, how built. Houſes Poſition: Thoſe of the Vulgar: Of the Nobility: Of the* Quân. *Out-Houſes, Gardens,* &c. *Their Furniture, and Moveables. Beds and Curtains. Curious Stove-Beds: Their Conveniences.*

Kinds of Works.

THE Magnificence of the *Chineſe* is conſpicuous in nothing ſo much as their public Works, ſuch as the Fortifications uſed for Defence of their Cities, their Forts, and Caſtles, their Temples, Halls of their Anceſtors, Towers for Ornament, triumphal Arches, Bridges, Roads, Canals, and the like.

Public Works.

THE moſt remarkable Works that concern Cities, are their Walls and Gates, the Temples, Towers, and triumphal Arches, and other public Structures; that, on the firſt Approach, attract the Eye with Surprize: To which the prodigious Number of Barks, the Multitudes of People, and Hurry of Buſineſs, makes no ſmall Addition.

Walls.

THE Walls of moſt of the Cities of *China* are oblong Squares, built on a Line at right Angles, and facing the four Cardinal Points as near as may be. They are generally ſo high [e], that they hide the Buildings; and ſo broad, that one may ride on Horſeback on them. They are either of Brick or ſquare Stone, ſurrounded by a wide Ditch, and fenced behind with a Rampart of Earth, as well as fortified with ſquare Towers, at certain Diſtances.

Their Gates.

EVERY Entrance has two Gates; between which is a Place of Arms for exerciſing the Soldiers. When one enters the firſt Gate, the ſecond is not to be ſeen, becauſe not oppoſite. Though they are not adorned with Figures in Baſſo-Relievo, like other public Works, yet the Sight is extremely affected by the prodigious Height of the two Towers or Pavilions built over them, ſerving for Arſenals and Guard-Houſes; by their Arches, that, in ſome Places, are of Marble; by their Thickneſs, and by the Strength of the Work [f].

Forts. Fortreſſes.

THE Forts alſo, and Forteſſes, are farther Inſtances of the *Chineſe* Magnificence: Of theſe, ſome Account will be given when we come to ſpeak of the Strength and Forces of the Empire. What renders this Grandeur in Building more remarkable, is the great Number of Inſtances to be met with: For there are no fewer than one thouſand five hundred and eighty-one walled Cities, and above two thouſand eight hundred and twenty one Forts and fortified Places of ſeven different Orders or Rates; without reckoning the Towers, Caſtles, and Redoubts, three thouſand in Number, built along the famous Wall [g]; which, itſelf, for Grandeur, ſurpaſſes all the Works in the World beſides [h]. It employed every third Man, capable of working, out of every Province. For laying the Foundation in the Sea, ſeveral Ships, loaden with Iron and huge Stones, were ſunk: On this the Wall was raiſed with ſuprizing Art; the Workmen having been obliged not to leave the leaſt Chink between the Stones on Pain of Death. Hence the Work is as intire, at preſent, as when firſt built [i].

[a] See before, *p.* 20. [b] *Magalhaens*'s Relation of *China*, p. 318. [c] See before, *p.* 20. [d] *Magalhaens*, as before, *p.* 316, *&c.* [e] Thoſe of *Pe-king* are forty Feet in Height. [f] *Du Halde*'s *China*, p. 240, *&* 288. [g] See before, *p.* 5. [h] See before, *p.* 69. [i] *Du Halde*'s *China*, p. 5, *&* 262.

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In the moſt frequented Parts of each City, there is one or more Towers, called *Pau-ta*, which make a very beautiful Appearance on Account of their Architecture and Height; ſome conſiſting of nine, but none of fewer than ſeven Stories; one leſs than the other the higher they go, with Windows on every Side. The moſt famous Structure of this Kind is that in the City of *Nan-king*, commonly called *The Great* or *Porcelain Tower*; of which ſome Account has been already given. But *Le Comte*'s Deſcription is the beſt to be met with [a].

Public Works. Towers.

The *Pau-ghen-tſe*, or *Temple of Gratitude*, built by the Emperor *Yong-lo*, ſtanding without the City, is erected on a Pile of Bricks, which form a great Perron, ſurrounded with Rails of unpoliſhed Marble, and a Staircaſe of ten or twelve Steps. The Hall, which ſerves for the Temple, is an hundred Feet high, and ſtands on a ſmall Marble Baſis, no more than a Foot in Height; but jutting-out two Feet beyond the reſt of the Wall all-round. The Front is adorned with a Gallery, and ſeveral Pillars. The Roofs (for there often are two; one bearing on the Wall, the other covering that again;) are of japanned Tiles, green and ſhining. The Joiners Work, on the Inſide, is painted, and adorned with an infinite Number of Pieces, engaged, in different Manners, with one another; which is no ſmall Ornament among the *Chineſe*. It is true, that this Foreſt of Beams, Joiſts, Rafters, and Spars, that appear on all Sides, has ſomething very ſingular and ſurprizing; becauſe, one is apt to imagine, that there is a great deal of Labour and Expence in Works of this Kind: Though, in Reality, the Confuſion proceeds from the Ignorance of the Workmen [b], who have not yet diſcovered that lovely Simplicity, wherein the Strength and Beauty of the *European* Buildings conſiſts.

The Hall has no Light but what it receives through the Doors; of which there are, on the Eaſt Side, three very large ones, leading into the famous Tower we are going to ſpeak of, which makes Part of the Temple. It is an Octogon, about forty Feet in Diameter; ſo that every Side of it is fifteen Feet in Length [c]. It is incompaſſed on the Outſide by a Wall of the ſame Figure, which is two Toiſes (or Fathom) and an half diſtant from the Edifice; and, at a moderate Height, ſupports a Roof, covered with japanned Tiles, that ſeems to proceed from the Body of the Tower, and makes, underneath, a very handſome Gallery. The Tower has nine Stories, each adorned with a Cornice three Feet above the Windows; and a Roof like that of the Gallery, except, that it does not jut-out ſo far, as not being ſupported by a ſecond Wall. The Wall, on the Ground-Floor, is, at leaſt, twelve Feet thick, and eight and an half high, caſed with Porcelain. It is true, the Rain and Duſt have impaired its Beauty; but yet it is ſtill intire enough to ſhew that it is made of China-Ware, though of a coarſer Sort: For it is not probable, Bricks would have continued three hundred Years in ſo good Condition.

The Staircaſe, which is made on the Inſide, is ſmall, and inconvenient; becauſe the Steps are extremely high. Every Story is ſeparated by thick Beams, placed croſs-ways, which ſupport a Floor, and form a Room, the Cieling of which is adorned with Variety of Paintings; if the *Chineſe* Painters be capable of embelliſhing an Apartment. The Walls of all the upper Stories are full of ſmall Niches, containing Images in Baſſo-Relievo; which make a very pretty Sort of inlaid Work. The Whole is gilded, and ſeems to be of Marble, or poliſhed Stone; though I believe it to be nothing but Brick made in a Mould: For the *Chineſe* are ſurprizingly ſkilful in ſtamping all Sorts of Figures on their Bricks; the Earth of which being extremely fine, and well tempered, is much fitter than ours for taking the Impreſſion of the Mould. All the Stories are of an equal Height, except the firſt, which is higher than the reſt: As the Author reckoned one hundred and ninety Steps, almoſt every one ten Inches thick, by exact Meaſure, they muſt make one hundred and fifty eight Feet: If to this you add the Height of the Perron, the ninth Story, which has no Steps, and the Roof, the Tower will be from the Ground about two hundred Feet high.

The Stories.

The Top of all the Work is one of its greateſt Beauties; for it is a thick Maſt, reaching from the Floor of the eighth Story, whereon it ſtands, more than thirty Feet above the Roof. It ſeems to be incloſed in a large Iron Hoop of the ſame Height, which winds round it like a ſpiral Line, or Screw, at the Diſtance of ſeveral Feet; ſo that it looks like a Sort of hollow Cone, pierced through, riſing in the Air, with a golden Ball on the Top, of an extraordinary Magnitude. This, which the *Chineſe* call the *Porcelain Tower*, is certainly the beſt contrived, moſt ſolid, and magnificent Work in all the Eaſt [d].

The ſpiral Top.

Of Temples (called by *Europeans* Pagods) erected to fabulous Divinities, there is a prodigious Number in *China*; the moſt celebrated are

Temples of the Bonzas.

[a] *Du Halde*'s *China*, p. 240, and 288. [b] This requires farther Confirmation, *Le Comte* being apt to depreciate the *Chineſe* Works. [c] Hence one hundred and twenty Feet in Circumference: Though *Gemelli*, who borrows moſt of his Account from *Le Comte*, reckons but forty; yet makes the Wall at the Bottom twelve thick. [d] *Le Comte*'s Memoirs of *China*, p. 77, & *ſeqq.* and *Du Halde*'s *China*, p. 288, & *ſeq.*

Chineſe Magnificence.

built in barren Mountains; but the Canals cut at a great Expence, to conduct the Water from the Heights into Reſervoirs; the Gardens, Groves, and Grotto's, made in the Rocks for Shelter, againſt the exceſſive Heat, render theſe Solitudes charming.

Their Structure.

THE Structure conſiſts partly of Porticos, paved with large, ſquare, poliſhed Stones; and partly of Halls and Pavilions, which ſtand in the Corners of Courts, and communicate by long Galleries, adorned with Statues of Stone, and ſometimes of Braſs. The Roofs of theſe Buildings ſhine with beautiful Tiles japanned green and yellow, and are adorned at the Corners with Dragons of the ſame Colour, projecting forward.

THESE Temples generally have a great Tower, ſtanding by itſelf, and terminating in a Dome, to which they aſcend by a handſome Staircaſe, that winds round about it. A ſquare Temple commonly occupies the Middle of the Dome, which is often adorned with *Moſaic* Work, and the Walls covered with Stone Figures of Animals and Monſters, in Relievo [a].

THIS is the Form of moſt Temples. *Magalhaens* ſays, that they reckon about four hundred and fourſcore of theſe, which are very famous, and much frequented, by reaſon of their Riches, their Magnificence, and the Miracles pretended to be wrought by their Idols. Theſe are the Habitations of the *Bonzas* [b].

Triumphal Arches.

TRIUMPHAL Arches, called *Pay-fang*, and *Pay-lew*, are very numerous in every City: Many of them are clumſily made, and deſerve little Notice: Some are wholly of Wood, except the Pedeſtals, which are of Marble. Thoſe at *Ning-po*, according to *Le Comte*, have generally three Gates; a large one in the Middle, and two ſmall ones on the Sides: The Piers, or Jambs, are ſquare Pillars, or Poſts, conſiſting of one Stone: The Entablature is compoſed of three or four Faces, generally without any Projection, or Moulding, except the laſt, or the laſt but one; which is in Place of a Frieze, and has ſome Inſcription engraven on it. Inſtead of a Cornice, the Piers ſupport a Roof, that makes the Top of the Gate, and is only to be deſcribed by the Pencil; our *Gothic* Architecture itſelf not having any Thing ſo odd in it. Every Gate conſiſts of the ſame Parts, which differ only in Size; and, though of Stone, are joined together by Tenons and Mortiſes, as if they were made of Wood.

Their Ornaments.

THESE triumphal Arches, which are ſeldom above twenty, or twenty-five Feet high, are ſet-off with Figures of Men, Antics, Flowers, and Birds, in pierced Work; jutting out beyond the Arch in various Attitudes, with other Ornaments indifferently well carved; ſo neatly detached from the Body of the Arch, that they are joined together only by Cordons, and thus run into one another without Confuſion. This ſhows the ſuperior Skill of the ancient Workmen; for the modern triumphal Arches fall vaſtly ſhort of the old ones: The Sculpture is very ſparing, and appears coarſe: The Work is all ſolid, without being pierced, or having any Thing to enliven it.

HOWEVER, the Order, which is in both the ſame, is very different from ours, both as to the Diſpoſition and Proportion of the Parts: They have neither Chapiters, nor Cornices; and that which bears ſome Likeneſs to our Friezes, is of a Height ſhocking to an *European*: Although ſo much the more agreeable to the *Chineſe* Taſte, as it affords more Room for the Ornaments, which garniſh the Sides of the Inſcription engraven thereon; conſiſting, ſays *Le Comte*, of beautiful Figures, and emboſſed Sculptures, with Knots wrought looſe one within another, Flowers curiouſly carved, and Birds flying, as it were, from the Stone; which in his Mind are Maſter-Pieces. In ſhort, theſe Pageants, though ſlight enough, have their Beauties; and ſeveral of them placed at certain Diſtances in a Street, eſpecially if it be narrow, diſcover ſomething grand, and make an agreeable Show [c]. They reckon more than eleven hundred [d] Monuments erected in Honour of their Princes, and illuſtrious Men, or Women, renowned for Knowledge, or Virtue; which conſiſt principally in triumphal Arches, to be found in almoſt every City.

AMONG the public Buildings may be reckoned the Halls erected in Honour of Anceſtors, the Libraries, and the Palaces of the Princes and *Mandarins*. Of the firſt, there are ſeven hundred and nine, conſiderable for their Largeneſs and Beauty. Of the ſecond, two hundred and ſeventy-two, built at a vaſt Expence, finely ornamented, and ſtored with Books. Thirty-two Palaces of the Regulos, built after the Model of the Emperor's at *Pe-king*, and thirteen thouſand ſix hundred and forty-ſeven of the *Quân*. To theſe may be added ſix hundred and eighty-five Mauſoleums, or Sepulchres, famous for their Architecture and coſtly Ornaments [e].

BUT the far greater Part of ſuch Buildings, (eſpecially the Palaces of the *Quân*) though built at the Expence of the Emperor, have not the leaſt Appearance of Magnificence, more than thoſe of private Perſons, who are reſtrained, not excepting *Mandarins* and Noblemen, by ſump-

[a] *Du Halde*'s *China*, p. 289. [b] *Magalhaens*'s Relation of *China*, p. 46. [c] *Le Comte*'s Memoirs of *China*, p. 86. *Du Halde*, as before, *p.* 17, and 288. [d] *Magalhaens* makes one thouſand one hundred and fifty-nine. [e] See *Magalhaens*, as before, *p.* 45, *& ſeqq.*

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tuary Laws. While *Le Comte* was at *Pe-king*, a one of the chief *Mandarins*, (who, he thinks, was a Prince) having built him an Houſe ſomewhat more lofty and ſtately than the reſt, he was accuſed before the Emperor: On which, being fearful of the Event, he pulled it down again, while the Buſineſs was under Examination [a].

THE Houſes of the middling Sort of People are very plain; for they have no Regard to any Thing but Conveniency. The Rich adorn theirs with japanned Works, Sculpture, and Gildings; b which render them very pleaſant and agreeable.

THEY commonly begin with erecting Pillars, and placing the Roof thereon: For, the greater Part of their Buildings being of Wood, they ſeldom lay the Foundation deeper than two Feet. They make their Walls of Brick or Clay; though, in ſome Places, they are all of Wood. Theſe Houſes are generally nothing but a Ground-Floor; excepting thoſe of the Merchants, which have often one Story above it, called *Lew*, where they c place their Goods.

IN the Cities, almoſt all the Houſes are covered with very thick Ridge-Tiles. They lay the convex Side downwards; and cover the Chinks, where the Sides meet, by laying on others in a contrary Poſition. The Spars and Joiſts are either round or ſquare. Upon the Spars, they lay either very thin Bricks, in the Shape of large ſquare Tiles, elſe, ſome Pieces of Boards, or Mats made of Reeds, plaiſtered over: When it d is a little dry, they lay on the Tiles; joining them, if they can afford it, with Roche-Lime [b].

WHATEVER Way the Streets are diſpoſed, the Houſes ought always to front the South, in order to avoid the Sharpneſs of the North Wind, which does not agree with the *Chineſe*: And, for this Reaſon, the Door is commonly made ſlanting in one of the Sides of the Court [c]. In moſt Houſes, after paſſing through the Porch, you enter into a Hall, thirty or thirty-five Feet long, e and half as much in Breadth: Behind which, there are three or five Rooms in a Range, from Eaſt to Weſt; the middlemoſt ſerving for an inner Hall. The Roof is ſupported by Pillars erected on Stone Baſes; in ſuch Sort, that, in a Hall of thirty Feet, there will be twenty-four Pillars forward, and as many backward, with one at each End. Theſe Pillars, which are commonly ten Feet high, ſupport great Beams, laid length-ways; and between every two Pillars, at f the Ends, they lay other Pieces of Wood, to ſupport the Timber-work of the Roof; after which, they begin to build the Walls.

THE Magnificence of the Houſes uſually conſiſts in the Thickneſs of the Beams and Pillars, in the Excellency of the Wood, and in the fine Carvings on the Gates or Doors. They have no Stairs but the Steps at the Entrance of the Houſe, which is raiſed a little above the Level of the Ground: But, along the Front, there is a cloſe Gallery, ſix or ſeven Feet wide, and lined with fine hewn Stone. There are ſeveral Houſes, whoſe middle Doors anſwering one another, diſcover, on entering, a large Series of Apartments. *Private Buildings.*

THE Vulgar uſe unburnt Bricks in building their Walls; only in Front they are caſed with burnt Bricks. In ſome Places they are made with tempered Clay; and in others of nothing but Hurdles covered with Lime and Earth: But in Houſes of Perſons of Diſtinction, the Walls are all of ground Bricks, very artificially carved. In the Villages, eſpecially of ſome Provinces, beſides being very low, the Houſes are generally made of Earth; and the Roofs ſo obtuſe, or elſe round, ſo much by Degrees, that they ſeem to be flat. They are compoſed of Reeds that lie upon the Rafters or Joiſts. In ſome Provinces, inſtead of Wood, they burn Pit-Coal, or elſe Reeds or Straw. As they make uſe of Stoves with very ſmall Chimneys, and ſometimes none at all, when Fires are made in any Place beſides the Kitchen, one is almoſt ſtifled with the Smoak; eſpecially if the Fuel be Reeds; which d is unſupportable to thoſe not uſed to it. *Thoſe of the Vulgar.*

THE Houſes of the Nobility, and rich People, are mean, compared with thoſe in *France*: It would be an Abuſe of the Term to call them Palaces, as being but a Ground-Floor, raiſed ſomething higher than common Houſes, and the Roof ſet-off with ſeveral Ornaments at Top. The Tribunals of Juſtice are not more pompous. The Courts are large, the Gates lofty, and ſometimes adorned with elegant Carvings; e but the Inner-Halls, and Chambers of Audience, are neither ſplendid, nor very neat [d]. *Of the Nobility.*

IT muſt be confeſſed, however, that the Palaces of the chief *Mandarins*, and the Princes, as well as of thoſe who are rich, and in Power, are ſurprizing for their vaſt Extent; and that the great Number of Courts, and Apartments, make Amends for want of Beauty and Magnificence. They conſiſt of four or five Courts, with as many Ranges of Buildings at the Ends; the Sides being taken-up with meaner Edifices for Offices, and lodging the Domeſtics. Every Front has three Gates; that in the Middle is the largeſt, and each Side adorned with Lions of Marble [e]. Near the Gate is a Place, incloſed with Rails, *Of the Quân.*

finely

[a] *Le Comte*'s Memoirs of *China*, p. 62. [b] *Du Halde*'s *China*, p. 283. *Le Comte*, as before, *p.* 148. [c] *Du Halde*, as before, *p.* 240. [d] The ſame, *p.* 283, *&ſeq.* and *Le Comte*, as before, *p.* 148. [e] They ſeldom uſe Marble in their Houſes on other Occaſions, though very common.

Chineſe Magnificence.

finely japanned with either red or black: On the Sides are two ſmall Towers, wherein are Drums, and other Inſtruments of Muſic, which are played on at different Hours of the Day; eſpecially when the *Mandarin* goes-in or out, or aſcends the Tribunal.

ON the Inſide there appears firſt a large, open Place, where thoſe wait, who have any Caſe, or Petition to preſent: On each Side are ſmall Houſes, ſerving as Offices for the Officers of the Tribunal: Then you perceive three other Gates, which are never opened, but when the *Mandarin* aſcends the Tribunal: The middlemoſt is very large, and none but Perſons of Diſtinction paſs through it. Beyond this is another large Court, at the End whereof is a great Hall, where the *Mandarin* adminiſters Juſtice: Laſtly, follow ſucceſſively two very neat Halls, for receiving Viſits in, furniſhed with Chairs, and Variety of other Moveables. Such are generally the Tribunals of the great *Mandarins*.

Out-Houſes, Gardens, &c.

YOU afterwards paſs into another Court, with a Hall much handſomer than the former, where none but particular Friends are admitted, ſurrounded by Out-Houſes for the Domeſtics. Beyond this Hall is another Court, where is the Apartment of the Women and Children, with a great Gate to it, through which no Man dares enter. This Part is very neat and commodious, being furniſhed with Gardens, Woods, and Lakes, and every Thing that is agreeable to the Eye. Some delight in artificial Rocks and Mountains, pierced through, and full of Windings like a Labyrinth, to take the freſh Air in [a]. When they have Room enough, they make little Parks to keep Deer, and Ponds for Fiſh and Water-Fowls [b].

Their Furniture,

THE *Chineſe* are not curious, like the *Europeans*, in adorning and beautifying the Inſide of their Houſes, where neither Tapeſtry, Looking-Glaſſes, nor Gildings are to be ſeen. The *Mandarins* indeed, as the Emperor owns their Palaces, and they are ſo frequently removed, do not care to be at any great Expence in furniſhing them. Beſides, as Viſits are never received in the inner Apartments, but only in the great Hall before the Houſe, it is not ſurprizing, that they are ſparing of Ornaments; which would be, in ſome Meaſure, uſeleſs, as not being ſeen by Strangers.

And Moveables.

THE principal Things, that ſet-off their Halls and Apartments, are large ſilk Lanthorns painted, and hanging from the Cieling; Tables, Cabinets, Screens, and Chairs, japanned with their beautiful red and black Varniſh (ſo very tranſparent, that the Veins of the Wood appear through it) and painted with Variety of Figures, in Gold and Silver, or other Colours; the Tables, the Bouſets, and the Cabinets, are adorned alſo with fine China-Ware: All theſe appear exceeding neat and agreeable to the Eye. Beſides this, they hang up, in ſeveral Places, Pieces of white Satin, painted with Flowers, Birds, Mountains, and Landſkips [c]. On others are written, in large Characters, moral Sentences, two and two together. Some are contented with whitening, or papering the Walls of their Rooms, wherein the *Chineſe* are very ſkilful.

Beds, Curtains.

THE Beds, eſpecially of the Nobility, are curious and handſome: The wooden Part is painted, gilt, and carved: The Curtains, during Winter, in the Northern Provinces, are of double Satin; and, in Summer, either of white Taffety, adorned with Figures, or of very fine Gauze; which is both open enough to let the Air through, and cloſe enough to keep-off the Gnats, that are extremely troubleſome in the Southern Parts. The common People uſe, for the ſame Purpoſe, a very thin Cloth, made of a Sort of Hemp: Their Matraſſes are very thick, and ſtuffed with Cotton.

Stoves.

IN the Northern Provinces they make Places of hollow Bricks, in the Form of Beds, which are larger, or ſmaller, according to the Number of the Family: Beſide it is a ſmall Stove of Charcoal, whoſe Heat is diſperſed to all Parts by Pipes, terminating in a Funnel, which carries the Smoak through the Roof. In the Houſes of Perſons of Diſtinction the Stove comes through the Wall, and the Fire is lighted on the Outſide [d]; by which Means the Bed, and even the whole Houſe is warmed, ſo that they have no Occaſion for the Feather-Beds of *Europe*. Thoſe who are afraid of lying on the hot Bricks, hang a Sort of Sacking-Hammock over them, made of Cords, or Ratan.

Their manner of Living.

IN the Morning every Thing of this Kind is taken away, and Carpets, or Mats, put in their Room, on which they ſit. As they have no Chimneys, nothing can be more convenient; for the whole Family work upon them, without feeling the leaſt Cold, or being obliged to wear furred Garments. The meaner Sort dreſs their Victuals, warm their Wine, and prepare their Tea over the Mouth of the Stove. The Beds of this Sort belonging to the Inns are large enough for ſeveral Travellers at a Time [e].

[a] Some make Grottos in their Gardens, and raiſe artificial Mounts, according to *Le Comte*. [b] *Magalhaens*'s Relation of *China*, p. 272. *Du Halde*'s *China*, p. 284. [c] *Le Comte* ſays, they hang up Pictures of their Anceſtors; and, that ſome paint the Walls of their Chambers with a Kind of Architecture. [d] We preſume, like the Stoves in *Germany*, and the Northern Countries. [e] *Le Comte*, as before, *p.* 147, and 156, & *ſeq.* *Du Halde*, as before, *p.* 184, & *ſeq.*

3. *In*

3. *In their* High-Roads, Canals, Sluices, *and* Bridges.

Beautiful High-Roads. Reſting Places. The Royal Inns. Watch-Towers. Pillars in Honour of good Mandarins. *Book of Roads. Artificial Channels: The greater: The leſſer. Royal Canal: Its Courſe, Length, and Depth: By whom made: Its Origin and Source. Sluices: How paſſed: Secured by Banks. Barks hoiſted-up a ſurprizing Height. Another Canal, more about. Great Canal, its Extent. Multitude of Barks. Bridges over Canals: How built. Moſt beautiful Bridge. Admirable one. Famous Iron Bridge. Others of the Sort.*

THE Care of the *Chineſe* Government, like that of the *Roman*, extends to the high Roads, and exerts itſelf to render them ſafe, handſome, and commodious. Perſons are continually employed to keep them even, and often well-paved, eſpecially in the Southern Provinces, where they uſe neither Horſes, nor Waggons. They are commonly very broad, and in many Places dry, almoſt as ſoon as the Rain ceaſes. They have made Ways over the higheſt Mountains, by cutting through Rocks, levelling the Tops of Hills, and filling-up the Valleys. In ſome Provinces the high Roads are like ſo many great Walks, being lined on each Side with tall Trees, and ſometimes Walls eight Feet high, to keep Travellers from riding over the Fields; with Openings into the Croſs-ways leading to the Villages.

IN the great Roads, there are, at proper Diſtances, very neat reſting Places. Moſt of the caſhiered *Mandarins*, on their Return to their own Country, endeavour to recommend themſelves by Works of this Kind. There are alſo Temples, which afford a Retreat in the Day-time; but rarely any Perſon is permitted to ſtay there all Night, except the *Mandarins*, who have that Privilege. Some charitable Perſons hire Men to diſtribute Tea to poor Travellers in the Summer; and in the Winter a Kind of Water, with Ginger infuſed in it. The Inns too are very large and handſome; but thoſe on the leſſer Road very wretched, or ill-contrived.

AT the End of every Stage there is a Houſe called *Kong-quan*, appointed to receive the *Mandarins*, and others, who travel by the Emperor's Order: But generally they are not ſo elegant as might be expected, or as they are repreſented in the Relations of Authors, impoſed on by the Natives. They are ſometimes large, ſometimes ſmall: Some alſo are handſome and commodious enough. By that of *Kanton*, which is one of the common Sort, the Reader may judge of the reſt: It is of a moderate Size, conſiſting of two Courts, and two principal Buildings; one at the Bottom of the firſt Court, which is a *Ting*, or large, open Hall, for receiving Viſits: The other, ſtanding at the End of the ſecond Court, is divided into three Parts; that in the Middle ſerving for a *Salon*, or Anti-chamber, to the two great Rooms which are on the Sides, with each a Cloſet behind. This Diſpoſition is obſerved in moſt of the Houſes belonging to Perſons of any Diſtinction. The Hall and Anti-chamber are each adorned with two great Lanthorns of tranſparent Silk painted, hung-up in the Manner of a Branch: Alſo the Gate towards the Street, and thoſe of the Courts, are each enlightened with two large Paper-Lanthorns, adorned with large Characters.

In their High-Roads.

ON the great Roads, at proper Diſtances, there are a Sort of Towers, with Centry-Boxes upon them for Centinels, and Flag-Staffs to make Signals, in Caſe of Alarms. Theſe Towers are made of Turf, or tempered Earth: They are ſquare, and built ſlanting with Battlements about twelve Feet high. In ſome Provinces, there are large Bells of caſt Iron on the Top of them; but moſt of thoſe which are not upon the Road to *Pe-king*, have neither Centry-Boxes, nor Battlements. According to the Laws, theſe Towers ought to be found on all frequented Roads, at the Diſtance of every five *Li* (or half League) one ſmall, and another large alternately, with Soldiers in Guard-Houſes continually upon Duty to obſerve what paſſes, and prevent any Diſturbance. They are repaired as often as they fall to Ruin; and when the Number of Soldiers is not ſufficient, the Inhabitants are obliged to find Men.

Watch-Towers.

VILLAGES full of Temples, are very numerous on the Roads. In the great Roads over-againſt their Temples, one meets with a great many Monuments, called *She-pey*, with Inſcriptions on them; being large Stones generally of Marble, ſtanding upright upon Baſes of the ſame; wherein a Mortiſe being made, the Stones are fixed in by Means of Tenons cut at the Ends, and joined together without farther Trouble. Some of theſe Stones are eight Feet high, two broad, and almoſt one thick; though commonly the Height is not above four or five Feet, and the other Dimenſions in Proportion.

Pillars in Honour of

THE largeſt of all are erected on a Stone Tortoiſe: Some few are ſurrounded with large Halls; others only incloſed with a ſmall Brick-Building, and covered with a neat Roof: They are exactly ſquare, except towards the Top, which is ſomewhat rounded or covered with ſome Groteſque Figure, often cut out-of another Piece of Stone. The Inhabitants of the Cities erect them in Memory of their *Mandarins*, when they are ſatisfied

Good Mandarins.

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with their Government. The Officers erect them to perpetuate the extraordinary Honours beſtowed on them by the Emperor; and for ſeveral other Reaſons. When they are erected on Account of ſome Favour, or Honours received from the Emperor, they carve two Dragons variouſly twiſted [a].

Book of Roads.

MAGALHAENS obſerves, that there are printed Itineraries, or Books, containing all the Roads and Paſſages, as well by Water, as by Land, from *Pe-king* to the utmoſt Parts of the Empire; with the ſeveral Stages and Diſtances from Place to Place, ſet down for the Conveniency of the *Mandarins* and other Travellers. In this Book all the Royal Highways in the Empire are divided into eleven hundred and forty-five Days Journeys, with each a Royal Inn. Theſe eleven hundred and forty-five Places are called *Ye*, or *Chin*, that is to ſay, *Places of Entertainment and Attendance*: Seven hundred and thirty-five in the Cities of the firſt and ſecond Order, in the Frontier Towns, and in the Caſtles in the Heart of the Empire.: Two hundred and five in the Places called *Ye*; and three hundred and three in thoſe called *Chin* [b]. But there is a Difference here between the general and particular Numbers, which we cannot reconcile.

Artificial Channels.

BESIDES the Roads by Land, *China* is full of Conveniences for Travelling, or Carriage, by Water; the navigable Rivers and Canals being very numerous. The firſt are bordered with Foot-paths, and the latter with Quays of hewn Stone; and, in low, marſhy, and watery Places, very long Cauſeways have been raiſed for the Conveniency of Travellers, and thoſe who draw the Barks. There is commonly, in every Province, a great River, or broad Canal, ſerving for a Highway; whoſe Banks are often lined, to the Height of ten or twelve Feet, with fine ſquare Stone, which, in many Places, ſeem to be grey Marble, of a Slate Colour: And thoſe of ſome Canals being twenty or twenty-five Feet high, there is need of many Chaplet-Engines to raiſe the Water into the Fields.

The greater.

SOME run above ten Leagues in a ſtrait Line; as that from *Sû-chew fû* to *Vu-ſi-hyen*. That to the North-Weſt of *Hang-chew fû* extends very far in a right Line, and is every-where more than fifteen Fathom in Breadth. The Sides are lined with Stone, and bordered with populous Houſes cloſe together. The great Canals, from Space to Space, are covered with Bridges of three, five, or ſeven Arches. The middle Arch is ſometimes thirty-ſix, nay, forty-five Feet wide; and ſo exceeding high, that Barks may paſs through without taking down their Maſts. Thoſe on the Sides are ſeldom leſs than thirty; and diminiſh in Proportion to the Sloping of the Bridge. The Tops of the Arches are well built; and the Piers ſo narrow, that, at a Diſtance, the Arches ſeem to hang in the Air.

In their

THE principal Canals diſcharge themſelves, on both Sides, into ſeveral ſmall ones; which are divided again into a great Number of Brooks, that run to different Towns and Cities. They alſo often form Ponds and ſmall Lakes, whereby the neighbouring Plains are watered. Beſides theſe Canals, which are of infinite Conveniency for Travellers and trading People, the *Chineſe* have dug many others, with admirable Induſtry and Art, for the Reception of Rain, to water the Plains covered with Rice [c].

The lef

The Ro Canal.

BUT nothing of this Kind is to be compared to the great Canal, called *Yun-lyang-ho*, that is, *The Canal for carrying Merchandize*, and often *Yun-ho*, or *The Royal Canal*, which croſſes the Empire from North to South [d]. It is formed by joining certain Rivers together: But where they are wanting, or not eaſily navigated, and the Country level, the Canal is continued, as it is through *Pe-che-li*, *Shang-tong*, and *Kyang-nan*, for an hundred and ſixty Leagues together; in which Space there were few Hills, Quarries, or Rocks, to embarraſs the Workmen.

In Ca

THIS famous Canal, often mentioned in the Travels [e], begins at the City of *Tyen-tſing Wey*, or *Chew* [f], on the River *Pay*, or *Pe-ho*; and after it has croſſed the Provinces of *Pe-che-li* and *Shantong*, enters that of *Kyang-nan*, and joins the *Whang-ho*, or *Yellow River*. Having ſailed on this River for two Days, you come to another; and, preſently after, find the Canal again, which leads to the City of *Whay-ngan fû*. From thence, paſſing by many Cities and Towns, it arrives at *Yang-chew fû*, one of the moſt famous Ports in the Empire; and, a little beyond, enters the great River *Yang-tſe-kyang*, one Day's Journey from *Nan-king*. Continuing your Courſe on this River to the Lake *Po-yang*, in *Kyang-ſi*, you croſs it, and enter the River *Kan-kyang*, and aſcend the Stream as far as *Nan-ngan fû*. From thence you go by Land, twelve Leagues, to *Nan-hyong fû*, in *Quang-tong*, where you embark upon a River that carries you to *Kanton*.

Le

So that you may travel very commodiouſly, by Means of the Rivers and Canals from *Pe-king* to the fartheſt Part of *China*; being about ſix hundred Leagues by Water, excepting one Day's Journey over the Mountain *Méy-lin*. But you need never quit the Bark, provided you ſail

Pe-Di

[a] *Du Halde*'s *China*, p. 265, *&c. ſeqq.* [b] *Magalhaens*'s Relation of *China*, p. 38, *&c. ſeq.* [c] *La Comte*'s Memoirs of *China*, p. 101, *&c. ſeq.* *Du Halde*, as before, *p.* 265, 286, and 325. [d] *Page* 280. he makes it ſix hundred Leagues; *p.* 326, only three hundred. [e] See Vol. III. *p.* 417, 469, &c. [f] In *Pe-che-li*. See before, *p.* 23.

about

about through the Provinces of *Quang-ſi* and *Hû-quang*, which may be done, eſpecially if the Waters be high: For the Rivers of *Hû-quang* and *Kyang-ſi* run Northwards into the *Yang-tſe-kyang*. To facilitate the Navigation of this Canal, they commonly allow a Fathom and an half Water. But when the Stream is ſwelled, and threatens to overflow its Banks, to prevent it, they make Trenches in divers Places, which are afterwards cloſed-up again [a].

THIS grand Work, which is one of the Wonders of the *Chineſe* Empire, was executed by the Emperor *Shi-tſû*, or *Hû-pe-lye*, that is, the famous *Kûblay Khan*, Grandſon of *Jenghiz Khan*, and Founder of the twentieth Dynaſty of the *Ywen* [b]. This Prince having conquered all *China*, and being already Maſter of Weſtern *Tartary*, reſolved to fix his Reſidence at *Pe-king*, to be, as it were, in the Center of his vaſt Dominions. But, as the Northern Provinces were unable to furniſh Proviſions, and other Commodities, ſufficient for the Maintenance of his numerous Court and Troops, he cauſed a vaſt Number of Veſſels and long Barks to be built, in order to fetch them from the maritime Provinces: Yet finding this Method did not anſwer, the Veſſels often being loſt by Storms, or delayed by Calms, he undertook to remedy thoſe Inconveniences, by cauſing this Canal to be made; in which innumerable Workmen were employed at an infinite Expence.

THE great Capacity of the chief Perſon, or Perſons, concerned in conducting this grand Work, ſhines in the Choice made of a proper Place where to begin to break Ground. This they judged to be at ſome River; from which the Land on each Side declined ſo equally, that the Stream might be divided and carried contrary Ways. Upon Search, they found the *Wen-ho*, a River [c] of an ordinary Size, in the Province of *Shan-tong*, fit for the Purpoſe. The Point of Diviſion, according to the Miſſioners, is near a ſmall Eminence, three Leagues from the little City of *Wen-ſhan hyen*. This Place is called *Fû-ſhwi-myau*, or *The Temple of the Diviſion of the Waters* [d], becauſe conſecrated to *Long-vang*, who, with the *Bonzas*, is *Maſter of the Waters* [e].

The larger Quantity, after ſuch Diviſion, ſupplies that Part of the Canal which runs to the North; where, after it has received the River *Wey-ho*, from the Province of *Ho-nân*, and run a long Courſe, it falls near *Tyen-tſing-wey*, before-mentioned, into the River (*Pay-ho*) which comes from *Pe-king*, and diſcharges itſelf into the Eaſtern Ocean. The other Branch, which is ſcarce one-third Part of the Stream, running Southward, (in the Canal) towards the *Whang-ho*, or *Yellow River*, meets, at firſt, with Pools and Marſhes; ſome whereof ſerve for its Channel, and others ſupply it with Water, by Means of Sluices, called *Cha*. Theſe are opened and ſhut at Pleaſure, with wooden Planks laid acroſs the Mouth of the Sluce, in Groves cut into the Stone Piers that line it [f]. *In their Canals.* *Sluices.*

THESE are very improperly called *Dikes* [g] by Travellers, becauſe they are built in the Canal itſelf, to contract its Breadth, leaving only Space for a large Bark to paſs; and ſerve, like Sluices, to reſtrain the Water, when they want to ſtop its Courſe more or leſs. This Precaution is often neceſſary, eſpecially in Times of Drought: For the divided Stream of the *Wen-ho* not being able to furniſh more than five or ſix Feet of Water, they have endeavoured to retard, and even ſtop the Courſe of it, by the Elbows made in the Canal by frequent Turnings and Windings. Some Years, for want of Rain, there is not above three Feet of Water; which is not ſufficient to bear the great imperial Barks that carry the Proviſions and Tributes to Court. In Parts therefore ſubject to that Inconvenience, they have Recourſe to this Sort of Sluices, ſince they have no other Baſin beſides the Canal itſelf. Neither is their Number ſo great as reported, not exceeding forty-five [h], and their Breadth not above thirty Feet; nor are the Sides of the Canal lined with Stone, except here and there. They often need repairing, either in thoſe Places where the Earth, being ſandy and looſe, eaſily tumbles down; or elſe near Ponds, which, ſwelled by Rains, ſometimes break-down the Banks that are commonly of Earth; probably, the ſame that was thrown up in digging the Canal [i].

MAGALHAENS obſerves, that there is a *How paſſed,*

[a] *Du Halde*'s *China*, p. 17, 286, 326. [b] In the Year 1220. [c] *Magalhaens*, p. 117, relates, that about half a Day's Journey, Eaſt of the Canal, there lies a great Lake, between high Mountains, which formerly ſupplied a good large River that fell into the Eaſtern Sea: That the *Chineſes* having opened a Canal through the Mountain, diverted the Stream Weſtward to the Temple; and dug two other Canals for dividing the Water into two Parts, and conveying each a contrary Way: That a Bark lies acroſs the River, with its Prow facing the Temple; and that the Water coming to it, runs on one Side Northward, and on the other Southward. [d] *Magalhaens* calls it *Fwen Shyew Myau*, or *The Temple of the Spirit which divides the Waters.* It is on the Royal Canal, mid-way between the Cities *Tong-ping chew* and *Tſi-ning chew*; mentioned, *p.* 50. *Gemelli* ſays, this Water comes from a Lake Eaſtwards, conveyed by a Canal cut through a Mountain, ſtopping the natural Courſe of the River, and conveying it ſo artificially to this Temple, that when it comes over-againſt it, one half runs North, and the other half South. [f] *Magalhaens*'s Relation of *China*, p. 114. *Du Halde*, as before, *p.* 17, and 325, *& ſeq.* [g] They are thus called by *Le Comte*. See Vol. III. *p.* 518. c. [h] *Nieuhof* and *Navarette* ſay, ſeventy-two. [i] *Du Halde*, as before, *p.* 18. *Magalhaens*, as before, *p.* 115.

Chineſe *Magnificence*

great deal of Trouble and Danger in ſhooting ſome of theſe Sluices; eſpecially one, which the *Chineſes* call *Tyen-fi-cha*, or *the Queen and Miſtreſs of Heaven*; to expreſs the extraordinary Height of it. Up this Fall of Water the Barks are drawn by four or five hundred Watermen, or more, if required; who haul by a great Number of Cables and Ropes faſtened to the Prow; while others labour at Capſtans placed upon the Walls.

WHEN the Ropes are all faſtened, they begin to haul-off the Sluice leiſurely, by the Sound of a Baſon, on which at firſt they ſtrike ſlowly; but when the Bark is half raiſed above the upper Channel, the Current being then much ſtronger, they rap faſter on the Baſon, and then the Watermen hauling all together, at one Pull mount the Veſſel up, which is ſecured in the dead Water between the Sides of the Canal, and the Middle of the Current. The Barks deſcend this Fall with more Speed and Eaſe, but with more Danger: To prevent which, thoſe who hold the Cords on each Side of the Canal, hold them ſlack, or tight, as they ſee Occaſion. There are others in the Veſſel with long Poles to keep her in the Middle of the Canal. As ſoon as ſhe is gotten down into the lower Stream, the Ropes are let go, and ſhe is carried by the Current, for ſome Space [a], as ſwift as an Arrow out of a Bow.

Secured by Banks.

THE Workmen who dug the Canal had greater Difficulties to ſtruggle with beyond the *Whang-ho*: For to carry the Canal from thence to the *Kyang*, it was neceſſary to raiſe great Banks of Stone and other Works, near *Whay-ngan fû*, to reſiſt the Waters both of a great Lake, which is to the Weſt, and of the River *Quay-ho*, which overflowing in the great Rains, fell with Fury on the Canal: Theſe Works are the beſt that have been made for its Security: There are alſo ſome pretty good ones towards *Yang-chew fû*, which ſerve as Quays to that City.

BEYOND the *Yang-tſe-kyang*, the Canal (which is continued from *Chin-kyang fû*, through *Chang-chew fû*, and *Sû-chew fû*, and receives the ſeveral Canals of the Province of *Che-kyang*) is more commodious, as it is not embarraſſed with Sluices, or ſuch like Works. This is owing to the Evenneſs of the Land, the Plenty of Water which has no Deſcent, and the Nature of the Ground; Advantages not eaſily to be met with elſewhere.

IN the Countries, where there is no Danger of damaging the great Royal Canal, ſeveral little Canals have been cut into it, by the Inhabitants of neighbouring Towns, or great Villages, for Sake of Trade [b].

Barks hoiſted-up

LE COMTE obſerved, in ſome Places in *China*, where the Waters of two Canals have no Communication together, that they yet make the Barks to paſs from the one to the other, although above fifteen Feet high. At the End of the upper Canal they have built a double Glacis, or ſloping Bank of Freeſtone. When the Bark is in the lower Channel, they, by Help of Capſtans, hoiſt it up the firſt Glacis, till, being raiſed to the Top, it falls, by its own Weight, down the ſecond Glacis, into the Water of the upper Channel, where it ſcuds away for a pretty While, like an Arrow: They make it deſcend after the ſame Manner, from the higher to the lower Canal. The Author cannot imagine how theſe Barks, being commonly very long, and heavy laden, eſcape being ſplit in the Middle, when they are poiſed in the Air upon this acute Angle, which muſt needs affect the Veſſel: Yet he never heard of any ill Accident that Way, as often as he paſſed by Water; and all the Caution People take, when they have no Mind to go aſhore, is, to tie themſelves faſt to ſome Cable, for fear of being toſſed from Prow to Poop. You meet with no ſuch Sluices in the grand Canal; becauſe the Emperor's Barks, that are as large as our Frigates, could not be raiſed by Force of Arm; nay, and would infallibly ſplit in the Fall [c]. There is one of theſe Sluices in the Canals that paſs from *Shaw-hing fû* to *Ning-Po fû*. The Barks for this Purpoſe are made in Form of *Gondolas*, with Keels of a Wood hard enough to ſuſtain the Weight of a Bark [d].

IN the Province of *Quang-ſi*, they have joined the River that falls into the Sea at *Kanton* with that which, after croſſing the Province of *Huquang*, enters into the great *Kyang*, at the Place where the Royal Canal ends. The Waters, which deſcend from the Mountains in the North-Part of the Province, form, near the City *Hing-ngan hyen*, a ſmall River, which being ſtopped by a Bank [e] equal to the higheſt Ground whereon it runs, ſwells above its Channel, and diſcharges the ſurplus Water. But this Canal, which goes not far before it enters the two Rivers juſt now mentioned, is neither ſo commodious, nor well kept in Repair as the grand Canal: The Water is often ſo low, that in many Places the Barks are rather hauled along the Gravel, than carried by the Stream. However, this Road is choſen by the Merchants, who are deterred from taking that to *Kanton*, through the Province of *Kyang-ſi*; becauſe of the Expence and Trouble of carrying their Goods one Day's Journey over Land, as before obſerved.

THERE is ſome Inconveniency in travelling

[a] *Magalhaens*'s Relation of *China*, p. 115. *Le Comte*'s Memoirs of *China*, p. 104. [b] *Du Halde*'s *China*, p. 18. [c] *Le Comte*, as before, *p.* 104, *& ſeq.* [d] *Du Halde*, as before. [e] Theſe Sor

of Sluices, which are very proper for increaſing the Water, by ſtopping its Courſe, are commonly made onl of Earth, ſupported by Stakes, and their Mouths ſecured by Mats, or ſuch like Things.

fro

from *Kanton*, by the Province of *Hû-quang*; for a they must quit the River (which passing to *Shaw-chew fû*, falls into that of *Kanton*) at *I-chang hyen*, whence it is seven Leagues and an half to the fine City of *Ching-chew* (both in *Hû-quang*) where they embark on another River, which falls into the great *Kyang*; but, when the Waters are high, they are not retarded at all in the Road through *Kyang-si* and *Hû-quang*. It is doubtless of vast Advantage to the whole Empire, to have a constant Course of Trade so b easily kept-up among the Provinces, by Means of the Communication carried-on, as well by the Royal Canal, as the lesser Canals, which terminate in it, like so many cross Roads [a].

NAVARETTE makes the Length of the Royal Canal two hundred Leagues [b]. Being come to the Middle of it, he found a great Temple standing on the Bank, and near it a good Spring [c], which there divides into two small Brooks, one turning to the North, the other to c the South. This Water not being sufficient for large Vessels, they are often forced to stay for the Rains; sometimes to the Number of five hundred, sometimes eight hundred Boats. This happened in the Year 1665, when he was going up to *Pe-king*: But to remedy this Defect, they have built eighty strong Sluices, formed by two strong, Stone-Walls, carried-on from the Sides of the Canal towards the Middle of the River, leaving Room for a single Bark to pass. At d every Sluice there is a *Mandarin*, with a great many Men to help the Vessels through. When the Sluices are shut, that little Water which runs-in betwixt them in half a Day, rises above a Fathom and an half, which is sufficient to carry the Vessels through.

THEY observe great Order, and have their Precedency in passing, according to the Degrees of the Persons on board. Many who come last, buy a Place among the foremost. These Delays e make the Voyage tedious; but then the Land-Carriage would be vastly more expensive. Great Art was used in cutting of it, for it is full of Turnings and Windings, to slacken the Force of the Current. The Multitude of Boats of all Sizes which they saw in this Voyage, was so great, that the Missioners skilled in Mathematics, computed there were enough to build a Bridge from *Ma-kau* to *Goa*; which are nine hundred Leagues distant: Yet other Rivers are no less crouded; and the Author agrees with f those who affirm, that there are more Vessels in *China*, than in all the rest of the known World [d].

In their Bridges.

ALL along the Roads by Water, there is, at the End of every League, a *Tang* [e], or Guard, of ten, five, or fewer Soldiers, who correspond by Signals; in the Night shooting-off small Cannon, and in the Day-time raising a thick Smoke, made by burning Leaves and Branches of Pine, in three small Stoves, shaped like Pyramids, and open at the Top [f].

Bridges over Canals.

THE Magnificence of the *Chinese* appears no less in the Quays, that border the Canals, and Bridges that cross them, than in the Canals themselves. It is surprizing to behold of what Length and Breadth the Quays are, and what large Stones they are faced with. The Bridges, as hath been already observed, are remarkable for their Height and Structure; and as there are many of them, so, where the Canal runs in a strait Line, it makes a Perspective both stately and agreeable [g].

SOME of these Bridges have but one Arch, which is semicircular, and built of arched Stones, five or six Feet long, and only five or six Inches thick; some of them are polygonal. Several Bridges, instead of Arches, have three or four great Stones placed on Piers, like Planks; many of them ten, twelve, fifteen, and eighteen Feet long. There is a considerable Number of this Sort, neatly built, over the great Canal.

How built.

IT is no hard Matter to learn how the *Chinese* build their Bridges: For, having finished the Sides of the Arch next to the Land, when the Bridge is only to have one Arch, or raised the Piers, when it is to have several; they then take Stones four or five Feet long, and half a Foot broad, and place them alternately upright and crosswise, in such a Manner, that the Key-Stones may be laid horizontally. The Top of the Arch is commonly no thicker than one of these Stones [h]; and because the Bridges, especially when they have but one Arch, are sometimes forty or fifty Feet wide between the Piers, and consequently much higher than the Causeway, the Ascent on each End is by very flat, easy Stairs, with Steps about three Inches thick; though it would be difficult for Horses to pass-over some of them. The whole Work is generally well contrived.

THE Bridges made for Conveniency of crossing Rivers are commonly built like ours, on huge Stone-Piers, capable of breaking the Force of the Stream, and sustaining the Weight of f Arches, wide and high enough for the largest Barks to pass. They are very numerous in

[a] *Du Halde*'s *China*, p. 18, *& seq.* [b] *Du Halde* reckons it an hundred and sixty. [c] *Nieuhof* calls this the River *Luen*, (rather, *Ywen*;) and mentions the Effects of its flowing two contrary Ways, without knowing the Cause. See Vol. III. *p.* 418. [d] *Navarette*, as before, Vol. I. *p.* 27. [e] Or, *Tang-pû*. See Vol. III. *p.* 582. [f] *Du Halde*, as before, *p.* 287. [g] *Le Comte*'s Memoirs of *China*, p. 102. *Du Halde*, as before, *p.* 17. [h] So cannot be strong: But Carts never pass over them, the Bales being carried by Porters.

China;

Chineſe *Magnificence*

China; and the Emperor ſpares no Expence, a when the Benefit of the Public requires them to be built [a].

Moſt beautiful Bridge.

MANY of theſe Bridges are very handſome: That called *Lû-ko-kyau*, two Leagues and an half Weſtward of *Pe-king*, built over the *When-ho* [b], or *Muddy River*, was one of the fineſt that ever was ſeen, before Part of it was broken down by a Land-Flood in *Auguſt* 1668, after having ſtood for two thouſand Years, according to the *Chineſe*, without having received the leaſt Da- b mage. The Whole was of white Marble, well wrought, and very curiouſly built. There were on each Side ſeventy Pillars, a Pace and half diſtant [c], ſeparated by Pannels of fine Marble, whereon are delicately carved Flowers, Foliages, Birds, and ſeveral Sorts of Animals. On each Side of the Entrance of the Bridge on the Eaſt-End, there were two Lions of an extraordinary Size, on Marble Pedeſtals, with ſeveral little Lions in Stone, ſome climbing on the Backs of c the great ones, ſome getting-off them, and others creeping between their Legs: At the Weſt-End, on Marble Pedeſtals alſo, ſtood the Figures of two Elephants [d], carved with the ſame Skill [e].

That of Fû-chew fû.

THERE is ſcarce a more beautiful Bridge to be ſeen, than that of *Fû-chew fû* [f], Capital of the Province of *Fo-kyen*: The River, a Mile and an half broad, is ſometimes divided into ſmall Arms, and ſometimes interſperſed with little Iſlands. d They are all united by Bridges, which all together make eight *Li*, or Furlongs, and ſeventy-ſix *Chineſe* Fathoms. The principal Bridge alone has above an hundred Arches, built of white Stone, with carved Baniſters on each Side: Upon theſe, at the Diſtance of every tenth Foot, are placed little ſquare Pilaſters, whoſe Baſes are very large, reſembling hollow Barks. Every Pillar bears one or two croſs Stones, which ſupport Stone-Steps, more or leſs in Number, according e to the Breadth of the Bridge.

Admirable Bridge.

BUT that which ſurpaſſes all the reſt, is the Bridge of *Swen-chew fû* [g], built over a Point of an Arm of the Sea, which otherwiſe muſt be croſſed in a Bark, often not without Danger. It is two thouſand five hundred and twenty *Chineſe* Feet long, and twenty broad, ſupported by two hundred and fifty-two huge Piers, one hundred and twenty-ſix on each Side: All the Stones are of a greyiſh Colour, and of the ſame Length f and Thickneſs, as well thoſe which croſs from Pier to Pier, as thoſe which are laid acroſs to join them together.

IT is not eaſy to comprehend where they could find ſo many large Pieces of Rock, or how they could contrive to cut and place Stones of ſuch enormous Weight, high enough for Veſſels to paſs underneath. This Bridge is likewiſe ſet-off with Ornaments, made of the ſame Sort of Stone. In ſhort, the moſt remarkable Things to be ſeen elſewhere, however eſteemed in the Country, are nothing comparable to this [h].

WHERE Bridges could not be built with Stone, they have contrived other Methods for ſupplying the Place of ſuch. The famous Iron-Bridge, as it is called, in *Quey-chew*, upon the Road to *Yun-nan*, is the Work of a *Chineſe* General in former Times. On each Bank of the *Pan-ho*, a Torrent not wide, but very deep, they have built a great Gate between two huge Piers of Stone, ſix or ſeven Feet broad, and ſeventeen or eighteen high: From each of the Piers on the Eaſt-Side hang four Chains by huge Rings, which are faſtened to the Piers on the Weſtern-Side, and linked together by ſmall Chains; which make it look like Net-Work with great Meſhes: On this they have laid thick Planks faſtened together; but as they do not reach within ſome Paces of the Gate, becauſe of the bending of the Chains, eſpecially when loaded; they have ſupplied that Defect by a Floor, ſupported by Conſoles or Brackets: On the Sides of the Planks they have ſet-up little wooden Pilaſters, which d ſuſtain a ſmall Roof of the ſame Materials, the Ends whereof reſt on the Piers.

THE *Chineſe* have made ſome other Bridges in Imitation of this: There is one eſpecially pretty well known, on the River *Kin-ſha-kyang*, in the ancient Country of the *Lo-lo*, of the Province of *Yun-nan*; and in that of *Se-chwen* there are two or three others, which are ſupported only by thick Ropes; but theſe, though ſmall, are tottering, and ſo unſecure, that they are frightful to paſs.

IN the Province of *Se-chwen*, at the Foot of the Mountains poſſeſſed by the *Myau-tſe*, and in that of *Shen-ſi*, in the Diſtrict of *Han-chong fû*, they have, by Help of Conſoles, faſtened wooden Poles into the Rocks of the Mountains: On theſe they have laid thick Planks, and thus made Bridges hanging over the Valleys; which are more ſecure than the former, and ſerve for Roads ſometimes for a conſiderable Way together. *Kircher* mentions a Bridge in the ſame Province, called *The flying Bridge*, of a ſingle Arch, built f (between two Mountains) over the *Whang-ho*, near the City *Cho-ngan*, ſix hundred Feet long and ſix hundred and fifty high from the River.

[a] *Du Halde*'s *China*, p. 17, and 287. [b] *Marco Polo*, l. 2. c. 37. deſcribes this Bridge; calling it River *Puli Sangan*, the Weſt *Tartar* Name. [c] Seven Feet and an half. [d] *Du Halde* has Enſ for Elephants. [e] *Magalhaens*'s Relation of *China*, p. 11. *Du Halde*, as before, *p.* 288. [f] Mention before, *p.* 33. [g] Called alſo the Bridge of *Lo-jang*, mentioned *p.* 34, and Vol. III. *p.* 501. *Halde*, as before, *p.* 17. [i] The ſame, *p.* 34.

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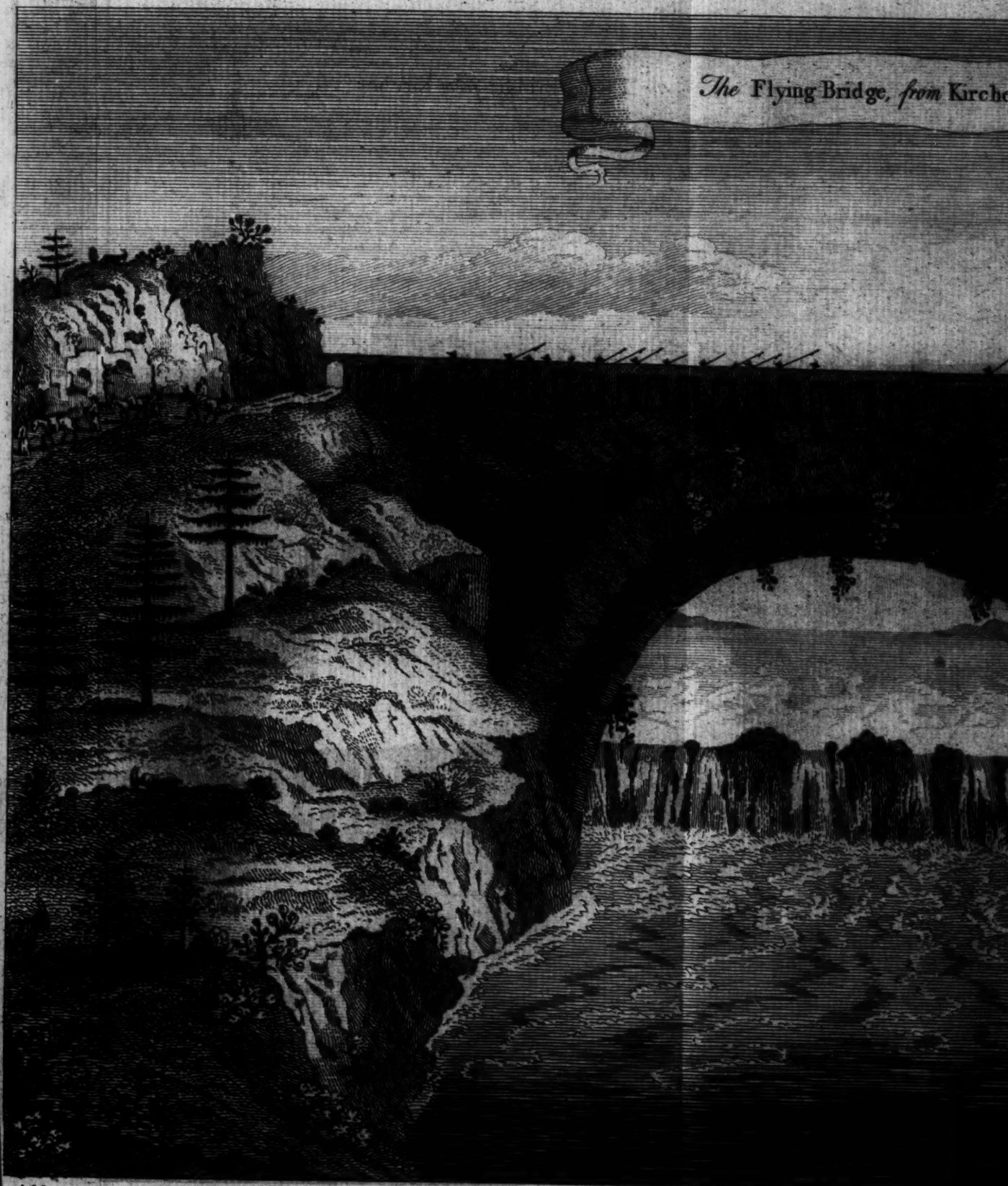


N.º 125.

I. Wood Sculp.t

Vol: IV. *Plate 13. p. 20.*

Nobility, Royal.

CHAP. III.

An Account *of the ſeveral* Claſſes, *into which the People of* CHINA *are divided.*

INTRODUCTION.

BEFORE we treat of the different Claſſes of People into which the *Chineſe* Nation is ivided, it may not be amiſs to enquire what Number of Inhabitants there are in the whole mpire. The Miſſioners who have travelled rough the Provinces of *Che-kyang*, *Kyang-nan*, *o-kyen*, *Quang-tong*, and ſome others, where e great Roads, as well as City, are ſo crouded, at it is troubleſome to paſs along them, have en greatly miſled in making their Computaons; ſome ſwelling the Number of People in *ina* to one hundred, two hundred, and even ree hundred Millions [a]. Not conſidering that ey are not ſo numerous in the Country from *-king* to *Nan-chang fû*, the Capital of *Kyang-* and other Parts. However, the later Miſners make no Scruple to aſſert [b], that *China* ntains more Inhabitants by far, than all *Europe* gether; and *Pe-king* alone three Millions [c].

THE Tribute paid by every Perſon in this poous Empire, between the Years of twenty ſixty, amounts to immenſe Sums; they ſay, t formerly upward of fifty-eight Millions of abitants paid this Tax. In the Poll made at Beginning of the Reign of *Kang-hi*, there e found eleven Million fifty-two thouſand and t hundred ſeventy-two Families; and fifty- Million ſeven hundred eighty-eight thouſand three hundred ſixty-four Men able to bear s: Yet neither the Princes, nor Officers of Court, the *Mandarins*, nor the Soldiers who ſerved, and been diſcharged; the *Literati*, the Licentiates, the Doctors, nor the *Bon-* Perſons under twenty Years of Age, nor reat Multitudes living either on the Sea, or he Rivers in Barks, were comprehended in Number.

HE Number of *Bonzas* is a great deal above Million, of which there are two thouſand rried at *Pe-king*; beſides three hundred and thouſand more in their Temples, eſtabliſhed fferent Places by the Emperor's Patents. *Literary* Bachelors alone are about ninety nd. It is true, the Civil-Wars, and Setnt of the *Tartars*, deſtroyed an innumeraquantity of People; but they have increaſed extremely ſince, by Means of the profound Peace [d].

AUTHORS are not well agreed about the Degrees or Claſſes into which the Inhabitants of *China* are divided. *Navarette* ſays, the *Chineſe* divide all their People into four Degrees, *Zu*, *Nung*, *Kung*, and *Zang*, that is, Scholars (or *Literati*) Huſbandmen, Handicrafts, and Merchants [e]. *Du Halde*, in one Place, affirms, that all the Inhabitants are divided into three Claſſes, the People, the *Literati*, and *Mandarins* [f]. Elſewhere he ſays, there are properly but two Orders in the Empire; one of the Nobility, and the other of the People: The firſt comprehending the Princes of the Blood, the *Mandarins* and *Literati*; the ſecond the Huſbandmen, Merchants, and Mechanics [g]. Which laſt Diviſion we ſhall follow. *Claſſes of them.*

SECT. I.

Claſs of the Nobility, *including the* Mandarins *and* Literati.

Nobility not hereditary. Princes of the Blood, of ſeveral Degrees; but without Authority: Very numerous: Their Wives and Children, are under great Reſtraints. Other Claſſes of Nobility. Family of Confuſius. *Nobles by Creation.* Verbieſt *the Jeſuit, and Family dignified. The* Literati *Nobility: How taught to read, and write. Rules for compoſing domeſtic Compoſitions. public Compoſitions. School-Maſters and Tutors. Palaces for Examination: Their Deſcription. Firſt Examination of the Candidates. Degree of Bachelor. Penalties of Neglect, and abſenting. Degree of* Licentiate. *Imperial Examination, extraordinary one. Ceremony obſerved in admitting Bachelors. Increaſe of the* Literati. *Privileged Bachelors: Thoſe admitted to Degrees: How honoured.* Licentiates *and* Doctors. *Bribery puniſhed. Uſe of Examinations. Carriage of the* Literati.

NOBILITY is not hereditary in *China*, though there are Dignities belonging to *Nobility not hereditary.*

[a] Vol. III. *p.* 553 d. [b] *Du Halde*'s *China*, p. 240. [c] This Computation, regarding *Pe-king*, more certain, as the Head of every Family is obliged to give the Magiſtrates an Account of the Number ſons who compoſe it. [d] *Magalhaens*'s Relation of *China*, p. 40. *Du Halde*, as before, *p.* 244. *arette*'s Deſcription of *China*, p. 48. [f] *Du Halde*, as before, *p.* 269. [g] The ſame, *p.* 241.

ſome

Inhabitants Classes.

ſome Families, which are beſtowed by the Emperor on ſuch of them as he judges to have the greateſt Abilities. Though a Man had been ever ſo illuſtrious, and had arrived to the prime Honours of the Empire; yet his Children have their Fortune to make, and if they want Parts, or love their Eaſe, they become like the common People, and are often obliged to follow the meaneſt Occupations. A Son may ſucceed to his Father's Eſtate; but to poſſeſs his Dignities, or Reputation, he muſt riſe by the ſame Degrees as his Father did. For this Reaſon they place their chief Dependence on a conſtant Study, as the only Road to Nobility; and they are ſure to be advanced, let their Condition be what it will, if they have a Diſpoſition for Literature. Thus one ſees every Day ſeveral very ſurprizingly jump into Honours, not much unlike the Eccleſiaſtics in *Italy*; who, though of the meaneſt Extraction, are allowed to aſpire to the prime Dignity in the *Romiſh* Church.

Princes of the Blood,

NONE but thoſe belonging to the reigning Family have any Title of Diſtinction: Theſe poſſeſs the Rank of Princes, in whoſe Favour five honorary Degrees of Nobility are eſtabliſhed, much like thoſe of Dukes, Marquiſſes, Earls, Viſcounts, and Barons in *Europe*. Theſe Titles are granted to the Deſcendants of the Imperial Family; ſuch as the Children of the Emperor, and thoſe to whom he gives his Daughters in Marriage; who have Revenues aſſigned them equal to their Dignity, but not the leaſt Power. However, there are Princes not at all allied to the Imperial Family; being either Deſcendants of the preceding Dynaſties, or ſuch whoſe Anceſtors have acquired the Title by the Services done to the Public. When the Founder of the preſent *Tartar* Family was ſettled on the Throne, he conferred on his Brothers, who were very numerous, and had contributed by their Valour to the Conqueſt of ſo many Countries, ſeveral Titles of Honour, creating ſome *Tſing-vang*, others *Kyung-vang*, and *Pey-lê*; to which the *Europeans* have given the Appellation of Regulos, or Princes of the firſt, ſecond, and third Rank. It was then determined, that from among the Children of every Regulo, one ſhould always be choſen to ſucceed his Father in the ſame Dignity.

Of ſeveral Degrees;

BESIDES theſe three Dignities, the Emperor creates others of an inferior Sort; which are beſtowed on the other Children, who are moſt worthy. Thoſe of the fourth Rank are called *Pey-tſe*, thoſe of the fifth *Kong-hew*, and ſo of the reſt. The fifth Rank is above that of the greateſt *Mandarins* in the Empire; but the Princes of the inferior Ranks have nothing to diſtinguiſh them like the former, from the *Mandarins*, either in their Equipage, or Habits, except the yellow Girdle. This is common to all the Princes of the Blood, as well thoſe who poſſeſs Dignities, as thoſe who have none; but theſe latter hide it, being aſhamed to let it be ſeen, when their Circumſtances are too low to afford an Equipage ſuitable to their Rank and Birth [a].

THE Princes of the Blood-Royal, however dignified by their Birth, have neither Power, nor Credit, in the State. They are allowed a Palace, and a Court with Officers, and a Revenue conformable to their Rank; but they have not the leaſt Authority over the People, who yet pay them the greateſt Reſpect. Formerly, when they were diſperſed in the Provinces, the Officers of the Crown remitted them their Revenue every three Months; that by ſpending it as faſt as it came to Hand, they might be diſabled from laying-up any Part of it for ſeditious Purpoſes; and they were even forbidden, on Pain of Death, to remove from the Place appointed for their Reſidence. But ſince the *Tartars* have been Maſters of *China*, the Emperor judged it more proper, that all the Princes ſhould live at Court under his Eye. They have alſo Houſes, Lands, and Rents, beſides what the Emperor allows them for their Expences, and improve their Money by the Induſtry of their Domeſtics; ſo that ſome of them are very rich [b].

ALTHOUGH the Origin of the Princes of the Blood is but five Generations backward, yet their Number amounts at preſent to no leſs than two thouſand: They hurt one another in Proportion as they multiply, for they have no Eſtates in Land; and as the Emperor cannot afford Penſions to them all, ſome of them live in extreme Poverty, and are very little eſteemed.

TOWARDS the End of the Dynaſty of the *Ming*, there were more than three thouſand Families of that Race in the City of *Kyang-chew*, ſeveral of whom were reduced to ſubſiſt upon Charity. The *Banditti*, who made themſelves Maſters of *Pe-king*, ſlew almoſt all thoſe Princes; which is the Cauſe that ſome Part of the City lies waſte. The few who eſcaped, quitting the yellow Girdle, and changing their Names, mixed with the People: But they are ſtill known to be of the Imperial Blood of the *Ming*, and one of them was a Servant of the Miſſioners, in a Houſe belonging to the Jeſuits in that City, which was built by one of thoſe Princes; who knowing that the *Tartars* ſought after him, betook himſelf to Flight, and diſappeared [c].

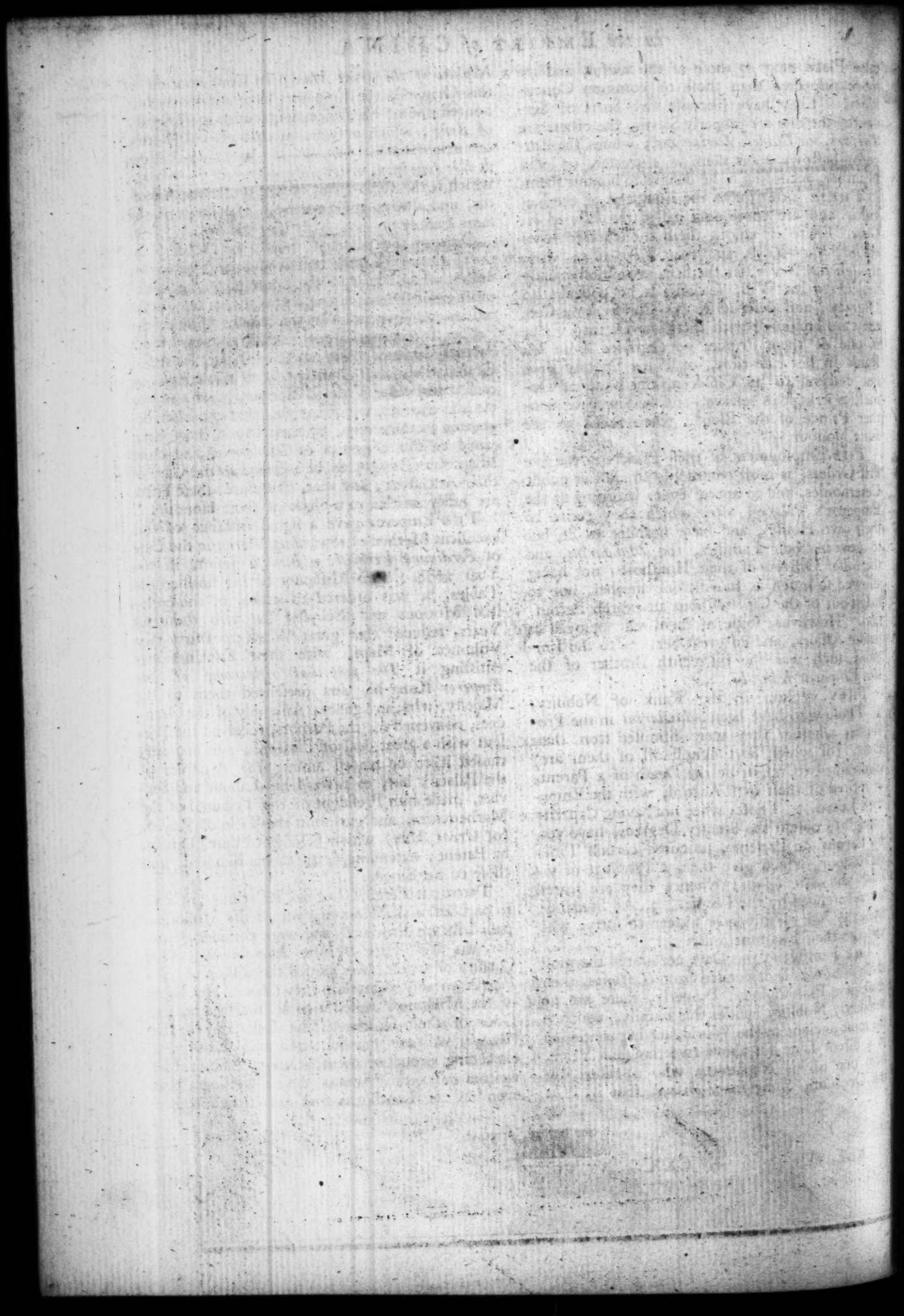
THE Princes, beſides their lawful Wife, have commonly three others, on whom the Emperor beſtow Titles, and whoſe Names are entered in the Tribunal of the Princes: Their Children

[a] *Du Halde*'s *China*, p. 269, *& ſeq.* [b] The ſame, *p.* 242. [c] The ſame, *p.* 269, *& ſeq.* *Megalhaens* ſays, *p.* 146, that the *Tartars* put all thoſe Princes to Death, according to the Practice of every new Family.

Plate LXVI. Vol. IV. p. 114

G. Childs Sculpt.

N. 164.



take Place next to those of the lawful, and are more respected than those of common Concubines. They have likewise two Sorts of Servants, the one are properly Slaves, the others are *Tartars*, or *Chinese Tartarized*; whom the Emperor bestows upon them in a greater, or lesser Number, according as he designs to honour them.

THESE latter make the Equipage of the Regulo, and are commonly called *the Men of his Gate*. There are among them considerable *Mandarins*, Vice-Roys, and even *Tsong-tú's*; who, b though not Slaves like the first, are almost equally subject to his Will, so long as he possesses his Dignity; and descend to his Children, in Case they are honoured with the same Dignity. But if one of these Princes be degraded from his Rank in his Life-time, or if his Dignity does not descend to his Children, this Kind of Domestics is kept in reserve, and bestowed on another Prince of the Blood, when raised to the same Honour.

THE Employment of these Princes of the five first Orders, is most commonly to assist at public Ceremonies, and to appear every Morning at the Emperor's Palace; after which they retire to their own Houses, and have nothing to do but to govern their Families, the *Mandarins*, and the other Officers of their Houshold; not being allowed so much as to visit one another, nor to lodge out of the City without an express Permission. However, some of them are employed in d public Affairs, and do great Services to the Empire; such was the thirteenth Brother of the late Emperor *Kang-hi*.

THEY reckon in the Rank of Nobility, 1. Those who have been *Mandarins* in the Provinces, whether they were dismissed from their Posts, (of which Sort almost all of them are) constrained to resign by the Death of a Parent, or retired of their own Accord, with the Emperor's Leave. 2. Those, who, not having Capacity e enough to obtain the literary Degrees, have yet, by Favour or Presents, procured certain Titles of Honour, which give them a Privilege of visiting the *Mandarins*; whence they are feared and reverenced by the People. 3. All Students, from the Age of fifteen or sixteen to forty, who undergo their Examinations.

THE Family, at this Day, accounted the most noble in *China*, is descended from *Confusius*, their celebrated Philosopher. Properly, there are no f hereditary Nobility besides this Family, which is the most ancient in the World, having continued in a direct Line for above two thousand Years, from one of his Nephews; who is called, on this Occasion, *Shing-jin-ti-shi-eul*, that is, *The Nephew of the great Man*. In Consideration of this Original, the Emperors have constantly honoured one of his Descendants with the Dignity of *Kong*; which answers to that of our Dukes, or ancient Earls. He who is now living, resides at *Kyo-few hyen*, in the Province of *Shan-tong*; which is the Birth-Place of his illustrious Ancestor, and always governed by a *Mandarin* of the same Family [a]. *Nobility, by Creation.*

ONE of the principal Marks of Nobility is, *Nobles by Creation.* the Titles of Honour bestowed upon Persons of distinguished Merit by the Emperor; who sometimes entails them for five, six, eight, or ten Generations, in Proportion to the Service done to the Public: Sometimes he goes farther, and, by distinct Patents, extends them to the Father, Mother, Grandfather, and Grandmother; conferring on each a particular Title of Honour, upon this noble and encouraging Principle, that the Honours granted to those who, by their Merit, have been c raised to the Dignities of *Mandarins* and chief Magistrates, ought to be ascribed to the Care of their Ancestors; and that, therefore, these latter are justly intitled to a Share of those Honours.

THE Emperor gave a signal Instance of this *Verbiest the Jesuit,* excellent Method of rewarding Merit, in the Case of *Ferdinand Verbiest*, a *Flemish* Jesuit, in the Year 1678. This Missioner having finished the Tables, he was ordered to make, of the cœlestial Motions and Eclipses for two thousand Years, reduced that great Work to thirty-two Volumes of Maps, with their Explanations, entitling it *The perpetual Astronomy of the Emperor* Kang-hi, and presented them to his Majesty, who, in a general Assembly of the Grandees, convened for the Purpose, received the Present with a great deal of Pleasure; and not only caused it to be placed among the Archives of the Palace; but, to reward his Labour and Service, made him President of the Tribunal of the Mathematics, and gave him the Title of *Ta-jin*, (or *Great Man*) which belongs to that Dignity, by Patent; extending it to all his Kindred, and those of his Blood.

THOUGH *Verbiest* had no Relations in *China* *And Family, dignified.* to partake of this Honour, yet all the Missioners passed for his Brothers, and were considered under the said Title by the *Mandarins*. This Quality of *Great Man* gained the Bishop of *Heliopolis* an easy Admission into *China*; and most of the Missioners caused it to be inscribed on the Door of their Houses. The Relations of the *Chinese*, who are thus honoured with Titles, are exceeding proud of them, causing them to be written in several Places of their Dwellings, and even on the Lanthorns that are carried before

[a] See before, *p.* 50. b.

Inhabitants Classes. them when they walk in the Night-time; which gains them great Reſpect. The Emperor, after this, conferred the ſame Titles on his Anceſtors, by ſo many Patents; one for his Grandfather, *Peter Verbieſt*; another for *Paſchaſia de Wolff*, his Grandmother; a third for *Louis Verbieſt*, his Father; and a fourth for *Ann Vanherke*, his Mother.

FROM what hath been ſaid, it appears, that, excepting the Deſcendants of *Confuſius*, and the Princes belonging to the reigning Family, no b Perſon is noble in *China* but in Conſequence of the Emperor's declaring his Merit, or advancing him to the Rank which he thinks him worthy of: All who have not taken Degrees being reckoned Plebeians. And hence, as there is no ſuch Thing as an ancient and hereditary Nobility in Families, there can be no Fear of their eſtabliſhing an Authority in the Provinces dangerous to that of the Sovereign [a].

The Literati *Nobility,* THE *Literati*, or Men of Letters, have been c ennobled merely for the Encouragement of what they call *Learning* in *China*; that is, chiefly, Hiſtory, the Laws, and Morality, as the Sciences which conduce moſt to the Peace and Welfare of Society and Government. For ſtudying theſe Sciences, they have their Schools and Halls, or Colleges, all over the Empire; in which they take their three Degrees, of *Bachelor*, *Licentiate*, or *Maſter of Arts*, and *Doctor*, as in *Europe*: Out of the two laſt Claſſes, all the Civil Officers and d Magiſtrates are choſen. And as there is no Way of arriving at Employments, but by theſe Steps, all Perſons are aſſiduous in the Purſuit of their Studies, in Hopes of obtaining their Degrees, and thereby making their Fortune.

How taught ACCORDING to the Accounts of the Miſſioners, the young *Chineſe*, ſo early as the Age of five or ſix, begin to ſtudy the Letters. But as they are ſo very numerous, (ſeventy or eighty thouſand) to allure them to it, they have choſen, for e the firſt Rudiments, about an hundred Characters, which expreſs the Things moſt frequently ſeen by them: As, the Sky, the Sun, the Moon, a Man, certain Plants and Animals, a Houſe, and the moſt common Utenſils; ſetting over them the Figures of the Things themſelves: Which, though aukwardly repreſented, quicken the Capacities of Children; and may be called *The Alphabet of the* Chineſe.

To read THEY put next into their Hands a little Book f called *San-tſe-king*, containing what is neceſſary for a Child to learn, and the Method of teaching it. It conſiſts of ſeveral ſhort Sentences, of three Characters each, ranged in Rhimes, to help the Memories of Children; who muſt learn all theſe Characters by Degrees, though many thouſands, as the *Europeans* do their Alphabet. A young *Chineſe* muſt get, at firſt, four, five, or ſix, in a Day, by repeating them to himſelf from Morning till Night, in order to rehearſe them regularly to the Maſter twice a-Day. If he is often deficient in his Leſſon, he is chaſtiſed. They make him lie flat upon a little narrow Bench, and give him eight or ten Blows upon his Drawers with a Sort of Lath. They are kept ſo cloſe to their Study, that they have ſeldom any Holidays; except a Month at the Beginning of the Year, and five or ſix Days about the Middle of it.

WHEN once they are come to the *Tſe-ſhu* [b], they are not ſuffered to read any other Books till they have gotten theſe by Heart, without miſſing a Letter; and that before they underſtand ſcarce any Thing of them; it being the Cuſtom not to explain to them the Senſe of the Characters till they know them perfectly.

AT the ſame Time that they learn the Letters, they are taught how to form them with a Pencil; for they uſe no Pens. At firſt, great Sheets of Paper, written or printed in large red Characters, are given them, that they may cover the Strokes with Black. Next, they uſe a Sheet with black Letters, not ſo large as the former; and laying a blank tranſparent Sheet over it, draw the Letters upon it. But they oftener uſe a Board covered with white, varniſhed, and divided into little Squares, wherein they write their Characters; rubbing them out with Water when they have done, to ſave Paper. They take great Care to improve their Hands: For, in the triennial Examination for the Degrees, they commonly reject thoſe who write ill; unleſs they give great Proofs of their Ability, either in the Language, or treating the Subject in their Compoſitions.

WHEN they know Characters enough for compoſing, they muſt learn the Rules of the *Ven-chang*; a Piece reſembling that Sort of Theme which the *European* Scholars make before they enter upon Rhetoric; but more difficult, becauſe its Senſe is more confined, and its Stile peculiar. They give for a Subject, but one Sentence out of the Claſſic Authors, which they call *Ti-mu*, or *The Theſis*; and this Theſis is ſometimes but one ſingle Character.

TO find whether the Children improve, in many Places, twenty or thirty Families, who are all of the ſame Name, agree to ſend their Children twice a Month into the common Hall of their Anceſtors, to compoſe. Every Head of a Family, by Turns, gives the Theme, and provides the Dinner, which is brought into the Hall: He likewiſe judges of the Compoſitions, and determines who has ſucceeded beſt. If any one of

[a] *Du Halde*'s *China*, p. 269, *& ſeqq.*

[b] The Books containing the Doctrine of *Confuſius* and *Menſius*.

this

this little Society be absent, without a sufficient Cause, his Parents are obliged to pay about twenty-pence.

BESIDES this private and voluntary Care, all the young Scholars are frequently examined by the *Mandarins* of Letters, and obliged to compose together, before the inferior *Mandarin* of that Order, called *Hyo-quan* [a], at least twice a-Year, once in the Spring, and once in the Winter. Some Governors of Cities take the like Trouble on themselves, with regard to Men of Learning in their Neighbourhood, whom they summon every Month to compose in their Tribunal; giving Rewards to those who succeed the best, and bearing the Expence of their Entertainment for that Day.

THERE are School-Masters in every City, Town, and almost every little Village, to instruct Youth in the Sciences: The Children of People of Fortune have Tutors; the Quality use Doctors, or Licentiates; the lower Classes, Bachelors. These teach them Letters, and form their Manners, instruct them in all the Ceremonies relating to Civility [b], and, when of a proper Age, the History and Laws of their Country. Infinite is the Number of these Preceptors, because very few of those, who put-up for the Degrees, obtain them. The Employment of a School-Master is accounted honourable, the Childrens Parents maintain and present them, and every-where give them the Upper-hand. *Syew Seng*, *Our Master*, *Our Doctor*, is the Name they give them; and their Pupils have the highest Respect for them as long as they live.

ALTHOUGH there are no Universities [c] in *China*, as in *Europe*; yet every City of the first Order has a great Palace set apart for Examination of the Graduates: Those in the Capitals are larger than the rest. As far as the Place will permit, they are all built after the same Manner: They are inclosed with high Walls, the Entrance is magnificent, and before it is a large Square, an hundred and fifty Paces wide, planted with Trees, having Benches and Seats for the Captains and Soldiers, who keep Centry in the Time of Examination. One enters first into a great Court, where the *Mandarins* place themselves with a *Corps-de-Garde*: At the End of this there is another Wall, with folding Gates. As soon as you enter, you cross a Ditch full of Water, over a Stone-Bridge, and come to a third Gate, at which Guards are planted, who let nobody enter without an Order from the Officers. Having passed this Gate, you discover a great Square, the Entrance to which is by a very narrow Passage. On both Sides of this Square is a vast Number of little Chambers [d], close together, four Feet and an half long, and about three and an half broad, to lodge the Students; who are sometimes to the Number of six thousand [e]. *Literati Nobility.*

BEFORE they enter the Palace to compose [f], they are stopped at the Gate, and searched with the greatest Exactness, that they may not carry-in any Books, or Writings; nothing being allowed there but Pencils and Ink. If any Fraud were to be discovered, the Offenders would be severely punished, and excluded from the Degrees of Literature. When every-body is entered, they shut-up the Gates, and the public Seal is set upon them. There are Officers of the Tribunal [g] to overlook every Thing that passes, and to prevent them from going-out of their Chambers, or speaking to one another. *Their Description.*

AT the End of the narrow Passage abovementioned, a Tower is erected upon four Arches, and flanked with four Turrets, or a Sort of round Domes; from which, if any Disturbance [h] be perceived, the Drum is immediately beaten, to give Notice, that the Disorder may be remedied. Near this Tower there are divers Apartments, and a great Hall well-furnished; in which those assemble who preside at the first Examination. Going-out of this Hall, you enter another Court, in which there is another Hall resembling the first; but more magnificently furnished, with divers Apartments for the President, and principal Officers. There are also Galleries, a Garden, and many little Apartments for the *Mandarins*, Secretaries, and inferior Officers: And, lastly, every Thing which is requisite for lodging commodiously the whole Retinue of the Examiners [i].

THE chief Persons, or Presidents, before whom the Examinations are made, are the *Fu-yuen*, the *Chi-fû*, and the *Chi-hyen*; who are the Governors of the Province, and Cities of the first and third Rank. As soon as the young Students are thought capable of passing the Examinations of the *Mandarins*, they must begin with that of the *Chi-hyen*, in whose Jurisdiction they were born. This *Mandarin*, who gives the *First Examination*

[a] That is, *Mandarins*, or *Governors of the School*. [b] See chap. 2. sect. 2. *& seqq.* [c] *Navarette* calls them *Colleges*, or *Universities*. [d] It is easy to imagine, says *Navarette*, p. 50, how great their Colleges must be: That of *Kanton* has five thousand little Chambers, or Cells, with a Chair and Table in every one; which Rooms are so contrived, that the Vice-Roy, who is in a Tower hard-by, has them all in his View. [e] *Du Halde*'s *China*, p. 374, *& seq.* [f] Which, *Navarette* says, is the Day before the Examination. [g] The same Author says, there is a Centinel placed over every two of them. [h] Or Fault, above-mentioned. [i] *Du Halde*, as before; and *Navarette*'s Description of *China*, p. 50.

Inhabitants Classes.

Theme, examines these Compositions himself, or orders them to be examined in his Tribunal; and determines which is the best. Of eight hundred Students, for Instance, there are about six hundred named, or, as they express it, have *Hyen-ming*, that is, *are inscribed to the Hyen:* Some of which contain six thousand Students. These six hundred must afterwards appear at the Examination of the *Chi-fû*, or Governor of the first-rate City; who makes a new Choice, selecting not above four hundred, who have *Fû-ming*, that is, *who are named for the second Examination.* Hitherto they have no Degree in Literature, and therefore are called *Tong-seng* (or Candidates.)

Of the Candidates.

In every Province there is a *Mandarin*, who comes from *Pe-king*, and is but three Years in his Office: He is called *Hyo-tau*, or, in the finest Provinces, *Hyo-ywen*; and generally hath Intelligence with the great Tribunals of the Empire. During his Term, he must make two Examinations: The first is called *Swi-kau*, the second *Ko-kau*; for this Purpose he is obliged to make a Circuit through all the *Fû*, or first-rate Cities of the Province.

As soon as the *Hyo-tau* arrives in a *Fû*, he goes to pay his Respects to *Confusius:* Then he explains some Passages in the Classic Authors, and the succeeding Days examines. When the four hundred Candidates, who have *Fû-ming*, go to compose in his Tribunal along with the other Students, who come from the rest of the *Hyen*, which are subordinate to that *Fû*; and if their Number be very great, they are divided into two Companies. The greatest Precautions are now used, to prevent the *Mandarins* knowing the Authors of the Compositions. The *Hyo-tau* nominates but fifteen Persons out of the four hundred, supposed to be in each *Hyen*. These take the first Degree, and are therefore said *to enter into Study*, being called *Syew-tsay*, or Bachelors. They then wear the Formalities, which consist of a blue Gown, with a black Border all-round it, and a Silver, or Pewter Bird, upon the Top of their Caps. They are no more liable to be bastonadoed by Order of the common *Mandarins*; but have a particular Governor, who punishes them if they do amiss: But if ever it appears, that Favour was the Motive of their Choice, the Envoy of the Court would be ruined both in his Reputation and Fortune.

Degree of Bachelor.

The same *Mandarins* who examine for Learning, examine for the Army. Those who are Candidates here, must shew their Ability in shooting with the Bow, and Riding; likewise their Strength, by lifting a large Stone, or some heavy Burden; if used to such Exercises. To those who have made any Progress in Learning, they give Questions to be solved, respecting Encampments, and Stratagems of War: For the Warriors, as well as the Learned, have their Classic Authors, named *Keng*; which were composed purposely for their Use, and treat of the military Discipline.

The *Hyo-tau* is obliged, by his Office, to make the Tour of his Province, and to assemble, in every City of the first Order, all the Bachelors who are dependent upon it; When, after being informed of their Conduct, he examines their Compositions, recompenses those who have made great Proficiency in their Studies, and punishes such as he convicts of Negligence. For this Purpose sometimes he divides them into six Classes: The first contains the Few who have remarkably distinguished themselves; to whom he gives, as a Reward, a *Taël*, and a Silk-Scarf: Those of the second Class receive also a Silk-Scarf, and a small Matter of Money: The third Class hath neither Reward, nor Punishment: Those of the fourth receive the Bastonado: The fifth lose the Bird with which the Cap is adorned, and become but half Bachelors: Those who have the Misfortune to be in the sixth, are entirely degraded; but this happens to very few. In this Examination, one shall sometimes see a Man of fifty or sixty Years of Age bastonadoed; whilst his Son, who composes with him, receives Applause and Rewards: But this Punishment is never inflicted, unless there be also some Complaint made of their Morals and Behaviour.

Every Graduate, who does not come to this Triennial Examination, runs the Risque of being deprived of his Title, and ranked with the common People. Nothing but Sickness, or Mourning for the Death of a Parent, can excuse him: Only the old Graduates, who upon their last Examination appeared to be superannuated, are for ever after exempted from this Attendance, without losing the Habit, Cap, or any other Honours of their Degree.

To attain the Degree of *Kyu-jin*, Licentiate, (or Master of Arts) they must pass a new Examination, called *Chu-kau*; which is held but once in three Years, in the Capital of every Province, by the great Officers, assisted by some other *Mandarins*. Two *Mandarins* come express from the Court, to preside at it. The first is called *Ching-chu-kau*, and must be *Han-lin*, that is, *of the College of the chief Doctors of the Empire:* The other is called *Fû-chu*. Out of ten thousand *Syew-tsay*, who are, for Instance, in the Province of *Kyang-si*, no more than sixty are nominated, or obtain the Degree of *Kyu-jin*. Their Gown is of a browniish Colour, with a blue Border four Fingers broad: The Bird upon the Cap is of Gold, or Copper gilt; and the Chief of them has the Title of *Kay-ywen*. It is not easy to obtain this Degree by corrupting the Judges: They must

must go the next Year to *Pe-king*, to be examined for the Degree of Doctor; and the Emperor is at the Charge of this first Journey. Those who, after having passed this Examination once, are contented with being *Kyu-jin*, either because they are in Years, or have a moderate Fortune, are excused from coming any more to this Examination, which is made at *Pe-king* every three Years. Every *Kyu-jin* is qualified to bear any Office: Sometimes they obtain Employments merely by Seniority in this Degree; and some of them have become Vice-Roys of Provinces. As soon as they have obtained any public Employment, they renounce the Degree of Doctor.

ALL the Licentiates, who are not in any Office, go to the triennial Examination at *Pe-king*, which is called the *Imperial*: For the Emperor himself dictates the Subject of the Compositions, and by the Attention he gives, and the exact Report that is made to him, is supposed to be himself the Judge. The Number of those who come to this Examination, amounts often to five or six thousand, of whom about three hundred are advanced to the Degree of Doctor. Sometimes this Preferment hath been given but to an hundred and fifty. The three principal of them are stiled *Tyen-se-men-seng*, that is, *The Disciples of the Son of Heaven*. The Chief of these is called *Chwang-ywen*, the next *Pang-ywen*, and the third *Tan-wha*. From the other Doctors, the Emperor chuses a certain Number, to whom they give the Title of *Han-lin*, that is, *Doctors of the first Order*. The rest are called *Tsin-tse*.

WHOEVER can obtain this glorious Title of *Tsin-tse*, either in Literature, or the Army, may look upon himself as a Man firmly settled, and needs not fear Want: For besides that he receives an infinite Number of Presents from his Relations and Friends, he is in a fair Way to be employed in the most important Posts of the Empire, and every-body courts his Protection: His Friends and Relations never fail to erect, in their City, magnificent triumphal Arches to his Honour, on which they inscribe his Name, the Place where, and the Time when, he received his Degree.

THE late Emperor *Kang-hi*, towards the End of his Reign, observing that the new Books which were printed, were neither so numerous, nor well-written as he could have wished, for the Glory of his Reign, and Benefit of the Public; and perceiving likewise, that these chief Doctors of the Empire neglected their Studies, in Pursuit of gainful Employments; as soon as the Examination was ended, took upon himself, contrary to Custom, to examine these chief Doctors, who so piqued themselves upon being Judges and Examiners of others. This Examination gave great Alarm, and was followed by a Judgment still more surprizing; for several of them were shamefully degraded, and sent back to their own Provinces. The Dread of such another Examination, keeps those Chiefs of the *Literati* close to their Studies. The Emperor prided himself upon this Occasion; because one of the most learned Men of his Court, who was employed in looking-over the Compositions, concurred exactly with him in Judgment, condemning all those which his Majesty had rejected, excepting one Piece, which he deemed of a doubtful Merit [a].

Literati Nobility.

OUR Author elsewhere observes farther, with Regard to the *Syew-tsay*, or Bachelors, that they who are judged fit for taking their Degree go to the Threshold of the *Ti-hyo-tau*, or *Mandarin* [b], with black Linen Garments, and a common Cap on. As soon as they are admitted into his Presence, they bow, fall on their Knees, and prostrate themselves several Times, on the Right, and on the Left, in two Lines, till the *Mandarin* gives Orders for presenting them with the Habits proper for Bachelors; which consist of a Vest, a Surtout, and a Silk-Cap. Having put them on, they return, and prostrate themselves again before the Tribunal of the *Mandarin*. From hence they march to the Palace of *Confusius*, where they bow their Heads four Times to the Ground before his Name, and before those of the most eminent Philosophers.

Ceremony observed

WHEN the *Syew-tsay* are returned to their own Country, all those of the same District go in a Body to prostrate themselves before the Governor in his Tribunal: After this he rises, and offers them Wine in Cups; which he first elevates in the Air. In several Places, Pieces of red Silk are distributed among them, of which they make a Kind of Belt: They also receive two Wands, adorned with Flowers of Silver, which they set on each Side of their Caps like a Caduceus: Then they walk, with the Governor at their Head, to the Palace of *Confusius*, to finish the Ceremony with the usual Salutation. This is, as it were, the Seal (or Test) which puts them in Possession of their new Dignity; because by that Action they acknowledge *Confusius* for their Master, and profess to follow his Maxims in the Government of the State [c].

In admitting Bachelors.

NAVARETTE, who agrees for the general with what hath been already related from *Du Halde*, adds some farther Particulars that deserve Notice. He informs us, that during the Reign

Increase of the Literati.

[a] *Du Halde's China*, p. 376, *& seqq.* [b] We presume, the same, before called, simply, *Hyo-tau*, who examined them. [c] *Du Halde's China*, p. 295.

of

Inhabitants Classes. of the *Song* Family (above six hundred and fifty Years ago, when Learning flouriſhed moſt in *China*) the Schools were then increaſed, twenty Bachelors being allotted to every Town, forty to each City, and fifty to every Metropolis. Theſe they call *Lin-ſeng*, that is, *Bachelors who have Allowance from the King*. Next they added ſixty to a Town, and an hundred and twenty to a City, ſtiled *Tſeng-ſeng*, that is, *Additional Bachelors*: Afterwards they gave Leave for all who had a Mind to take their Degrees. Theſe are diſtinguiſhed by the Name of *Fù-hyo*, which ſignifies *Bachelors clapped to the School*; ſo that there are three Degrees of them.

Privileged Bachelors. THE privileged Bachelors, who are free from farther Examinations, are called *Kung-ſeng*, and of three Sorts. The firſt ſtiled *Pa-kung-ſeng*; which implies, that they were ſuch able Rhetoricians, and their Compoſitions ſo good and elegant, that they merited their Degree, without being obliged to wait the uſual Time; which is a mighty Honour. The ſecond Claſs are the *Tſye-ſwen-kung*, who have held the Degree of Bachelors twenty Years. The laſt go by the Appellation of *Ngen-kung-ſeng*, denoting they are Bachelors privileged by the Emperor's Favour. The Sons of Carrmen, Butchers, Hangmen, and Players, as well as Baſtards, are incapable of taking any Degree.

Thoſe admitted to Degrees, THE Candidates having finiſhed their Compoſition, cloſe it up, writing their Name and Country upon it; but take Care to put a Cover over it, that it may not be read. Then it is delivered to thoſe appointed, and carried to a Room of *Mandarins*, who examine it. Such Compoſitions as deſerve to go-up to the ſecond Room, are ſet apart; the reſt are thrown-out: Of five thouſand, the one-half are rejected in this firſt Hall. Thoſe who are choſen, go-up to the ſecond; where, after being viewed, about half of them go-up again to the third, where the Magiſtrates Examiners are: Theſe pick-out fifty of the beſt and moſt elegant among them, with Precedency; as firſt, ſecond, third, *&c.* They then look-upon the Names, and calling thoſe who have merited to take their Degree, write them upon large Tables, which they hang in ſome public Place. By Virtue of this Action they become Graduates, without any further Ceremony; even as *Eleazer*, ſays our Author, by only the Ceremony of Cloathing without Unction, or Conſecration, became High-Prieſt [a]. And this is the Form of all Examinations.

How honoured. IF they find any more Compoſitions worthy of the Degree, they write down the Names of the Parties, commending them, and declaring, that if there were more allowed to take their Degrees, they deſerved it; which is accounted a great Honour. They are three Days locked-up about this Buſineſs. The Emperor is at the whole Expence, which is ſo very great, that *Navarette* forbears to mention it; becauſe he ſays, no *European* would believe it. After this, the Vice-Roy, Examiners, and other great *Mandarins*, receive the Graduates with much Honour, entertain them at a ſolemn Banquet, and give every one a Silver-Porringer, a blue Silk-Umbrello, and a Sedan, which is there carried upon Mens Shoulders.

WHEN the Tables are hung-up, many People ſtand ready to carry the News, Poſt-haſte, to the Relations of thoſe preferred; who reward them bountifully. As ſoon as the Meſſenger arrives, the whole City, or Town, makes public Rejoicing, for the Good-Fortune of their Townſman; and when he comes home himſelf, every-body viſits, congratulates, and makes him a Preſent in Silver, according to their Ability. This is done in order to bear his Charges to Court, where every *Licentiate* [b] is obliged to repair forthwith: There his Name is regiſtered in the Imperial Books, that he may be employed in the Government, when there is Occaſion. They who aſpire to be Doctors, give Notice they intend to be examined before the Emperor; who aſſigns them their Themes, and judges of their Performances. He who is at the Head of thoſe preferred to this Degree, obtains the greateſt Honour imaginable: Some of them are appointed for the Imperial College [c]; others return to their own Homes, there to wait till Employments are given them.

ALTHOUGH extraordinary Care is taken to prevent Bribery on theſe Occaſions; yet Ways are found to effect their Deſigns. In the Author's Time, the Emperor *Shun-chi* cauſed a *Licentiate*, and his Examiner, to be beheaded for this Crime: And as he was going-up to Court, he overtook another *Licentiate* carried in Chains, being accuſed with the ſame Kind of Corruption. The moſt uſual Way of bribing, is for the Candidate to go two or three Days Journey to meet the Examiner; who, if inclined to do the Buſineſs, agrees for five hundred Ducats, or more: Then they agree upon the Mark, whereby to diſtinguiſh his Compoſition from the reſt; which is commonly a Daſh, or Stroke, in ſome particular Place; or elſe the Examiner gives him the Subject, that he may have Time to ſtudy upon it, and withal directs the Uſe of a certain Character, that may put him more effectually in Mind. But if the Perſon, who is thus raiſed to his

[a] *Numb.* xx. 21, 26. [b] According to *Magalhaens*, p. 88, the Number of Bachelors, in *China*, are ninety thouſand, and of *Licentiates*, or *Maſters of Art*, ten thouſand. [c] Or, that of *Han-lin*, before-mentioned.

his Degree, is afterwards found to want Merit, they impeach the Examiner.

THIS Method of examining Scholars continually, is of excellent Uſe to keep them out of Idleneſs, and to prevent the vaſt Increaſe of them. The Emperor *Juſtinian*, to obviate theſe Inconveniencies, took away the Royal-Revenues from ſeveral Cities which had Schools. *Francis* the Firſt of *France* was much blamed for having founded many Univerſities; becauſe as they vaſtly increaſed the Number of Students, there was a Want of Soldiers, Huſbandmen, and Handicrafts.

NAVARETTE ſays, it would be well if the Scholars of *Europe* were like theirs; for they are the graveſt, the modeſteſt, and moſt orderly People in *China*, walking with their Eyes fixed on the Ground. The ſame Gravity and Stayedneſs is ſeen even in School-Boys; which the Author often obſerved with no little Surprize: Yet he ſays, they are infected with a helliſh Pride, fixed in their very Marrow and Bones, looking upon thoſe of the other Nations of the World as ſcarce Men: But the *Tartar*, who has not ſhewn much Favour to learned Men, has humbled them in ſome Meaſure [a]. Here it may be proper to obſerve, that under the Name of *Literati*, *Men of Letters*, or the *Learned*, are comprehended all Scholars, or Students; as well as thoſe who have taken ſome Degree, whether they be in Employments, or not. All *Mandarins* are *Literati*; but all *Literati* are not *Mandarins*, or Perſons in Office.

SECT. II.

The Claſs of Huſbandmen, *and the Honour paid to* Agriculture.

Huſbandmen's Privileges. Agriculture highly eſteemed: Promoted by Emperors: Feſtival in its Honour. Grand Proceſſion. Emperor turns Plowman once a Year: Preparations: Offers Sacrifice: Ploughs a Field: The Produce ſacred. Huſbandmen encouraged. Induſtry, the Effect. Manure with Ordure: Hair and Lime. Level the Land. Cultivate the Mountains. Higheſt Grounds watered. Curious Engine for that Purpoſe, and cleanſing Canals. Lands how let in China.

THE Huſbandmen in *China*, as to Rank, are preferred to Merchants and Mechanics. They are endowed with large Privileges, their Profeſſion being conſidered as the moſt neceſſary one in a State. *Navarette* obſerves, that the *Chineſes* ſay, that the Emperor ought to take them under his particular Care, and to allow them as large Privileges as may be; becauſe all the Empire ſubſiſts by their Labour and Induſtry [b]. Nay, it could not ſubſiſt without the ſtrongeſt Inclinations and Application of the Country-People that Way; *China* being ſo vaſtly populous, that if every Inch of arable Land was ſowed, as in Fact it generally is; yet the Produce would be ſcarce ſufficient to ſupport the Multitudes of Inhabitants; and the Empire is too extenſive to have its Wants that Way ſupplied from foreign Parts, even if it kept-up a Correſpondence with them. For theſe Reaſons it has always been one of the chiefeſt Cares of the Government to promote Agriculture, by honouring Huſbandmen and their Profeſſion. With this View, a Feſtival is inſtituted in Honour of Agriculture; and the Emperor himſelf, once a Year, turns Plowman, in Imitation, as it is ſaid, of the early Monarchs, whoſe Hiſtory ſeems to be calculated for the ſame End. *Huſbandmen.*

THE common Opinion, according to the Miſſioners, is, that Huſbandry was firſt taught by *Shin-nong* [c], who is at this Day reverenced as the Inventor of ſo uſeful an Art [d]; which has ſtill gained farther Credit from what is related in the Books of their ancient Philoſophers. The Emperor *Yau*, who began to reign four hundred and eighty Years after this Monarch, it ſeems, ſet-aſide his own Children in Favour of a young Huſbandman, whom he choſe for his Succeſſor. This Choice of an Emperor out of the Country, has inſpired the *Chineſe* with a great Eſteem for Agriculture. *Yu*, who ſucceeded *Shun*, came to the Throne after the ſame Manner. It is ſaid, he found out the Way, by Means of Canals, to drain-off the Water into the Sea, which at the Beginning of the Empire overflowed ſeveral low Countries, and afterwards made uſe of them to render the Soil fruitful. It is added, that he wrote ſeveral Books concerning the Manner of cultivating Land, and watering it; which induced *Shun* to appoint him to ſucceed, and has contributed much to raiſe the Credit of Agriculture, as they ſee it has been thought worthy the Care and Application of a great Prince. *Agriculture highly eſteemed:*

SEVERAL other Emperors have expreſſed their Zeal for this Art. *Kang-vang*, third Monarch of the *Chew* Family, cauſed Landmarks to be fixed, to prevent Diſputes among the Huſband- *Promoted by Emperors:*

[a] *Navarette*'s Deſcription of *China*, p. 49. & *ſeqq.* of the Examination and Degrees of the *Literati*.

[b] *Navarette*, as before, *p.* 52. *Du Halde*'s *China*, p. 272. *Le Comte* treats alſo, but more briefly, *p.* 235, & *ſeqq.*

[c] Which ſignifies the *Celeſtial Huſbandman*. He was the ſecond Emperor, who began his Reign two thouſand eight hundred and thirty-ſeven Years before the Chriſtian Æra. See *Du Halde*, as before, *p.* 137.

[d] *Navarette*, p. 53, ſays, they have raiſed magnificent Temples, where they ſacrifice to him.

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men. *King-vang*, the twenty-fourth of the same Race, in whose Reign *Confusius* was born, five hundred and thirty-one Years before Christ, renewed the Laws that had been made for promoting Agriculture. In a Word, the Emperor *Ven-ti*, who reigned three hundred and fifty-two Years after, raised its Esteem to a great Pitch: For this Prince perceiving, that his Country was ruined by the Wars, to engage his Subjects to cultivate the Land, set them an Example himself, by ploughing the Fields belonging to his Palace; which obliged all the Ministers and Gentlemen of the Court to do the same.

Festival in its Honour.

IT is thought, that this was the Original of a great Festival that is solemnized every Year in all the Cities of *China*, when the Sun enters the fifteenth Degree of *Aquarius*; which the *Chinese* look upon as the Beginning of the Spring. On this Day the Governor comes out of his Palace, carried in his Chair, preceded by Banners, lighted Torches, and divers Instruments: He is crowned with Flowers, and marches, in this Equipage, towards the Eastern Gate of the City, as it were to meet the Spring: He is attended with several Litters, painted and adorned with Variety of Silk Tapestry; exhibiting various Figures, and the Pourtraits of illustrious Persons, who had practised Husbandry, with Histories relating to the same Subject. The Streets are covered with Tapestry, and, at proper Distances, triumphal Arches are erected: They also hang-out Lanthorns, and make Illuminations.

Grand Procession.

AMONG the Figures, there is a Cow of Earthen-Ware, so monstrously large, that forty Men can hardly carry it. Behind the Cow, whose Horns are gilt, is a young Child with one Foot naked, and the other shod: Him they call the *Genius of Labour and Diligence*; who strikes the Earthen-Cow incessantly with a Rod, as though it were to make it advance. All the Husbandmen follow with their Instruments; after whom proceed Companies of Masquers and Comedians, acting Plays. In this Manner they march to the Governor's Palace, where they strip the Cow of her Ornaments; and drawing out of her Belly a prodigious Number of small Cows made of Clay, distribute them among the Multitude, as well as the Fragments of the Cow, which they break in Pieces. Afterwards the Governor makes a short Discourse, recommending the Care of Husbandry as one of the Things most conducive to the Good of a State.

Emperor turns Ploughman

THE Attention of the Emperors and *Mandarins* to the Cultivation of the Land is so great, that when Deputies arrive at Court from the Vice-Roys, the *Chinese* Monarch never forgets to demand in what Condition the Fields appeared to them; and the Falling of a seasonable Shower furnishes a proper Occasion for visiting a *Mandarin*, to compliment him thereupon. Every Year in Spring, which falls in *February*, the Emperor (according to the ancient Custom) goes himself, in a solemn Manner, to plough a few Ridges of Land, in order to animate the Husbandmen by his own Example; and the *Mandarins* of every City perform the Ceremony, which is as follows. The Tribunal of Mathematics having, pursuant to Orders, fixed on the twenty-fourth of the second Moon, as the proper Day for the Ceremony of Tillage, that of Rites gave Notice to the present Emperor *Yong-ching*, by a Memorial, in which were set forth the following Particulars to be observed by him, preparatory to this Festival. 1. That he should appoint twelve illustrious Persons to attend, and plough after him, *viz.* three Princes, and nine Presidents of the sovereign Courts; or the Assistants of the latter, in case they were too old, or infirm. 2. That as this Ceremony does not solely consist in the Emperor's ploughing the Earth, in order to stir-up Emulation by his own Example; but also includes a Sacrifice, which he, as chief Pontiff, offers to *Shang-ti*, to procure Plenty from him in Favour of his People: Therefore, by Way of Preparation, he ought to fast and observe Continence the three preceding Days: The Princes and *Mandarins*, who accompany his Majesty, ought to prepare themselves in the same Manner. 3. That on the Eve of the Ceremony, his Majesty is to send several Lords of the first Quality to the Hall of his Ancestors, to prostrate themselves before their Tablet, and give them Notice, as though they were yet living, that the next Day he will offer the great Sacrifice.

BESIDES these Directions to the Emperor, the Tribunal likewise prescribes the Preparations to be made by the different Tribunals: One is obliged to prepare the Sacrifice; another, to compose the Formula, which the Emperor repeats when he makes the Sacrifice; another, to carry and set-up the Tents, under which his Majesty is to dine, in case he so orders it; a fourth is to assemble forty or fifty Husbandmen venerable for their Age, who are to be present when the Emperor ploughs the Ground, with forty of the younger Sort to make ready the Plough, yoke the Oxen, and prepare the Grain that is to be sown; consisting of five Sorts, supposed to comprehend all the rest, as Wheat, Rice, Beans, and two Kinds of Millet.

ON the twenty-fourth Day of the Moon the Emperor went with his whole Court, in his Habit of Ceremony, to the Place appointed, to offer to *Shang-ti* the Spring Sacrifice; by which he is implored to increase and preserve the Fruits of the Earth. The Place is a little Hillock made of Earth, a few Furlongs South from the City.

City. On the Side of this Elevation (which ought to be fifty Feet four Inches high) is the Spot which is to be ploughed by the imperial Hands.

AFTER the Emperor had offered Sacrifices, he deſcended with the three Princes and nine Preſidents, who were to plough with him. Several great Lords carried the valuable Cheſts; which contained the Grains that were to be ſown. All the Court attended with profound Silence; then the Emperor took the Plough, and tilled the b Ground ſeveral Times backwards and forwards: When he quitted it, a Prince of the Blood held it, and ploughed; as did all the reſt in their Turns. After having ploughed in ſeveral Places, the Emperor ſowed the different Grain; and, the Day following, the Huſbandmen by Profeſſion, (forty-four of them old, and forty-two young) finiſhed the Remainder of the Field that was left untilled. The Ceremony concluded with the appointed Reward which the Emperor c beſtowed upon each of them; conſiſting of four Pieces of dyed Cotton to make Cloaths.

THE Governor of *Pe-king* goes often to viſit this Field, which is cultivated with great Care; and examines all the Ridges thoroughly, to ſee if he can meet with any uncommon Ears; ſuch as they reckon good Omens: On which Occaſion, he gives Notice, that he found a Stalk, for Inſtance, that bore thirteen Ears. In the Autumn, the ſame Governor gets in the Grain in yellow d Sacks; which are ſtowed in a Granary built for that Purpoſe, called *The imperial Magazine*. This Grain is kept for the moſt ſolemn Ceremonies: For when the Emperor ſacrifices to *Tyen*, or *Shang-ti*, he offers it as the Fruit of his own Hands; and, on certain Days in the Year, he preſents it to his Anceſtors, as if they were ſtill living.

AMONG ſeveral good Regulations made by the ſame Emperor, he has ſhewn an uncommon Re- e gard for the Huſbandmen. To encourage them in their Labour, he has ordered the Governors of all the Cities to ſend him Notice every Year, of the Perſon of this Profeſſion, in their reſpective Diſtricts, who is moſt remarkable for his Application to Agriculture; for unblemiſhed Reputation; for preſerving Union in his own Family, and Peace with his Neighbours; for his Frugality and Averſion to all Extravagance. Upon the Report of the Governor, the Emperor will ad- f vance this wiſe and diligent Huſbandman to the Degree of a *Mandarin* of the eighth Order, and ſend him Patents of an honorary *Mandarin*; which Diſtinction will entitle him to wear the Habit of a *Mandarin*, to viſit the Governor of the City, to ſit in his Preſence, and drink Tea with him. He will be reſpected all the reſt of his Days. After his Death, he will have Funeral Obſequies ſuitable to his Degree; and his Title of Honour will be written in the Hall of his Anceſtors. What Emulation muſt ſuch a Reward excite among the Huſbandmen[a]! *Huſbandmen.*

ACCORDINGLY, we find, that they are continually buſied about their Lands: If they have any Time to ſpare, they go immediately to the Mountains to cut Wood, to the Garden to look to their Herbs, or to cut Canes, *&c.* ſo that they are never idle. The Land in *China* never lies fallow. Generally, the ſame Ground produces three Crops in a Year; firſt, Rice; and before it is reaped, they ſow Fitches; and when they are in, Wheat, Beans, or ſome other Grain: Thus it continually goes round. They very ſeldom employ their Land for unprofitable Uſes, ſuch as Flower-Gardens, or fine Walks; believing uſeful Things more for the public Good, and their own. *Induſtry, the Effect.*

THE Attention of Huſbandmen is chiefly employed in the Cultivation of Rice. They manure their Land extremely well; gathering, for that Purpoſe, with extraordinary Care, all Sorts of Ordure, both of Men and Animals, or truck for it Wood, Herbs, or Linſeed Oil. This Kind of Manure, which, elſewhere, would burn-up[b] the Plants, is very proper for the Lands of *China*; where they have an Art of tempering it with Water before they uſe it. They gather the Dung in Pails[c], which they commonly carry covered on their Shoulders; and this contributes very much to the Cleanneſs of their Cities, whoſe Filth is thus taken-away every Day. *Manure with Ordure.*

IN the Province of *Che-kyang*, and other Places, when they ſow[d] Rice, they uſe Balls of Hogs, or even human Hair; which, according to them, gives Strength to the Land, and makes that Grain grow better. For this Reaſon, Barbers ſave the Hair which they ſhave off Heads, and ſell for about a Half-penny a Pound to ſuch People who carry it away in Bags; and you may often ſee Barks loaded with it. When the Plant begins to ear, if the Land be watered with Spring-Water, they mix Quick-lime with it; ſaying, that it kills Worms and Inſects, deſtroys Weeds, and gives a Warmth to the Ground, which contributes much to its Fertility. By this *Hair, and Lime.*

[a] *Du Halde's China*, p. 274, *& ſeqq.* [b] *Navarette*, p. 53, ſays, that, at certain Times, it is uſual to ſprinkle the Rice and Herbs, or water it with Man's Urine mixed with Excrement: And, that the Miſſioners thought this a Riddle, becauſe Urine burns and deſtroys all Plants in *Europe*. He adds, that there is not a Horn, Bone, or Feather, but what they burn to make Aſhes to manure their Ground. [c] See before, *p.* 76. [d] *Navarette* ſays, when they tranſplant it.

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Means the Rice-Fields are ſo clean, that *Navarette*, ſometimes, walked through them, looking for ſome ſmall Herb; and could never find any: So that, he concludes, the Rice, which is ſurprizingly tall and fine, draws all the Nouriſhment from the Ground [a].

Level the Lands:

THE Huſbandmen ſow their Grain, at firſt, without any Order: But when it has ſhot about a Foot, or a Foot and an half high, they pluck it up by the Roots; and making it into a Sort of ſmall Sheaves, plant it by a Line, and Chequer-wiſe; to the End, that the Ears, reſting upon each other, may ſtand more firmly, and reſiſt the Winds. But, before the Rice is tranſplanted, they level the Land, and make it very ſmooth, after the following Manner: Having ploughed the Ground three or four Times ſucceſſively, always to the Ancles in Water, they break the Clods with the Head of their Mattocks; then, by the Help of a wooden Machine, (on which a Man ſtands upright, and guides the Buffalo that draws it) they ſmooth the Earth, that the Water may be every-where of an equal Height; inſomuch, that the Plains ſeem more like vaſt Gardens than open Fields.

Cultivate the Mountains.

THE Mountains in *China* are all cultivated: But one ſees neither Hedges nor Ditches, nor ſcarce any Tree; ſo fearful they are of loſing an Inch of Ground. It is very agreeable to behold, in ſome Places, Plains three or four Leagues in Length, ſurrounded with Hills and Mountains, cut, from Bottom to Top, into Terraſſes three or four Feet high, and riſing one above another, ſometimes, to the Number of twenty or thirty. Theſe Mountains are not generally rocky, as thoſe in *Europe*, the Soil being light and porous, eaſy to be cut, and ſo deep in ſeveral Provinces, that one may dig three or four hundred Feet without meeting with the Rock. When the Mountains are rocky, the *Chineſe* looſen the Stones, and make little Walls of them to ſupport the Terraſſes; then they level the good Soil, and ſow it with Grain.

Higheſt Grounds watered.

THEY are ſtill more induſtrious. Though, in ſome Provinces, there are barren and uncultivated Mountains, yet the Valleys and Fields, which ſeparate them in a vaſt Number of Places, are very fruitful and well cultivated. The Huſbandman, firſt, levels all the unequal Places that are capable of Culture. He then divides that Part of the Land, which is on the ſame Level, into Plots; and that along the Edges of the Valleys, which is unequal, into Stories, in Form of an Amphitheatre: And as the Rice will not thrive without Water, they make Reſervoirs, at proper Diſtances, and different Heights, to catch the Rain and the Water which deſcends from the Mountains, in order to diſtribute it equally among all their Rice-Plots; either by letting it run-down from the Reſervoir to the Plots below, or cauſing it to aſcend from the lower Reſervoirs to the higheſt Stories.

FOR this Purpoſe they make uſe of certain Hydraulic Engines [b]; which are very ſimple, both as to their Make, and the Manner of playing them. It is compoſed of a Chain made of Wood, reſembling a Chaplet, or Pair of Beads [c], ſtrung, as it were, with a great Number of flat Boards, ſix or ſeven Inches ſquare, and placed parallel at equal Diſtances. This Chain paſſes through a ſquare Tube or Gutter; at the lower End whereof is a ſmooth Cylinder or Barrel, whoſe Axis is fixed in the two Sides [d]; and to the upper End is faſtened a Sort of Drum, ſet round with little Boards to anſwer thoſe of the Chain, which paſſes round both it and the Cylinder: So that when the Drum is turned, the Chain turns alſo; and, conſequently, the lower End of the Gutter or Tube being put into Water, and the Drum-End ſet to the Height where the Water is to be conveyed, the Boards filling exactly the Cavity of the Tube, muſt carry up a continual Stream ſo long as the Machine is in Motion; which is performed three Ways: 1. With the Hand, by Means of one or two Handles applied to the Ends of the Axis of the Drum. 2. With the Feet, by Means of certain large wooden Pegs, about half a Foot long, ſet round the Axel-tree of the Drum for the Purpoſe. Theſe Pegs have great, longiſh Heads, rounded on the Outſide, for applying the Soles of the naked Feet: So that one, or more Men, may with the greateſt Eaſe put the Engine in Motion, either ſtanding or ſitting; their Hands being employed all the While, the one in holding an Umbrella, and the other a Fan. 3. By the Aſſiſtance of a Buffalo, or ſome other Animal, made faſt to a great Wheel, about four Yards in Diameter, placed horizontally. Round its Circumference are fixed a great Number of Pegs, or Teeth; which, tallying exactly with thoſe in the Axel-tree of the Drum, turn the Machine with a great deal of Eaſe.

WHEN a Canal is to be cleanſed, which often

[a] *Navarette*'s Deſcription of *China*, p. 52, *& ſeq.* *Du Halde*'s *China*, p. 272. [b] Theſe muſt be the Engines which *Navarette* calls *admirable*. He ſays, he had often obſerved them; yet could not deſcribe how they ſhould be made: That they had been carried to *Manila*, and that the *Dutch* have them at *Jacatra*. He adds, that he believes there is not a better Invention in the World for draining of Wells, Springs, Ponds. [c] This is the Chaplet Engines mentioned before, *p.* 106. e. [d] But ſo as to be on the Outſide of the Tube.

happen

happens, it is divided, at convenient Diſtances, a by Dikes; and every neighbouring Village, being allotted its Share, the Peaſants immediately appear with their Chain-Engines, whereby the Water is conveyed from one to the other: This Labour, though painful, is ſoon ended, by Means of the Multitude of Hands. In ſome Parts, as the Province of *Fo-kyen*, the Mountains, though not very high, are contiguous, and with ſcarce any Valleys between; yet they are all cultivated by the Art which the Huſbandmen b have to convey the Water from one to the other through Pipes made of Bambû [a].

To this ſurprizing Induſtry of the Huſbandmen, is owing that great Plenty of Grain and Herbs that reigns in *China* above all other Regions. Notwithſtanding which, the Land hardly ſuffices to ſupport its Inhabitants; and one may venture to ſay, that to live comfortably, they have need of a Country as large again [b].

AFTER all, the Huſbandmen are generally c poor People, and have but a ſmall Parcel of Land each. The uſual Rule is, for the Landlord to have one Half of the Crop, and pay all Taxes: The Huſbandman has the other Half for his Pains [c].

SECT. III.

The Claſs of Merchants; *with the Navigation and Trade of* China. d

Chineſe *fit for Trade: Accuſed of Over-reaching.*

THE Number of Traders and Merchants in *China* is exceeding great. Where-ever you come, there ſeem to be more Sellers than Buyers. They are all very obliging, and will not refuſe Money, provided they can be ever ſo little Gainers. They are the very Reverſe of the *Japanneſes*; for theſe are rough, diſobliging, e and poſitive: When they once ſay a Thing is worth twenty Ducats, they will not abate a Croſs, though you argue it with them a Twelvemonth [d]. *Le Comte* ſays, that there is no Nation under the Sun more fit for Commerce and Traffic, or underſtand them better: That they are extremely inſinuating in their Behaviour, and that their Eagerneſs for getting Money makes them diſcover a thouſand Ways of living, and Methods of trafficking, that would not naturally f come into their Head. They turn every Thing that offers to Advantage, and undertake the moſt difficult Voyages, for the leaſt Hopes of Gain [e].

IT could only be wiſhed, ſay ſome of the Miſſioners, that the *Chineſe* Merchants were a little more honeſt in their Dealings, eſpecially when they trade with Foreigners; for they always endeavour to ſell as dear as they can, and often make no Scruple to adulterate their Goods. Their Maxim is, that he who buys, is for getting Things as cheap as poſſibly he can; and would even give nothing at all, did the Seller conſent to it: And upon this Principle they think they have a Right, on their Side, to aſk the greateſt Price. *The Dealer does not deceive*, ſay they, *it is the Buyer who deceives himſelf. The Buyer is under no Compulſion, and the Profit which the Merchant gets is the Fruit of his Induſtry.* Yet thoſe who act according to theſe deteſtable Principles, are the firſt in praiſing Honeſty and Diſintereſtedneſs in others [f]. According to *Magalhaens*, the moſt wealthy Merchants are ſuch as trade in Silk and Timber [g]. *The Merchants.*

IN treating of the *Chineſe* Commerce, we c ſhall conſider it under four Articles. Their Trade, domeſtic and foreign: Their Navigation and Shipping: Conveniency of travelling by Land: Laſtly, their Money, Weights and Meaſures.

1. *Their Trade, domeſtic and foreign.*

Home-Trade exceeds that of all Europe: *Very briſk in the very loweſt Branches. Foreign Trade inconſiderable: That to* Japan: *Commodities brought from thence. That to* Manilla *and* Batavia: *Commodities carried thither, and brought from thence. Trade to other Countries. Goods brought home. Trade of the* Europeans *to* China: *That of Gold profitable. Other Commodities exported.*

THE Riches peculiar to each Province, and *Home Trade* the Facility of conveying Merchandize by *exceeds* Means of the Rivers and Canals, have rendered the domeſtic Trade of the Empire always very flouriſhing. As to its foreign Trade, it is ſcarcely worth mentioning; for the *Chineſe* finding among themſelves all Things neceſſary for the Support and Pleaſures of Life, ſeldom go far from home. So long as *China* was governed by Emperors of its own, the Ports, from all Antiquity, were ſhut-up to Foreigners, with whom Trade was prohibited, and the Natives not ſuffered to go abroad: But the *Tartars*, ſince they became Maſters thereof, have opened them to all Nations [h].

THE Inland Trade of *China* is ſo great, that *That of all* the Commerce of all *Europe* is not to be com- *Europe.*

[a] *Du Halde*'s *China*, p. 272, *& ſeq.* [b] The ſame, *p.* 318. [c] *Navarette*'s Deſcription of *China*, p. 53. [d] The ſame, *p.* 55. [e] *Le Comte*'s Memoirs of *China*, p. 240. [f] *Du Halde*, as before, p. 534. [g] *Magalhaens*'s Relation of *China*, p. 132. It ſhould be Salt, perhaps, inſtead of Silk. [h] *Du Halde*, as before, *p.* 333, *& ſeq.*

Inhabitants Classes.

pared therewith; the Provinces being like ſo a many Kingdoms, which communicate to each other their reſpective Productions. This tends to unite the ſeveral Inhabitants among themſelves, and makes Plenty reign in all the Cities. The Provinces of *Hû-quang*, and *Kyang-ſi*, ſupply thoſe with Rice that are not well provided: That of *Che-kyang* furniſhes the fineſt Silk; *Kyang-nan*, Varniſh, Ink, and all Sorts of curious Works; *Yun-nan*, *Shen-ſi*, and *Shan-ſi*, yield Iron, Copper, and ſeveral other Metals; Horſes, b Mules, Furs, *&c.* *Fo-kyen* produces Sugar, and the beſt Tea; *Se-chwen*, Plants, medicinal Herbs, Rhubarb, *&c.* and ſo of the reſt: For it is not poſſible to give a particular Account of the Commodities peculiar to each Province [a].

Very briſk in the

ALL theſe Goods, which are readily conveyed from Place to Place along the Rivers, are ſold in a very ſhort Time: You may ſee, for Inſtance, Dealers, who, in three or four Days after their Arrival in a City, ſell ſix thouſand Caps proper c for the Seaſon. Trade is never interrupted, except on the two firſt Days of the Firſt Moon; which they ſpend in Diverſions, and the uſual Viſits of the New Year: At all other Times every Thing is in Motion, as well in the Country as Cities. The *Mandarins* themſelves have their Share in Buſineſs, there being ſome among them who put their Money into the Hands of truſty Merchants, in order to improve it in the Way of Trade.

Very loweſt Branches.

d IN ſhort, there is not any Family to the very pooreſt of all, but what with a little good Management can find Means to ſubſiſt very eaſily by Traffic. There are many of them, whoſe whole Stock does not amount to above a *French* Crown; and yet the Father and Mother, with two or three Children, beſides being maintained out of the Profits of it, procure Silk Garments for Days of Ceremony; and, in a few Years Time, enlarge their little Commerce to ſome- e thing conſiderable. Although this may ſeem not very eaſy to comprehend, yet it is no more than what happens every Day: For Inſtance, one of theſe ſmall Merchants, who has about fifty Sous [b], will buy Sugar, Meal, and Rice, and make little Cakes, which he has baked an Hour or two before Day, *to kindle*, as they expreſs it, *the Heart of Travellers*; which done, his Shop is hardly open before all his Ware is carried-off by Country-People, who come in Crowds in a f Morning to every City, by the Workmen, the Porters, the Children of the Ward, and thoſe who are in Law. This little Trade, in a few Hours, produces a Profit of twenty Sous, the Half of which is ſufficient to maintain his ſmall Family. In a Word, the moſt frequented Fair affords but a faint Reſemblance of the incredible Crowds of People to be ſeen in the Generality of Cities, who are buſy in buying or ſelling all Sorts of Commodities.

TRADE flouriſhing at ſuch a Rate in every Province of *China*, it is not at all ſurprizing that the Inhabitants ſhould be ſo negligent of foreign Trade. Thus by Sea they never paſs the *Streights of Sonda*, their fartheſt Voyage that Way reaching only to *Batavia*: In like Manner on the Side of *Malakka*, they do not go beyond *Achen*; and the Limits of their Navigation Northwards is *Japan* [c].

THIS laſt is the Country which they moſt frequent, and commonly ſet-ſail for in *June*, or *July* at fartheſt. They firſt carry Goods to *Kamboja*, or *Siam*, and freight themſelves there with ſuch as are in Requeſt at *Japan*, making two hundred *per Cent.* by their Voyage. If they go directly thither from the Ports of *Kanton*, *A-mwi*, or *Ning-po*, then they export the following Merchandizes: 1. Drugs, ſuch as Jinſeng, Birthwort, Rhubarb, Mirabolans, and ſuch like. 2. Buffalo, and Cow-Hides, *Areka* Bark, and White Sugar; by which laſt they gain ſometimes a thouſand *per Cent.* 3. All Sorts of Silks, but chiefly Satins, Taffeties, and Damaſks of different Colours, eſpecially black; ſelling for fifteen *Taël*, what coſt about ſix. 4. Silken Strings for Inſtruments, Eagle, and Sandal Wood; for which there is a great Demand among the *Japaneſe*, who are continually cenſing their Images. 5. Laſtly, *European* Cloth and Camblets, which have a quick Sale; and yielding fifty *per Cent.* ſhews how conſiderable the Profit of the *Dutch* muſt be.

THE Commodities, which the *Chineſe* Traders bring from thence, are, 1. Fine Pearls, by which they ſometimes gain a thouſand *per Cent.* 2. Red Copper in Bars, bought from three *Taëls* to four and an half, ſelling them in *China* for ten or twelve; alſo wrought Copper, ſuch as Scales, Chafing-Diſhes, Perfuming-Pans, Baſons, *&c.* Theſe go-off at a great Price in their own Country, the Copper being fine and agreeable to the Sight. 3. Sabre-Blades; they coſt but a Piaſter in *Japan*, and ſell ſometimes for ten in *China*. 4. Smooth-flowered Paper, of which the *Chineſe* make Fans. 5. Porcelain, which is very beautiful, but not ſo uſeful, becauſe it will not ſtand boiling Water: It bears much the ſame Price in *Japan*, as China-Ware at *Kanton*. 6. Japanned Works, which are not to be parallelled any-

[a] *Le Comte*'s Memoirs of *China*, p. 295. *Du Halde*'s *China*, p. 334. [b] About two Shillings *Engliſh*.
[c] *Navarette*, p. 56, ſays, the People, being covetous, of late purchaſed Leave to go to thoſe Countries. This gave many an Opportunity of ſettling there; whence all were forbidden for a Time to go beyond-Sea.

where elſe: But the *Chineſe* ſeldom meddle with them, for fear they ſhould not get them off, being extremely dear. A Cabinet not above two Feet high, and but a little more in Breadth, has been ſold in *China* for an hundred Piaſters. Thoſe who venture moſt to deal in them, are the Merchants of *A-mwi* and *Ning-po*; becauſe they carry them to *Manilla* and *Batavia*, making the *Europeans*, who are fond of ſuch Works, pay a good Price. 7. Gold, which is very fine, and a certain Metal called *Tombak*, by which they gain fifty or ſixty *per Cent.* at *Batavia*.

The Merchants.

Manilla & Batavia.

THE *Chineſe* alſo trade to *Manilla*: But ſcarce any go thither beſides the Merchants of *A-mwi*, who carry a great deal of Silk, ſtriped and flowered Satin of different Colours, Embroidery, Carpets, Cuſhions, Night-Gowns, Silk-Stockings, Tea, China-Ware, japanned Works, Drugs, *&c.* By which they are generally Gainers fifty *per Cent.* and bring back nothing but Piaſters.

THE Trade, which they carry-on the moſt regularly, as finding it moſt eaſy and gainful, is that to *Batavia*; whither Veſſels ſail every Year from *Kanton*, *A-mwi*, and *Ning-po*, towards the eleventh Moon, that is, in *December*, with the following Merchandizes.

Merchandizes and Utenſils.

1. A KIND of Green-Tea, which is very fine, and of a good Smell; but *Song-lo*, and Bohea-Tea, are not ſo much ſought after by the *Dutch*. 2. China-Ware, which is ſold as cheap there, as at *Kanton*. 3. Leaf-Gold, and Gold-Thread; which is nothing but gilt Paper. Some of this is ſold by Hand in ſmall Skains, and is dear, becauſe covered with the fineſt Gold: But that which the *Chineſe* bring to *Batavia*, is ſold only by Weight: It is made-up in Parcels, with large Hanks of red Silk, put-in on purpoſe to ſet-off the Colour of the Gold, and make the Parcels weigh heavier. The *Dutch* make no Uſe of it themſelves; but ſell it in the Country of the *Malayans*, to great Profit. 4. *Tûtenak* (or *Tuttenague*) a Metal, which partakes of the Nature both of Tin and Iron; yielding an hundred, and ſometimes an hundred and fifty *per Cent.* 5. Drugs, eſpecially Rhubarb. 6. Utenſils of yellow Copper; ſuch as Baſons, Chafing-Diſhes, great Kettles, *&c.*

Brought hither.

THEY import from *Batavia*, 1. Silver in Piaſters. 2. Pepper, Cloves, Nutmegs, and other Spices. 3. Tortoiſe-Shells, of which the *Chineſe* make very neat Toys; ſuch as Combs, Boxes, Cups, Knife-Handles, Pipes, and Snuff-Boxes, after the *European* Faſhion; which they ſell for ten Sous. 4. Sandal-Wood; alſo red and black Wood, proper for Cabinet-Work; with another red Wood, commonly called *Braſil-Wood*; which ſerves for dying. 5. Agate-Stones, ready-cut; whereof the *Chineſe* make Ornaments for their Girdles, Buttons for their Caps, and a Kind of Necklace. 6. Yellow Amber, in Lumps; which they buy very cheap. 7. Laſtly, *European* Cloth; which they have alſo at a moderate Price, and ſell again at *Japan*.

Trade to other Countries.

THIS is the greateſt Trade the *Chineſe* drive abroad. They likewiſe go, but very ſeldom, to *Achen*, *Malakka*, *Ihor*, *Patana*, *Ligor*, which belongs to the Kingdom of *Siam*, to *Cochinchina*, &c. The Trade they carry-on at *Ihor*, is the moſt eaſy and profitable. They would not get as much as would pay the Expence of their Voyage by going to *Achen*, if they failed of being there in *November* and *December*; at which Time the Ships of *Surat* and *Bengal*, are upon the Coaſt. They ſeldom import any Thing from theſe Countries, but Pepper, Cinnamon, and other Spices; Birds-Neſts, which are counted Delicacies at the *Chineſe* Tables; Rice, Camphire, Ratan-Canes (which they twiſt together like ſmall Cords,) Torches made of the Leaves of certain Trees, that burn like Pitch, and ſerve for Flambeaux; alſo Gold, Tin, *&c.*

Goods brought home.

Trade of the Europeans.

AS for the Trade carried-on in *China* by the *Europeans*; they have the Liberty of ſcarce any Port, except that of *Kanton*, at certain Times of the Year. Nor do they go-up as far as the City itſelf, but caſt Anchor at *Whang-pû*, a Place about four Leagues ſhort of it, in the River; which there is crouded with a Multitude of Veſſels. Formerly Cloths, Cryſtals, Swords, Clocks, Striking-Watches, Repeating-Clocks, Teleſcopes, Looking-Glaſſes, *&c.* were carried thither. But ſince the *Engliſh* come regularly every Year, all theſe are as cheap as in *Europe*; and Coral itſelf can hardly be ſold any longer without Loſs: So that at preſent there is no trading to Advantage with any-thing but Silver in *China*; where conſiderable Profit may be made, by purchaſing Gold [a], which is a Commodity there.

That of Gold profitable.

THE Gold to be met with in *Kanton*, comes partly out of the Provinces of *China*, and partly from foreign Countries; as *Achen*, *Cochinchina*, *Japan*, &c. and is all melted over-again in that City, except what comes from *Cochinchina*; which is commonly the moſt fine and pure that can be, when it is bought of the King of that Country: For that ſold clandeſtinely by the People is not ſo pure, and therefore they refine it at *Kanton*. The *Chineſe* divide their Gold by Alloys, as they do in *Europe*: That which is commonly ſold, is from ninety Carats to an hundred, and is more or leſs dear, according to the Time when it was bought. It is much cheaper in *March*, *April*, and *May*, than it is from *July*

[a] They get about one Third by exchanging Silver for it.

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Inhabitants Classes. to *January*; becauſe this laſt is the Seaſon when there is the greateſt Number of Veſſels in the Port, or Road of *Kanton*.

Other Commodities exported. THERE are alſo excellent Drugs to be bought in *China*, ſeveral Sorts of Tea, Gold-Thread, Muſk, precious Stones, Pearls, Quickſilver, &c. But the Trade carried-on there by the *Europeans*, conſiſts chiefly in japanned Works, China-Ware, and Silks; of which we ſhall ſpeak particularly in the next Section [a].

2. *Their* Navigation, *and* Shipping.

Their Ships: Bulk and Structure: Their Maſting, Sails, Caulking, Anchors. Chineſe *Sailing, Maſts and Rigging. Sails of Mats, fold like a Screen. Rigging cumberſome. Stern and Rudder, very inconvenient. The Card, or Compaſs, how uſed in ſailing. The Hold, Caulking, and Anchors: Ships Crew, and Officers. Sailing on Rivers. Violent Torrent. Shipwrecks frequent. Light Barks, how rowed. Imperial Barks, Number, for carrying the Tributes, and the* Quân: *Breadth from one End to the other: The latter deſcribed. The Hold: Pole to puſh it. Proviſion Barks, Private Barks, Kind of Galleys. Uſual Way of rowing. Floating-Houſes. Rafts, or Floats.*

Their Ships: WE have mentioned, in the former Article, what is the greateſt Extent of the *Chineſe* Navigation at preſent: But there are ſome who pretend, that a long Time before the Birth of Chriſt, they had ſailed in all the Seas of *India*, by Help of the Compaſs, and diſcovered the *Cape of Good Hope*: However that be, ſays *Le Comte*, it is moſt certain, that from all Antiquity they had ſtout Ships; and that although they have not perfected Navigation any more than the other Sciences, yet did they underſtand much more of it than the *Greeks* and *Romans*; and at this Day they ſail as ſecurely as the *Portugueze* [b].

Bulk and Structure: THEIR Ships, which they call *Chwen*, in common with Boats and Barks, are named by the *Portugueze*, *Soma*, or *Sommes* [c]; but for what Reaſon, is not known. The largeſt of them carry no more than from two hundred and fifty to three hundred Tons. They are, properly, no other than flat Barks, with two Maſts, and not above eighty or ninety Feet in Length. The Forepart is not made with a Beak, but riſes-up ſomewhat like two Wings, or Horns, which make an odd Figure: The Stern is open in the Middle, to receive the Rudder, and ſhelter it from the Beating of the Waves: This Rudder is about five or ſix Feet broad, and hung with Ropes.

Their Rudder. THESE Veſſels have neither a Mizzen-Maſt, Boltſprit, nor Scuttles: All the Maſting conſiſts of a Main-Maſt, and Fore-Maſt, with ſometimes a very ſmall Top-Maſt of no great Uſe. The Main-Maſt is placed near the Fore-Maſt [d], which ſtands very forward upon the Prow: The Proportion of one to the other, is commonly as two to three; and the Length of the Main-Maſt is uſually two Thirds of the Length of the Veſſel.

Their Maſting.

Sails. THEIR Sails are made of Mats of Bambû-Cane, divided into Leaves like a Pocket-Book, and joined together by Bambû-Poles (and folding like a Screen.) At the Top there is a Piece of Wood, ſerving for a Sail-Yard; and at the Bottom, a Sort of Plank above a Foot broad, and five or ſix Inches thick; which keeps the Sail ſteady when they have a Mind to lower it, or hoiſt it up. Theſe Sorts of Ships are no good Sailers; for though they hold much more Wind than ours, becauſe of the Stiffneſs of their Sails, which do not yield to the Gale; yet as they are not built in ſo commodious a Manner, they loſe the Advantage they have over them in this Point.

Caulking. Anchors. THEIR Veſſels are not caulked with Pitch and Tar, as thoſe of *Europe*; but with a particular Sort of Gum; which is ſo good, that a Well or two, made in the Bottom of the Hold of the Ship, is ſufficient to keep it dry: For hitherto they have had no Knowledge of a Pump.

THEIR Anchors are not made of Iron, like ours; but of a Wood, which being very hard and heavy, is called *Tye-mû*, or *Iron Wood*. They pretend, that theſe are much better than the Iron ones, becauſe they never bend: However, they commonly tip the Flukes with Iron.

Chineſe ſailing. THE *Chineſe* have on board neither Pilot, nor Maſter; the Veſſel being wholly under the Management of thoſe who ſteer her. However, they are tolerable Seamen, and very good Coaſters; but indifferent Pilots in the main Sea. They lay the Head of the Ship upon the Rhumb, on which they propoſe to ſail; and hold-on their Courſe without regarding the Deviation of the Veſſel. This Negligence proceeds, no Doubt, from their making no long Voyages: Yet when they have a Mind, they ſail tolerably well [e].

THE Ship, which *Le Comte* and the other Jeſuits ſailed-in from *Siam* to *China* in 1687, carried near one hundred and twenty Tons, computed at two thouſand Pounds each. The Shape was tolerably handſome, except the Forepart, which was flat, and without a Beak. Its Maſt-

[a] *Du Halde*'s *China*, p. 334, & *ſeqq.* [b] *Le Comte*'s Memoirs of *China*, p. 231. [c] They are commonly called *Junks* alſo. *Le Comte* ſays, they are of all Rates, like the *European*; but the Model not ſo fine. [d] Within a ſmall Matter where our Fore-Maſt ſtands. [e] *Le Comte*, as before, *p.* 231, & *ſeq.* *Du Halde*, as before, *p.* 327, & *ſeq.*

ing

ing was different from that of our Veſſels, with reſpect to the Diſpoſition, Number, and Strength of the Maſts. Its Main-Maſt was placed within a ſmall Matter where our Fore-Maſt ſtands. For Stays and Shrouds it had a ſimple Rigging, which reached from Starboard to Larboard, that it might be always faſtened out of the Wind. It had alſo a Boltſprit, and Mizzen-Maſt, which was placed to the Larboard; but they were very ſmall, and ſcarce deſerved the Name: To make amends, the Main-Maſt was extremely large in Proportion to the Veſſel; and to ſtrengthen it ſtill more, it was ſupported by two Fiſhes, or Side-Beams laſhed to it, reaching from the Keelſon up to the ſecond Deck. The Place of Top-Maſt was ſupplied by two flat Pieces of Wood, ſeven or eight Feet long, ſtrongly faſtened by Pegs on the Top of the Main-Maſt, and joined together at the upper End.

Navigation, Shipping.

b

It had two Sails, the Main and Fore-Sail, both made of Mats: The firſt was forty-five Feet in Height, and twenty-eight or thirty in Breadth: The ſecond proportionable to the Maſt that carried it. They were furniſhed on both Sides with ſeveral Rows of Bambû, laid along the Breadth of the Sail, near a Foot aſunder on the Outſide, and ſomewhat farther aſunder on the Side next to the Maſt, on which they were ſtrung by Means of ſeveral Chaplets, or Rings, that took-up about a fourth Part of the Breadth of the Sail, reckoning from the Side where there were no Braces: So that the Maſts divided the Sails into two very unequal Parts, leaving more than three Quarters of them on the Side of the Braces; whereby each Sail was diſpoſed to turn upon its Maſt as upon a Hinge, and run without Difficulty towards the Stern, at leaſt twenty-ſix Points, when it was neceſſary to tack about, ſometimes bearing upon the Maſt, and ſometimes only upon the Chaplets.

c

d

The Yard ſerved for Rat-Lines above; and a great round Pole, as thick as the Yards, performed the ſame Office below: It likewiſe ſerved to keep the Sail ſtraight; which, to prevent its tearing, was ſupported in two Places with Planks, ſuſpended by two Ropes, hanging-down from the Top of the Maſt for this Purpoſe. Each of the Sails had but one Brace, one Bow-Line, and what the *Portugueze* call a *Spider*; which is a long Parcel of ſmall Tacklings on the Edge of the Sail from Top to Bottom, about two Feet aſunder, whoſe Ends are faſtened to the Brace, where they make a ſtrong Knot. This Sort of Sail folds and unfolds like a Screen. To hoiſt the Main-Sail, they made uſe of two Windlaſſes, and three Halliards, or Ropes, which paſs through as many Pulleys fixed at the Head of the Main-Maſt. In furling the Sail, after looſing the Ropes, they folded the Plates one after another, hauling them down with Hooks.

e

f

Rigging cumberſome.

The Rigging being ill-contrived, the Ordering it takes-up a great deal of Time; wherefore the *Chineſe*, to ſave Trouble, let the Sail flap to-and-fro during a Calm. The enormous Weight of this Sail, joined to that of the Wind, which acts upon the Maſt as upon a Lever, would drive the Prow under Water, if they had not prevented this Inconvenience by loading Veſſels much more behind than before. Hence it happened that, when at Anchor, the Prow was all above Water, while the Stern lay very deep under it. Indeed there is one Advantage in the Largeneſs of their Sail, and its Situation upon the Forecaſtle, that they proceed very ſwiftly, when ſteering right before the Wind; nay, they even affirm, that they can leave our beſt Sailers behind [a]. But with a quarterly, or Side-Wind, they cannot hold, and are driven out of their Courſe: Not to mention the Danger they are in, of being twined about, when they are ſurprized with a ſudden Flurry of Wind. In fine Weather they carry, beſides a Sprit-Sail, and a Top-Sail, a Driver (which was placed on the Side of the Sail that had no Braces) Bonnet-Sails, or Drabblers, and a ſquare Sail on the Mizzen-Maſt; all of them made of Calico.

Stern and Rudder

The Chamber, incloſing the Rudder, was formed by the two Sides of the Poop; which, leaving a large Opening outwards, approached nearer within, towards an acute Angle, whoſe Point was cut-off, to give the Rudder Room to play. This Rudder was hung by two Cables, whoſe two Ends were wound about a Capſtan placed on the higheſt Part of the Stern, in order to raiſe or lower it: Then two other Cables [b] paſſing under the Veſſel, were carried up to the fore Part of the Prow, where they were kept tight alſo by Help of a Capſtan; and when ſlackened, ſerved in Place of the Hinges, by which ours are faſtened to the Stern-Poſt. To augment the Force of the Steerſman, the Rudder had a Whipſtaff, ſeven or eight Feet long; but without either a Handle or Pulley: There were alſo faſtened four Tacklings, two to each Side of the Veſſel; and one of each Couple was turned ſeveral Times over the End of the Whipſtaff, to enable the Steerſman to keep the Rudder in its proper Poſition.

Very inconvenient.

A Rudder made after this Manner can ſcarcely be felt by a large Veſſel: Becauſe the Ropes eaſily ſtretch, and their continual Trembling cauſes it to wabble; hence alſo there is all

[a] *Recueren* ſays, the Junks run almoſt as ſwift as the Wind; becauſe their Sails are flat and cloſe: So that the *Dutch* Ships cannot follow them. Alſo that they tack-about upon any Courſe with a deal of Eaſe. See *Dutch Eaſt-India* Voyages in *French*, vol. 5, p. 141.

[b] Theſe two Cables, it is preſumed, were faſtened to the lower End of the Rudder.

the

Inhabitants Classes. the Difficulty in the World to keep the Veſſel ſteady on the ſame Rhumb. They have begun to make *Somas*, which the *Portugueze* call *Meſtiſas*, becauſe they fix Rudders to them after the *European* Manner, without varying the Form in other Reſpects. The King of *Siam* had ſome built, carrying ſeven or eight hundred Tun each, which were much the largeſt that ever were ſeen of the Sort.

The Card, or Compaſs, THE Pilot made no Uſe of a Mariner's Compaſs, but ſteered his Courſe by a Card of a very ſimple Make. The Rim of the Box was divided into twenty-four equal Parts, which marked the Points or Winds, and placed upon a Bed of Sand; not ſo much to ſecure the Needle [a] againſt the Agitation of the Veſſel, as to hold the Paſtils, wherewith they inceſſantly perfumed it. They likewiſe offered it Victuals by Way of Sacrifice.

How uſed in ſailing. IF the *Chineſes*, as it is affirmed, be the firſt Inventors of the Compaſs, they have made little Advantage of it. They directed the Head of the Ship to the Rhumb they deſigned to ſteer upon, by the Help of a ſilken Thread, which divided the Surface of the Card into two equal Parts, from North to South. This they performed in two different Manners: For Inſtance, to ſail North-Eaſt, they put this Rhumb parallel to the Keel of the Ship, and then turned the Veſſel about, till the Needle became parallel to the String; or elſe, which comes to the ſame Thing, putting the Thread parallel to the Keel, they made the Needle point to the North-Weſt. The Needle of the largeſt Compaſs was not above three Inches long; at one End there was a Kind of Flower-de-luce, and a Trident at the other. They were all made at *Nangaſaki*, in *Japan*.

The Hold, THE Bottom of the Hold was divided into five or ſix large Chambers, ſeparated by ſtrong wooden Partitions. Inſtead of a Pump they had only a Well at the Foot of the Main-Maſt; from whence they drew the Water with Buckets. Though the Sea ran very high, and the Veſſel was deeply laden, yet, through the Strength of its Planks, and Goodneſs of its Caulking, it ſcarce let-in any Water.

Caulking, and Anchors. THIS Caulk is a Kind of Compoſition of Lime, Oil, or, rather, Roſin, which diſtils from the Tree called *Tong-ſhu* [b], and Okam of Bambû. When the Stuff is dry, one would take it for Lime, which is the chief Ingredient, and nothing elſe. This Sort of Caulking, beſides being more cleanly, is free from that loathſome Smell of Tar, which reigns on board our Veſſels: It likewiſe ſecures their Ships againſt Accidents of Fire, which ours are expoſed to by the Pitch and Tar. *Navigation of Ships.*

THE Anchors were of Wood, only the Flukes of the Sheet-Anchor were covered with Plates of Iron. All the Tackling, as well as the Cables, were made of Ratan-Cane, or Huſks of the Coco, called, by the *Portugueze*, *Cairo*.

Ships Crew and Officers. THE Ship's Crew conſiſted of forty-ſeven Perſons, including the Officers. The Pilot had nothing to do but to ſet the Compaſs, and appoint the Courſe. The Steerſman directed the working of the Ship; and the Captain provided Neceſſaries for the Men, without giving himſelf any farther Trouble: Yet every Thing was done with ſurprizing Readineſs. This Harmony proceeds from the Intereſt that the Crew has to preſerve the Ship; every one having a Share in the Loading. The Officers and Sailors, inſtead of receiving any Pay, have the Liberty of putting a certain Quantity of Merchandizes on board the Veſſel, where each has his particular Apartment; the Space between the Decks being divided into different Cabins. In ſhort, the *Chineſe* are diligent, attentive, and laborious, wanting nothing but a little Experience to make them very good Seamen [c].

Sailing on Rivers. ALTHOUGH the *Europeans* far ſurpaſs the *Chineſe* at Sea in the Art of Navigation; it muſt be confeſſed, that, upon Rivers and Canals, they have a particular Skill that we are not Maſters of; they there manage, with a few Mariners, huge Barks, as big as our Ships.

THE Knack the *Chineſe* have to ſail upon Torrents, is ſomewhat wonderful and incredible: They make a Voyage without any Dread, which other People dare not ſo much as look upon. Beſides the ſteep Water-falls to be met with in the Canals, they aſcend by mere Strength of Arm, to paſs from one Canal to another. There are certain Rivers that flow, or, rather, run headlong quite acroſs abundance of Rocks, for the Space of three or fourſcore Leagues, forming a moſt rapid Current, which the *Chineſe* call *Chan*.

Violent Current. THESE occur in ſeveral Places of the Empire; the Author ſaw many of them in his Journey from *Nan-chang*, the capital City of *Kyang-ſi*, to *Kanton*. In one of them they were hurried along with ſuch Velocity, that all the Endeavours of the Mariners could not withſtand it: Their Bark, abandoned to the Torrent, was turned round like a Whirlegig for a long Time, amongſt the Windings which the Courſe of the Water formed; and, at laſt, daſhed upon a Rock [d], even with the Water, with ſuch Violence, that the

[a] *Le Comte*, p. 229, ſays, the *Chineſe* had no Notion of the Variation and Declination of the Needle, till convinced by Experiments, the Miſſioners made before them. [b] It diſtils an Oil not unlike the Varniſh. See the *Natural Hiſtory*. [c] *Du Halde*'s *China*, p. 328, & *ſeqq*. [d] This is an Argument indeed, why, as he ſays, Travellers ſhould not expoſe themſelves to ſuch Dangers; but not of the Skill of their Boatmen in paſſing theſe Currents.

Rudder,

Rudder, a thick Beam, broke like a Piece of Glaſs, and the whole Body of it was carried upon the Rock, where it remained immoveable: If, inſtead of touching at the Stern, it had hit Side-ways, they had been infallibly loſt.

IN the Province of *Fo-kyen*, whether one comes from *Kanton* or *Hang chew*, one is, for eight or ten Days, in perpetual Danger of periſhing. The Cataracts are continual, and always broken by a thouſand Points of Rocks, that ſcarce leave Breadth enough for the Bark to paſs. There are nothing but Turnings and Windings, while the contrary Currents, that daſh one againſt another, hurry the Boat along like an Arrow out of a Bow. You are always within two Feet of Shelves; ſo that in avoiding one, you muſt fall foul upon another, unleſs ſecured by the ſurprizing Skill of the Pilot. There are no People in the World capable of undertaking ſuch-like Voyages beſides the *Chineſe*: Yet, for all their Addreſs, there paſſes not a Day that is not memorable for Ship-wrecks; and, indeed, it is a Wonder, that all Barks do not periſh. Sometimes the Veſſel is in Pieces, and the Crew buried, before one has Time to know where he is. Sometimes, in deſcending the Falls in Rivers, the Boats, by the ſudden Plunge, ſink at the Prow, without being able to riſe again. In a Word, theſe Voyages are ſo dangerous, that *Le Comte* ſays, he never ran through ſo many Hazards in ſailing, for ten Years, more than twelve thouſand Leagues, upon the moſt tempeſtuous Seas in the World, as he had done in ten Days upon theſe Torrents.

THE Barks, they make uſe of, being built of a very thin light Timber, are more eaſily managed. They divide them into five or ſix Apartments, ſeparated by ſtrong Partitions; ſo that when they ſtrike upon a Rock, only one Diviſion is filled with Water, whilſt the other Parts remaining dry, afford Time to ſtop the Leak. To check the Rapidity of the Motion, in Places where the Water is not too deep, ſix Seamen, three on each Side, hold a long Spret, or Pole, thruſt to the Bottom, giving Way by little and little, by Help of a ſmall Rope: One End is made faſt to the Boat, and the other twined round the Pole, which ſlips but leiſurely, and, by a continual Rubbing, ſlackens the Motion of the Bark; ſo that when the Torrent (however rapid) is even and uniform, you float with the ſame Slowneſs as if you were on the calmeſt Canal.

WHEN the Stream winds and turns, they have Recourſe to a double Rudder, ſhaped like an Oar, forty or fifty Feet long; one at the Prow, the other at the Poop. All depends on plying of theſe two great Oars: The reciprocal Jerks, and cunning Shakes, they give the Bark, to drive it on, or turn it into the Current, to ſhun ſeveral Rocks at once, or cut a Torrent, and to purſue the Fall of Water, without running headlong with it, whirl it about a thouſand different Ways. It is not a Navigation, it is a Manage: For no managed Horſe labours more under the Hands of a Riding-Maſter than the Boat does under thoſe of the *Chineſe* Mariners; ſo that when caſt-away, it is not ſo much for want of Skill as Strength: For did each of them, inſtead of eight Men carry fifteen, all the Violence of the Torrents would not be able to hurry them away. *Navigation, Shipping.*

THERE is ſuch a prodigious Number of huge Barks on all the Rivers and Canals, eſpecially in the Southern Provinces, that they cannot be reckoned [a]. They ſometimes lie ſo cloſe together, for more than three Quarters of a Mile, that it is impoſſible to ſqueeze in one more amongſt them.

THAT which moſt charms the Eye, is the vaſt Number of large and beautiful imperial Barks divided into Squadrons, commanded each by its *Mandarin*, advancing in great Order. It is commonly reported, and agreeable to the printed Accounts, that the Number of thoſe employed in carrying Tribute, and all Sorts of Proviſions, from the Provinces to the Court, amounts to ten thouſand [b]. However, the Surveyors of the Tranſports of Merchandizes, who count them in their Paſſage, have often affirmed, that they never ſaw above four or five thouſand of them arrive: But even that Number is ſurprizing, when we reflect upon the Deſtination, as well as Largeneſs, of thoſe Barks; many whereof carry eighty Ton [c]. *Imperial Barks,*

THE imperial Barks are of three Sorts: 1. The *Lyang-chwen*, or *Proviſion Barks*. 2. The *Long-i-chwen*, or *Dragon-Habit Barks*. 3. The *Tſo-chwen*, or *Barks for carrying the* Mandarins *to and from Court*. Nothing can be more neat than theſe Veſſels; for they are painted, gilt, embelliſhed with Dragons, and japanned both within and without. Thoſe of the middle Size, which are moſt in Uſe, are above ſixteen Feet broad, fourſcore long, and nine in Depth from the Deck. As to the Form, they are ſquare and flat, excepting that the fore Part is ſomewhat rounded [d].

THE *Lyang-chwen*, or *Barks of the Proviſions*, are of equal Breadth from Head to Stern. Their Uſe is, to carry Proviſions from the Provinces to the Court. *Magalhaens* ſays, their *For carrying the Tributes,*

[a] *Le Comte*'s Memoirs of *China*, p. 233, 235, & *ſeqq.* [b] *Le Comte* ſays, they keep ready-equipped of thoſe deſigned for the Service of the Emperor only, nine thouſand nine hundred and ninety-nine, as the *Chineſe*, for better Sound-Sake, expreſs ten thouſand. [c] *Du Halde*'s *China*, p. 18, & 327. [d] The ſame, p. 286.

Inhabitants Classes. Number is ten thouſand. Theſe Veſſels have a their Fore-Caſtle and Quarter- Decks, with a Cabin, or Hall, in the Middle, like thoſe of the *Mandarins*, but are not quite ſo large.

THE *Long-i-chwen*, or *Barks with Dragon-Habits*, that is the Emperor's, becauſe his Arms are Dragons, are appointed to carry Stuffs, Brocades, Pieces of Silk, *&c.* from the Provinces to Court [a]. Each Bark makes but one Voyage in a Year; and carries no more than one fourth Part of its full Burden. The Maſter of it is b paid out of the Royal Treaſury, according to the Diſtance of Places: For Inſtance, if he comes from the Province of *Kyang-ſi*, which is above three hundred Leagues from *Pe-king*, they give him an hundred *Lyangs*, or *Taëls*. This Sum, it is true, ſeems too little for defraying his Expence; but then he gets what does that and a good deal more, by the Liberty of taking-in Paſſengers, as well as Goods, which paſs the Cuſtom-houſes Toll-free [b]. According to *Magalhaens*, the Number of theſe Barks is three hundred and ſixty-five [c].

And the Quân. THE *Tſo-chwen* are appointed to carry the *Mandarins* to their reſpective Governments in the Provinces, and Perſons of Diſtinction, who are ſent from, or called to, Court. Theſe are higher, but narrower, than others; being equal in Bigneſs to one of our third-Rate Men of War [d]. They have two Decks [e]; upon the firſt of which, there is a compleat Apartment, reach- d ing from one End to the other, about ſeven or eight Feet high: There a *Mandarin* may ſleep, eat, ſtudy, write, receive Viſits, *&c.* having every Thing as convenient and neat about him as in his own Palace: It is impoſſible to travel more agreeably than in theſe Barks: For which Reaſon they chuſe to travel by Water [f].

The latter deſcribed. *DU HALDE*, in another Place, is more particular. Beſides what the Maſter has for himſelf and his Family, (*viz.* his own Cabin, a Kitchen, e and two large Places, one before, the other behind) there is a Hall about ſix or ſeven Feet high [g], and eleven broad; next, an Anti-chamber, and two or three other Rooms; likewiſe, a By-place without Ornaments, all upon the ſame Deck [h]: Theſe make up the *Mandarins* Apartment. It is all japanned with the beautiful red and white Varniſh; and the Sides, as well as Cieling, adorned with Plenty of carved Work, Painting, and Gildings. The Tables and Chairs f are japanned red or black. The Hall has Windows on each Side; which may be taken away upon Occaſion. And, inſtead of Glaſs, they make uſe of very thin Oyſter-ſhells, or fine Stuffs, done over with a ſhining Wax, and embelliſhed with Flowers, Trees, and Variety of Figures. The Deck is ſurrounded with Galleries, for the Sailors to go backward and forward without incommoding the Paſſangers.

OVER this Apartment is a Sort of Platform, or Terraſs, open on all Sides, ſet apart for the Muſic; which conſiſts of four or five Hands. Underneath is the Hold, divided into ſeveral little Chambers, for ſtowing the Baggage. The Sails are like thoſe of their other Shipping. They are very convenient, becauſe better than any other for ſailing near the Wind; beſides, if the Braces happen to break, no Damage ariſes from thence to the Bark.

TO puſh forward theſe great Barks, they make c uſe of a long thick Pole, like a Crutch at one End, for applying their Shoulder; or elſe, they employ Oars of ſeveral Shapes: But the common Sort is a long Pole made like a Shovel at one End, with a Hole in the Middle, to receive the Pegs fixed on the Side of the Bark. There are others, whoſe Extremities, being continually moved to the Right and Left in the Water, like a Fiſh's Tail, cut it obliquely. This Method is the more convenient, as the Rowers take-up little or no Room in the Bark; for they are ranged on the Sides upon Planks. Their Oars, which do the Office of a Rudder, ſeldom break; and though never taken out of the Water, continually force the Bark forward. Theſe Barks are hauled along with Ropes when the Wind is contrary, or when they are obliged to go againſt the Stream. Theſe Ropes, in ſome Places, are made of Hemp, and in others of very long and fine Splinters of Cane twiſted, which are exceeding ſtrong, and never rot with the Water.

AMONG the Barks that follow the great *Mandarins* [i], there is always one, at leaſt, called the *Ho-ſhe-chwen*, or *Bark of the Proviſions*; on board which is the Kitchen, the Eatables, and the Cooks. Another is full of Soldiers for the Convoy. A third, much more ſmall and light; whoſe Buſineſs it is, to haſten before to give Notice, and cauſe every Thing to be prepared, that there be no Occaſion to wait [k].

f THERE are, beſides the imperial Barks, an in-

[a] *Magalhaens*'s Relation of *China*, p. 129, *&* *ſeq.* *Du Halde*'s *China*, p. 327 [b] *Du Halde*, as before. [c] *Magalhaens*, as before, *p.* 130. [d] The ſame Author ſays, they are made like Caravels, but higher: *Le Comte*, that they are of an equal Breadth from one End to the other. [e] *Le Comte*'s Memoirs of *China*, p. 233. *Du Halde*, as before, *p.* 286. [f] *Du Halde*, as before, *p.* 327. [g] In the Place above, it is ſeven or eight Feet high. [h] Here, the Apartment of the *Mandarin* ſeems to be on the ſame Deck with that of the Maſter; though, before, it is ſaid, to take-up the whole Deck: Nor is Mention made in this Place of two Decks. [i] Barks attending the *Quân* in their Travels by Water. [k] *Du Halde*, as before, *p.* 286.

finite

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N. Parr Sculp.

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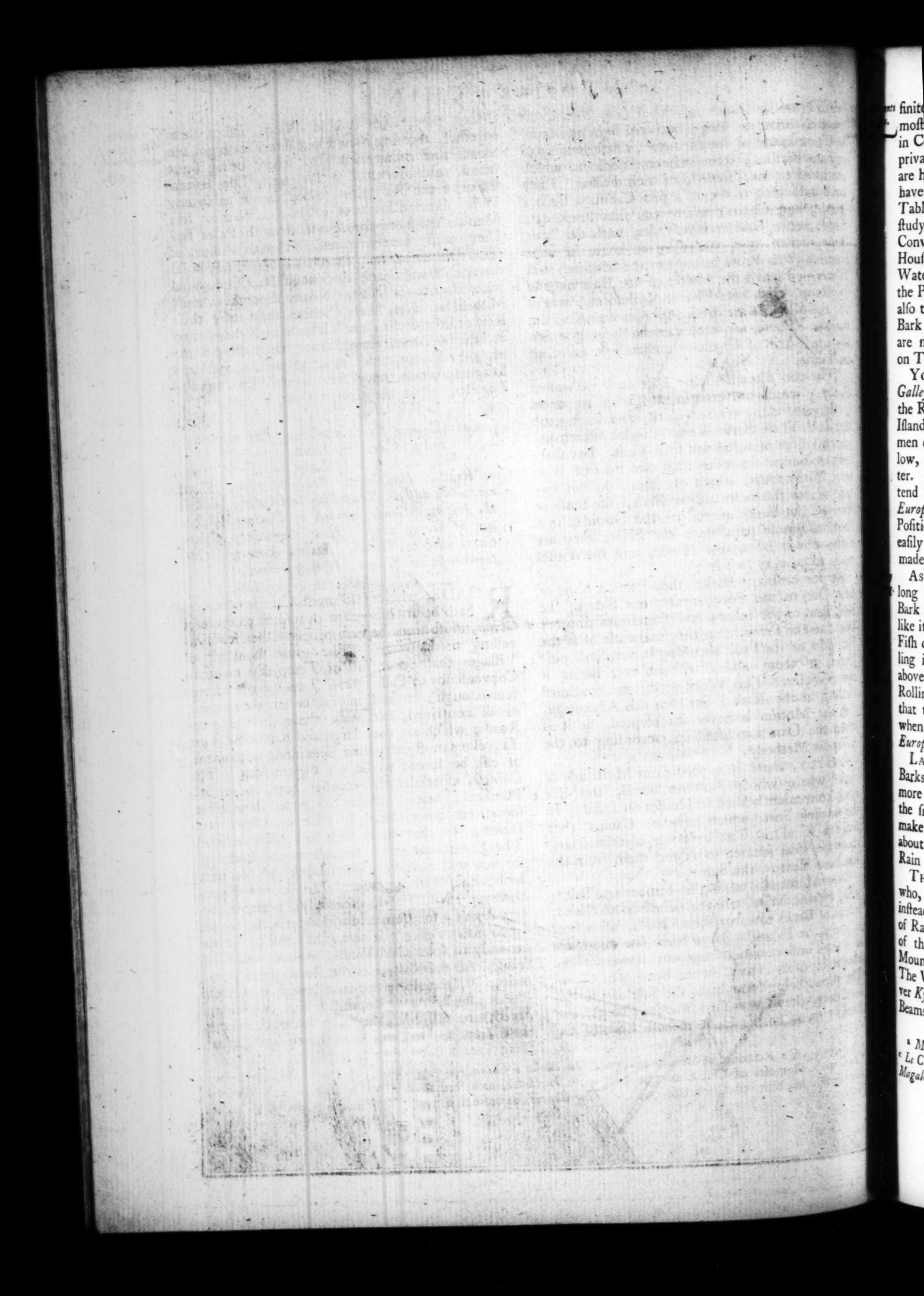


finite Number of others, called *Lang-chwen*, al- a moſt as broad as long; but very light and ſmall in Compariſon of the former. Theſe belong to private Perſons; ſome very commodious, which are hired to the *Literati*, or rich Folks. They have belonging to them, a fair Cabin, a Bed, a Table, and Chairs; where you may ſleep, eat, ſtudy, write, and receive Viſits, with the ſame Convenience as if you were at home in your Houſe. The Prow belongs to the Mariners and Watermen; and the Maſter of the Boat lives in b the Poop, with his Wife and Children; where alſo the Victuals are dreſſed for him who hires the Bark [a]. There are others much larger, which are made uſe of by the Merchants for carrying on Trade.

YOU ſee likewiſe ſome that may be called *Galleys*; which are convenient for ſailing upon the Rivers, along the Sea-Coaſt, and among the Iſlands. Theſe Barks are as long as Merchant-men of three hundred and fifty Tons; but ſhal- c low, and draw no more than two Feet of Water. Their Oars, which are long, do not extend acroſs the Sides of the Bark, like thoſe in *Europe*; but being placed on the Outſide, in a Poſition almoſt parallel to the Sides, they are eaſily moved by a few Hands, and the Veſſel made to go very ſwiftly [b].

AS for ordinary Barks, they faſten a Kind of long Oar to the Poop, nearer one Side of the Bark than to the other; and ſometimes another d like it to the Prow, that they make uſe of as the Fiſh does of its Tail, thruſting it out, and pulling it to them again, without ever lifting it above Water. This Work produces a continual Rolling in the Bark; but hath this Advantage, that the Motion is never interrupted, as it is when the Oars are lifted-up, according to the *European* Method [c].

LASTLY, there is a prodigious Multitude of Barks where whole Families dwell, and live e more conveniently than in Houſes on Land. In the ſmalleſt Sort, which have no Cabins, they make a Kind of Tilt or Arch of thin Mats, about five Feet ſquare, to defend them from the Rain and Heat of the Sun [d].

THE Merchants trading in Timber and Salt [e], who, by the Way, are the richeſt in all *China*, inſtead of Barks to carry their Goods, uſe a Sort of Rafts, or Floats. *Magalhaens* ſaw one made f of the Timber which was cut down in the Mountains of *Se-chwen*, in the Borders of *China*. The Wood being brought to the Side of the River *Kyang*, they ſaw it into Boards, Planks, and Beams; then, boring Holes in both Ends of the Pieces, they, with twiſted Oſiers, faſten them together, forming their Float five Feet high, ten broad, and of any Length; there being ſome which reach for half a League. The ſeveral Parts of the Raft thus joined, move eaſily any Way, like the Links of a Chain. Four or five Men on the Fore-part guide it with Poles and Oars; while others, placed all along the Side, at equal Diſtances, help to conduct it. They build thereon, from Space to Space, Booths covered with Boards, or Mats, where they ſtow their Moveables, dreſs their Victuals, and take their Reſt. In the different Cities which they touch at, they ſell their Houſes along with their Timber; and thus they float above ſix hundred Leagues, when they carry their Wood to *Peking* [f]. *Travelling Carriages.*

3. *Conveniencies for* Travelling, *and carrying* Goods *by Land.*

Good Roads. Bad Inns. Robberies rare. Roads extremely duſty. Travelling in Chairs: And in the Night. Goods carried by Porters: Manner of hiring them: How they carry Goods. Carts with one Wheel. Mules, Rate of. Cuſtom-houſes not ſevere: How governed.

ROADS, whereof ſo much Care is taken, as *Good Roads.* hath been obſerved with reſpect to thoſe of *China*, muſt needs be very proper either for Travelling or Carriage. The great Number of Villages that occur full of Temples is no ſmall Conveniency to Paſſengers. Inns too are nume- *Bad Inns.* rous enough; but nothing can be more wretched, or ill contrived, excepting thoſe on the great Roads, which are very large and handſome; yet Travellers muſt carry their Beds along with them, or elſe be forced to lie on a plain Mat. The *Chineſe*, eſpecially the meaner Sort, never uſe Blankets; being content to wrap themſelves, ſometimes quite naked, in a Coverlid lined with Linen; ſo that their Beds are eaſily carried. The Entertainment is ſuitable to the Lodging; for you will have very good Luck, if you meet with either Fiſh or Meat. In ſeveral Places, however, wild Fowl, eſpecially Pheaſants, are very cheap; for, ſometimes, four may be bought for ſo many Pence. Theſe Inns conſiſt, for the general, of four Mud Walls, without any Plaiſ- f tering. All the Rafters in the Roof appear; and it is well, if you do not ſee through it in many Places; beſides, the Rooms, which are ſeldom paved, are full of Holes. In ſome Provinces, theſe Inns are built only of Earth and Reeds;

[a] *Magalhaens*'s Relation of *China*, p. 130. *Du Halde*'s *China*, p. 327. [b] *Du Halde*, as before.
[c] *Le Comte*'s Memoirs of *China*, p. 234. [d] *Du Halde*, as before. [e] The *Engliſh* Tranſlation of *Magalhaens*, has Silk inſtead of Salt. [f] *Magalhaens*, as before, *p.* 131. *Du Halde*, as before.

Inhabitants Classes. but in the Cities they are of Brick, and pretty convenient. In the North Parts one meets with what they call *Kans*; being great Brick Eſtrades, the whole Breadth of the Room, with a Stove underneath [a], and a Mat, made of Reeds, on the Top, whereon you may lay your Bed.

Robberies rare. GUARDS being poſted at ſmall Diſtances along the Roads [b], Travellers are very ſeldom in Danger from Highwaymen, who very rarely appear, except, ſometimes, in the Provinces neighbouring to *Pe-king*: But they ſcarce ever murder thoſe they rob; and when they have done their Buſineſs, march-off very dextrouſly [c]. The Throngs of Paſſengers on the great Roads, is a ſufficient Security to them againſt Robbers. One of the Miſſioners obſerves, that he was followed ſeveral Days together by one of thoſe Gentlemen, who, in all that Time, could not find an Opportunity to execute his Deſign, becauſe he no ſooner loſt Sight of one Company of Travellers, but another appeared in View.

Roads extremely duſty. IN ſhort, according to the Miſſioners, the greateſt, and almoſt only Inconvenience in Travelling, eſpecially in Winter, and in the North Part of *China*, is the Duſt; for it ſcarce ever rains in that Seaſon. The Soil being very looſe, when the Wind blows hard, it raiſes ſuch Clouds, that the Sky is darkened, and one can hardly breathe. The like Effect is produced by the Motion of ſuch infinite Numbers of People and Carriages: So that they are often obliged to cover their Faces with a Veil, or their Eyes with Glaſſes, fixed in Leather or Silk, and tied behind the Head. The Southern Provinces are indeed free from this Inconvenience, but liable to the Overflowing of the Waters; againſt which they have provided, by building a vaſt Number of Bridges.

THE uſual Way of Travelling in *China* is on Horſes; which are very good, though ordinary to look at: But the worſt of it is, that in caſe your Horſe tires on the Road, there is no getting another at the Poſt-Houſes: Becauſe all the Poſt-Horſes belong to the Emperor, and are made uſe of by none but his Couriers, or the Officers of his Court.

Travelling in Chairs. WHEN the Roads are too rough to travel on Horſeback they make uſe of Chairs, which the *Chineſe* call *Quan-kyau*, that is, *Mandarin Chairs*; becauſe much like thoſe uſed by the *Mandarins*, and little different from the Hackney-Chairs of *Paris*; only they are larger, higher, and lighter; being made of Bambû Canes, laid acroſs each other in the Form of a Lattice, and tied together very ſtrongly with Ratan. This Lattice is covered from Top to Bottom with a Piece of coloured Linen, Silk, or woollen Cloth, according to the Seaſon; over which, in rainy Weather, they put an Oil-Cloth made of Taffety. If there be but two Chairmen, the Ends of the Poles, as well before as behind, paſs through two running Knots of a ſtrong pliable Cord, hung by the Middle to a thick Stick, whoſe Ends reſt on the Shoulders of the Chairmen [d]; and then there are commonly eight, in order to relieve each other.

WHEN, to avoid the Heats, they travel in the Night, eſpecially in mountainous Countries infeſted with Tygers; they hire Guards (to be found at proper Diſtances) with Torches; which ſerve both to light them, and to ſcare thoſe wild Beaſts. They are made of Branches of the Pine-Tree dried by the Fire; and prepared in ſuch a Manner, that the Wind and Rain do but make them burn the faſter: Each Torch, which is ſix or ſeven Feet long, laſting near an Hour. However, ſcarce any travel in this Manner but thoſe ſent from Court, the *Mandarins*, and other great Lords; who being followed by large Retinues, have nothing to fear either from wild Beaſts or Robbers.

ONE great Conveniency to thoſe who travel by Land in *China* is, the Eaſe and Safety wherewith their Goods are carried by Porters, who are very numerous in every City: Theſe have their Head, to whom Perſons apply; and having agreed for the Price, which they pay beforehand, he gives them as many Tickets as there are Porters wanted; by Means whereof they are furniſhed in an Inſtant, and he becomes anſwerable for the Contents of their Bales. When the Porters have brought their Loads to the Place appointed, you give each of them a Ticket; which he carries back to his Chief, who then pays him.

IN the Cities on much-frequented Roads, ſuch as that over the Mountain of *Mey-lin* [e], there are a great many Offices, where all the Porters enter their Names, with good Security: So that you may have three or four hundred on Occaſion. Having applied to the Head of the Office, he makes out a Liſt, in a Trice, of all you have to carry; whether Boxes, or other Things; and receives from you ſo much a Pound, the Price being commonly about Four-pence halfpenny a hundred Weight for a Day's Carriage: After this you have no farther Trouble; for the Principal gives every Porter his Load, with a Note of what it contains; and when you arrive at the City you are bound to, all that belongs to you is faithfully delivered by the Correſpondent-Office.

THE Burden is faſtened by Cords to the Mid-

[a] See before, *p.* 104. [b] The ſame, *p.* 105. [c] *Du Halde's China*, p. 265, *&c ſeq.* [d] The Chairmen muſt be ſuppoſed to follow one another, two before, and two behind the Sedan; which is carried, as it were, in Slings: For ſuch the Stick and Rope ſeem to be by the Deſcription. [e] See before, *p.* 60. b. dle

Coin of different Dynasties.

the first Song

the Lyang

the Tsing

the 2d. Song

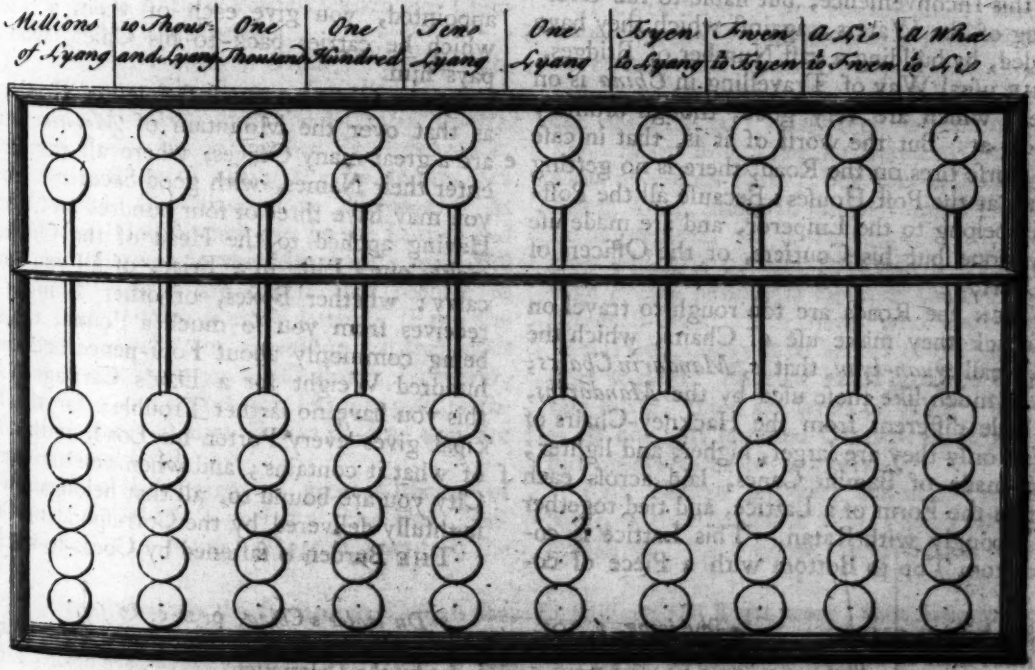
the Ming

of Shun chi

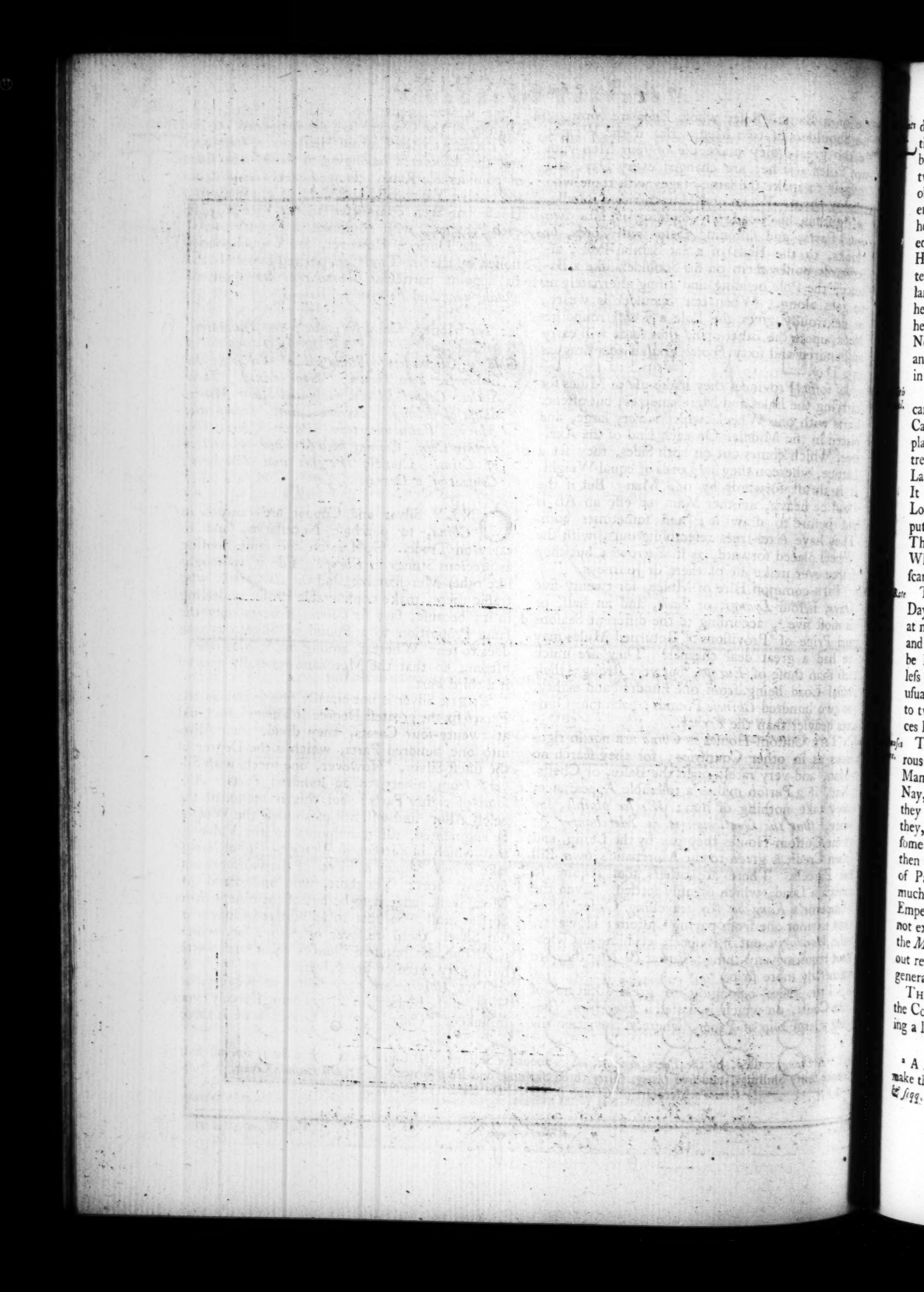
of Kang hi

of yong ching

A Swan pan, or Counting Board, from du Halde



N. Parr Sculp



dle of a Bambû-Pole, whoſe Ends are borne on a the Shoulders of two Men: But if the Weight be too great, they make uſe of four Men with two Poles. They are changed every Day, and obliged to make the ſame Stages with thoſe who employ them. When one Man carries a Bundle, he lightens his Load, by dividing it into two equal Parts, and faſtening them with Cords, or Hooks, to the Ends of a flat Bambû-Pole; afterwards poiſes them on his Shoulders like a Balance, the Pole bending and riſing alternately as b he goes along. When one Shoulder is weary, he dextrouſly gives the Pole a Twiſt round his Neck upon the other; and thus ſome will carry an hundred and ſixty *French* Pounds ten Leagues in a Day.

IN ſome Provinces they make uſe of Mules for carrying the Bales and Merchandizes; but oftener Carts with one Wheel, which is very large, and placed in the Middle. On each End of the Axel-tree, which comes out on both Sides, they ſet a c Lattice, whereon they lay Loads of equal Weight. It is thruſt forwards by one Man: But if the Load be heavy, another Man, or elſe an Aſs is put before to draw it; and ſometimes both. They have Axel-trees reſembling ours, with the Wheel placed forward, as in Barrows; but they ſcarce ever make uſe of them in Journeys.

THE common Hire of Mules, for twenty-five Days, is four *Lyangs*, or *Taëls*, and an half, or at moſt five [a], according to the different Seaſons d and Price of Proviſions: Returned Mules may be had a great deal cheaper. They are much leſs than thoſe of *Europe*, but very ſtrong; their uſual Load being from one hundred and eighty, to two hundred *Chineſe* Pounds; each four Ounces heavier than the *French*.

THE Cuſtom-Houſes in *China* are not ſo rigorous as in other Countries; for they ſearch no Man, and very rarely open the Bales, or Cheſts. Nay, if a Perſon makes a tolerable Appearance, e they take nothing of him; *We ſee plainly*, ſay they, *that the Gentleman is no Merchant*. At ſome Cuſtom-Houſes they pay by the Lump, and then Credit is given to the Merchant's own Bill of Parcels. There are others that require ſo much a Load, which is eaſily ſettled. Even the Emperor's *Kang-ho* (or travelling Order) does not exempt one from paying Cuſtom: However, the *Mandarin*, out of Reſpect, lets him paſs, without requiring any-thing: But at *Pe-king* they are f generally more ſtrict.

THE Bales belonging to great Officers of the Court, on which is paſted a *Fong-tyau*, (being a large Slip of Paper, whereon is written the Time it was packed-up, with the Name and Dignity of the Owner) are never opened.

Money, Coin.

FORMERLY the Cuſtom-Houſes were ſhut-up, and the *Mandarin* belonging to them, who was of conſiderable Rank, changed every Year: But for twelve Years paſt, the Care of the Cuſtom-Houſe has been committed to the Vice-Roy of each Province, who nominates a Deputy to receive the Duties: However, the Trouble occaſioned by the Sea-Trade has obliged them of late to appoint particular *Mandarins* for thoſe of *Quang-tong* and *Fo-kyen* [b].

How governed.

4. *The* Money, Coin, Weights, *and* Meaſures.

Gold a Commodity. Standard of Silver: Its Goodneſs, how known: None coined. Their Scales. Copper Money. Gold and Silver Money. Shape of Money. Ancient Coins. Stamp and Marks. Value uncertain. Paper Money. Uncertain Coin. Coining how puniſhed. Collection of Coins. Chineſe *Weights and Meaſures: Content of a Degree.*

ONLY Silver and Copper are current in *China*, to purchaſe Neceſſaries, and to carry-on Trade. Gold is on the ſame Footing as precious Stones in *Europe*: For it is bought like other Merchandize, and the *Europeans*, who traffic there, make conſiderable Profit by dealing in it; becauſe, ſays *Le Comte*, it bears only the ſame Proportion to a Pound of Silver, as one does to ten: Whereas, among us, it is as one to fifteen; ſo that the Merchant generally gets by it a third Part.

Gold, a Commodity.

THEIR Silver is not equally fine: But as the *French* fix the greateſt Degree of Fineneſs for Gold at twenty-four Carats, they divide their Alloy into one hundred Parts, which is the Degree of the fineſt Silver. However, one meets with Silver, from ninety to an hundred Parts: Alſo ſome of eighty Parts; but this is reckoned the baſeſt Alloy, and will not paſs unleſs the Weight be augmented, till it amounts to the Value of that which is current in Trade [c]. The *Chineſe* take *French* Money as Silver of the fourſcore and fifteenth Sort: Yet thoſe, who underſtand this Metal well, judge it to be but of the ninety-third Sort at moſt: So that in an hundred Ounces of our Silver, there are ſeven of Alloy; or, which is all one, an hundred Ounces of it are worth but ninety-three of fine Silver.

Standard of Silver.

THE *Chineſe* are very ſkilful in judging, at Sight, of the Fineneſs of Silver; being ſcarcely ever miſtaken. They know the Goodneſs of it three

Its Goodneſs how known.

[a] A *Lyang*, called, by the *Portugueze*, *Taël*, is about ſix Shillings and Eight-pence; then four and an half make thirty Shillings, and five *Lyangs* thirty-three Shillings and Four-pence. [b] *Du Halde*'s *China*, p. 266, & *ſeqq.* [c] *Le Comte*'s Memoirs of *China*, p. 306. *Du Halde*, as before, p. 330.

Ways:

Inhabitants Claſſes. Ways: By the Colour; by ſeveral little Holes, which are made in it by the melting Pot; and by divers ſmall Circles, which the Air makes on the Surface of the Metal, when it cools after melting. If the Colour be white, the Holes ſmall and deep; if the Circles be many, cloſe, and very fine, eſpecially toward the Center of the Piece; then the Silver is pure: But the more it differs from theſe three Qualities, ſo much the more Alloy it has [a].

None coined. THEIR Silver is not coined, as in *Europe*; but caſt into Ingots [b], and ſo cut into Pieces, great or ſmall, as Occaſion requires, and its Value rated by the Weight. Theſe Ingots, which are the fineſt Silver, are uſed only in paying large Sums. The Difficulty is to make uſe of them in the Retail-Way; for ſometimes they are forced to put the Wedge in the Fire, and beat it thin with a Hammer, in order to cut it more eaſily into Bits; whence it happens, that they are always longer in making the Payment, than the Purchaſe. They own it would be more convenient to have Money of a fixed Value, and Weight: But then, they ſay, the Provinces would ſwarm with Clippers and Coiners; who are not to be feared, ſo long as they cut the Silver. As in cutting it ſo often, it is hard to avoid loſing ſome ſmall Particles; ſo you will ſee poor People very buſy in gathering and waſhing the Dirt, that is thrown out of the Shops into the Streets; the Trifle they find being ſufficient to ſubſiſt them [c].

Their Scales. To weigh their Silver, they generally carry about them, in a neat japanned Caſe, a Pair of ſmall Scales, not unlike the *Roman* Balance. It is compoſed of a little Plate, or Diſh, an Ivory, or Ebony Beam, and a Weight that ſlides up and down it. The Beam, which is divided into minute Parts on three Sides, is ſuſpended by ſilken Strings at one of the Ends, in three different Points, that they may more eaſily weigh Things. This Sort of Balance is exceeding exact; for any Money, from fifteen or twenty *Taëls* down to a Sou, and leſs, may be weighed therein, with ſo great a Nicety, that the thouſandth Part of a Crown will ſenſibly turn the Scale.

Copper Money. COPPER-MONEY is the only Sort that has any Characters ſtamped thereon, and is of uſe in Retail-Buſineſs: Theſe are ſmall, round Pieces, with a Hole in the Middle, which they uſe ſeparately for ſmall Change, or ſtring by Hundreds, to the Number of a thouſand. The Metal is neither pure, nor hammered. Ten of theſe Pieces go to a Sou [d], ten Sous make the tenth Part of a *Chineſe* Crown [e], called *Lyang*, and by the *Portugueze*, *Taël*, which are in Value about an hundred Sous of *French* Money [f]. Theſe ſmall Pieces, which have been the current Money of *China* in all Times, are collected by the Curious [g].

OUR Author, *Du Halde*, gives an Extract from a Book concerning Coins, written under the Dynaſty of the *Song* [h], and ſent to him (we preſume, tranſlated) by *Dentrecolles*, one of the Miſſioners of his Society; from whence we have ſelected the following Particulars.

THE Word uſed for Money is *Tſyen:* Thus they ſay *Tong-tſyen*, *Copper Money*; *In-tſyen*, *Silver Money* [i]. The ſmall Copper-Coin, of a good Alloy, have four Parts in ten Lead. Hence the red Copper loſes both Colour and Sound; and the Money, though thick, may be broken with the Fingers.

UNDER the Reign of *Yu*, Founder of the firſt Dynaſty, mentioned before [k], Gold and Silver were current, as well as Copper. There were Emperors alſo of other Races, who permitted the Uſe of foreign Coin in thoſe Metals. There was beſide, Money made of Tin, Lead, Iron, and even baked Earth; on which Figures and Characters were ſtamped. Certain little Shells, called *Pwey* in *China*, and *Kori* in *Bengal*, have likewiſe ſerved for ſmall Money; ſeveral of them going for one of the Copper-Pieces: But they did not continue long in Uſe.

WITH reſpect to the Form of Money, it has been of different Figures, under different Reigns. Since the Time of the preceding Dynaſty, the Copper Pieces have always been round, and with a ſquare Hole in the Middle, edged with a Border, riſing a little, for Conveniency of ſtringing them. In the Time of the *Han* Families [l], the Money was pierced in the ſame Manner. In the Beginning of the firſt Dynaſty, beſides the round Money, there were current ſome in the Shape of a Cutlaſs, and thence called *Tau:* Another Sort reſembled the Back of a Tortoiſe; and for this Reaſon was named *Quey:* Laſtly, others termed

[a] *Le Comte*'s Memoirs of *China*, p. 305, *& ſeq.* [b] *Magalhaens*, p. 136, ſays, in Form of a Boat, and of different Sizes and Weights, from half a Crown (or Ounce) to an hundred Crowns. [c] *Du Halde*'s *China*, p. 330. [d] A Sou, or Sol, is little more than an *Engliſh* Halfpenny. [e] The Author had better have ſaid a *Chineſe* Ounce of Silver, which the *Lyang* properly denotes; there being no Silver Coin of that, or any other Denomination, as hath been obſerved before. [f] Rather, an hundred and fifty-ſeven Sous, ſince elſewhere the Author makes it equivalent to ſeven Livres ten Sols. But it goes only for ſix Shillings and Eight-pence *Engliſh*. [g] *Le Comte*, as before, *p.* 305, *& ſeq. Du Halde*, as before, *p.* 330. [h] Which began in the Year 960. [i] So at *Kanton* they term the Piaſters and *French* Crowns. [k] *P.* 119. *d.* [l] Which began to reign about 206.

Pu,

Pû, of an odd Figure. The round Money was commonly an Inch, or an Inch and an half Diameter; and ſome twice as large. Thoſe called *Pû* and *Tau*, were five Inches long, and ſeem to have reſembled the *Cupans* of *Japan*: But, being very inconvenient for uſe, were put-down.

UNDER the *Song*, there were Pieces ſo ſmall, that they were called *Geeſe Eyes*; ſo thin, that they ſwam on the Water; and in handling were in Danger of being broken. It required no fewer than ten thouſand of them to buy a Meaſure of Rice, ſufficient to ſubſiſt a Man ten Days. But this Money did not continue long in Uſe; becauſe People refuſed to take them in the Way of Trade.

UNDER the firſt Dynaſty of the *Tang*, the Banks of the *Yellow River* having tumbled down, there were found three thouſand three hundred Pieces of Money with three Feet; but the Characters were defaced. This Coin, doubtleſs, was current under the Emperors of the three firſt Races, who kept their Court not far from that great River.

THE *Chineſe* Money is not ſtamped like thoſe of *Europe*, with the Head of the Prince; it being deemed diſreſpectful to the Majeſty of the Emperor, for his Image to be perpetually paſſing through the Hands of Dealers, and the Dregs of the People. The Inſcriptions on their Coin are commonly the pompous Titles given by the reigning Princes, to the different Years of their Reign: As, *The eternally Shining*; *The ſupreamly Peaceful*; *The Magnanimous*.

ON other Money may be ſeen the Names of the reigning Family, of the Tribunal that preſides over the Mint, or of the City where it was coined. Some are marked with the Value ſet upon them by the Prince; as, *Pwan-lyang*, that is, half a *Taël*. There is another Sort, whoſe Inſcription is *Quey-yu-ching-ti*, that is, *Money has its Run, and at length returns to the Emperor*. With regard to the Characters on the ancient Money, ſuch as the *Pû* and *Tau*, none at preſent underſtand them.

THERE are three Sorts of ancient Coin, conſiſting of a Mixture of Silver and Tin, which are engraven all over with Figures. The firſt Sort, which is round, and weighs eight *Taëls*, repreſents a Dragon in the midſt of Clouds. On the ſecond, which is ſquare, and weighs ſix *Taëls*, there is a Horſe galloping. The third, weighing four *Taëls*, is oblong, and ſhaped like the Back of a Tortoiſe, with the Word *Vang*, or *King*, in every Compartment of it. Theſe are attributed to the Founder of the *Shang* Race. *Weights, Meaſures.*

IT is ſcarce poſſible to aſſign the Value of the ancient Coin: For though the Weight is marked thereon, ſome of them paſs for much more than their intrinſic Value came to. When there has been a Scarcity, owing to the People burying it in troubleſome Times, or Foreigners invading the Country, and carrying it away by Ship-loads, the Emperor has been forced to raiſe the Value of the very ſmall Copper Pieces ten Times more than they went for before; which has, ſometimes, occaſioned popular Tumults, becauſe the Merchants raiſed the Price of Commodities in Proportion. Copper was once ſo ſcarce, that the Emperor cauſed near fourteen hundred Temples of *Fo* to be demoliſhed, and all the Copper Images to be melted down, in order to coin them into Money. At other Times, the People have been prohibited the Uſe of Copper Veſſels, or other Utenſils, and obliged to deliver them in at the Mint. *Value uncertain.*

IN the Beginning of the Reign of *Hong-vû*, Founder of the *Ming* Family, Money was become ſo ſcarce, that they paid the *Mandarins* and Soldiers partly in Silver, and partly in Paper; giving them a Sheet ſealed with an Imperial Seal [a], which paſſed for a thouſand little Copper Pieces, or a *Taël* of Silver. But the Quarrels, Law-Suits, and other Inconveniencies, which happened every Day, obliged the Emperor to put it down. Theſe Sheets are yet much ſought after by the People, and even ſome of the Quality, to hang-up to the chief Beam of their Houſes; being ſo ſimple as to imagine, that they preſerve them from all Misfortunes. This Sort of Paper-Money had been introduced before, with as little Succeſs, under the Dynaſty of the *Ywen*. It was made of the Bark of the *Ku-chu*, and not of the Mulberry-Tree, as *Marco Polo* affirms [b]. *Paper-Money.*

THERE are many ancient Coins remaining; ſome of them belonging to foreign Countries, of which no Account can be given. The ſame may be ſaid of thoſe ſtamped with the *Fong-whang* and *Ki-lin*, two fabulous Birds: With regard to which Money, the People entertain ſeveral ſuperſtitious Notions. *Uncertain Coin.*

MONEY was always coined in the Emperor's Name; none of the Princes ever claiming that Right, even in thoſe Times when they were ſo powerful as to aſſume the Title of Kings. It was formerly minted at twenty-two Places; but, at preſent, is coined only at Court, being caſt in a Mould [c].

[a] *Magalhaens*, p. 137, calls theſe *Paper Tickets*.

[b] *Du Halde* gives the Figures of them among the reſt. L. 2. c. 18. *Magalhaens* ſuppoſes, *M. Polo*, in affirming Paper-Money was current in his Time, was deceived by the counterfeit Gold and Silver Paper-Money, which the *Bonzas* burn with the dead Bodies; making the People believe, that they will turn into real Gold and Silver in the next World. Of this Sort of Paper-Money you may ſee whole Shops filled for Sale.

IF

Inhabitants Classes.

IF Silver was coined, it is probable, there would be many Debaſers of Money, ſince the ſmall Pieces of Copper are often counterfeited. This is Death by the Law; yet ſome Princes have been contented with ordering the Hand to be cut-off; others, with baniſhing the Offender. Knaves mix theſe falſe Money with the genuine; and even cut Pieces of Paſteboard in the ſame Form, and ſtring them among the reſt.

Collection of Coins.

THE late Emperor *Kang-hi* had a Cabinet of all Sorts of Coin, ranged according to the Order of the Dynaſties: Among them there is a great Number belonging to the Order of the three firſt Dynaſties, *Hya*, *Shang* and *Chew*; eſpecially the laſt, which (ſuppoſing them to be genuine) is a concurrent Teſtimony of the Truth of the *Chineſe* Hiſtory. As the Coin belonging to theſe latter Ages are wanting, as well as thoſe of the moſt diſtant Times, they have ſupplied the Deficiency with Paſteboard-Money curiouſly made, according to the Account given of them by the ancient Books; which are ſo nicely imitated, that they look like the real [a].

Chineſe Weights,

FOR the better underſtanding the Value of Money, whether ancient or modern, it muſt be obſerved, that the *Chineſe* divide their Pound into ſixteen *Lyang*, or Ounces; the *Lyang* into ten Parts, called *Tſyen* [b]; the *Tſen* into ten *Fwen* [c]; and the *Fwen* into ten *Li* of Silver. The Beam of the *Chineſe* Scales carries theſe Diviſions no farther; and yet, with reſpect to Gold or Silver of a conſiderable Weight, the Diviſion extends in the ſame decimal Manner to almoſt imperceptible Parts: For which Reaſon, it is ſcarce poſſible to convey a juſt Idea of them in our Language. They divide the *Li* into ten *Wha*; the *Wha* into ten *Se*; the *Se* into ten *Fû*; the *Fû* into ten *Chin*; the *Chin*, which ſignifies a Grain of Duſt, into ten *Ya*; the *Ya* into ten *Myau*; the *Myau* into ten *Mo*; the *Mo* into ten *Tſyun*; and the *Tſyun* into ten *Sun* [d].

And Meaſures.

MEASURES were invented as early as the Reign of *Whang-ti*, the third Emperor. A Grain of Millet was taken to determine the Dimenſions of a Line; reckoning ten Lines to an Inch, ten Inches to a Foot, *&c.* But theſe Grains being of an oval Figure, the various Ways of ranging them have occaſioned a Diverſity in the Meaſures [e], under different Dynaſties.

UNDER the preſent Dynaſty there are three Sorts of Meaſures: 1. The Foot of the Palace, (eſtabliſhed by *Kang-hi*) which is to the *Paris* Foot [f], as ninety-ſeven and an half to an hundred of the Feet uſed in the Tribunal of Mathematics. 2. The Foot of the Tribunal of public Works, called *Kong-pû*, uſed by Workmen, is ſhorter by one Line than the *Paris* Foot. 3. The Taylor's Foot, made uſe of alſo by the Mercers, is ſeven Lines larger than the *Kong-pû*.

THE firſt was the Meaſure conſtantly uſed by the Miſſioners in ſurveying the Empire; which differs from the other *Chineſe* Feet, and even from that formerly uſed in the Tribunal of the Mathematics [g]. By this Foot, *Thomas*, the Jeſuit, found a Degree to be two hundred *Li's*, or *Chineſe* Furlongs; each conſiſting of an hundred and eighty *Chineſe* Fathoms of ten Feet. As then the twentieth Part of a Degree, according to the Experiment of the Academy at *Paris*, contains two thouſand eight hundred and fifty-three Toiſes, each containing ſix Feet of the *Châtelet*, it is juſt equal to one thouſand eight hundred *Chineſe* Toiſes, or ten *Li's*; conſequently, one Degree compriſing twenty *French* great or marine Leagues, contains two hundred *Li's* [h].

SECT. IV.

Claſs of Mechanics, *and their manual Arts.*

Toys and Furniture. Great Artiſts: Painting and Filigran: Their Tools: Work abroad. Itinerant Barbers. Fiſhing with Birds: Fiſhing with Boards: Shooting Fiſh. Japanned Works. Varniſh how uſed. Another Method. Its loſt Beauty, how reſtored. Silk, its Original, and Encouragement: Goodneſs, how known: Fineſt, where made. Gold Brocades, how made. Silks moſt in Uſe: Sorts unknown in Europe. *Open Silks. The Silk of wild Silk-Worms. Woollen Manufactures: Cotton and Linen. China-Ware.*

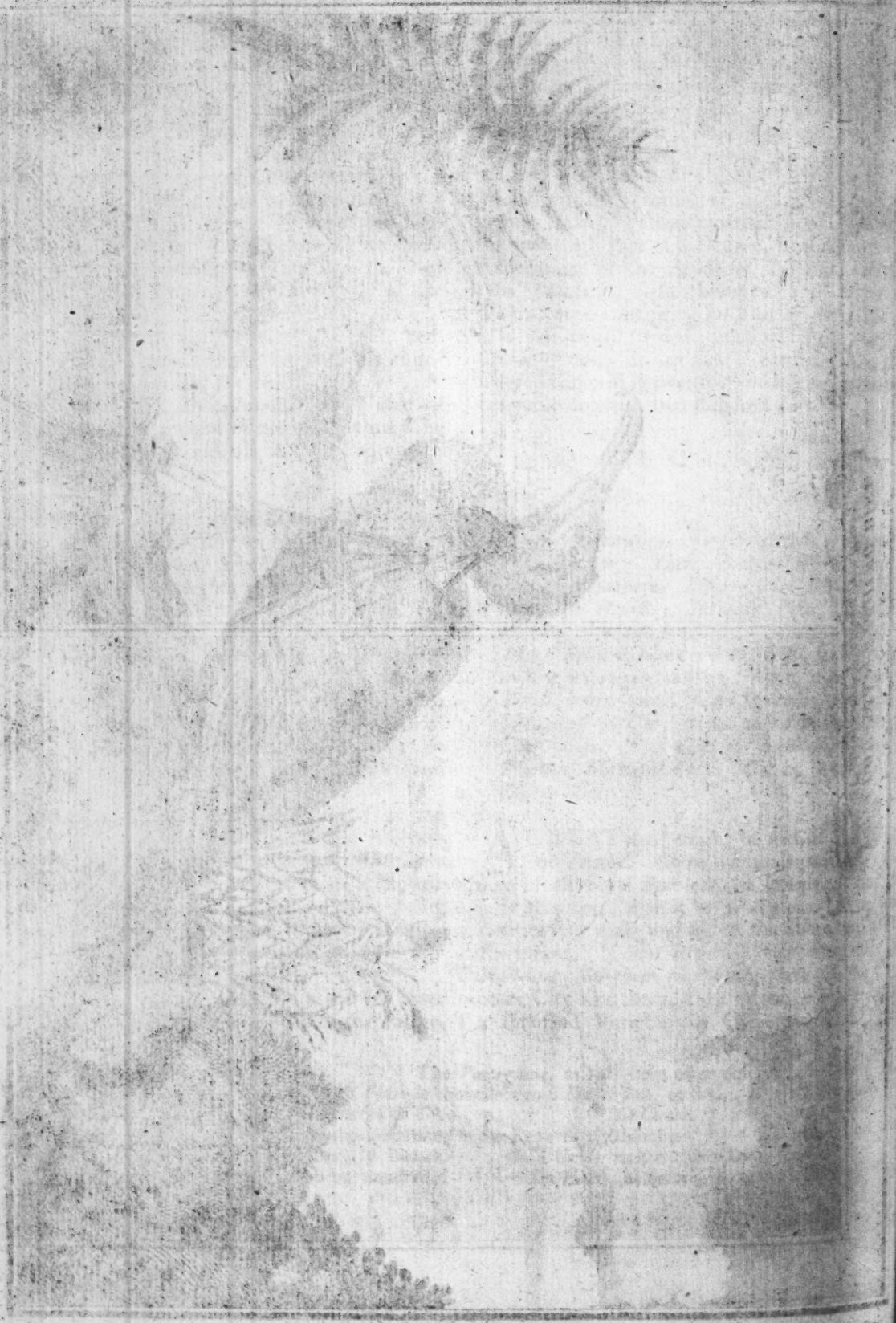
A GREAT deal might be ſaid of this Rank of People. *China* abounds with Workmen of all Sorts that can be imagined, and in ſuch Numbers, that it is prodigious. The Curioſities they make and ſell in the Shops amaze all *Europeans*. If four large Galeons were ſent to *Nan-king*, *Sû-chew fû*, *Hang-chew fû*, or any other City like them, they might be loaden with a thouſand Varieties of Curioſities and Toys.

[a] *Du Halde*'s *China*, p. 331, *& ſeqq.* [b] The *Portugueze*, as hath been often obſerved, call the *Lyang*, *Taël*; and the *Tſyen*, *Maz.* [c] Each *Fwen* is equivalent to a *French* Sol, or Sou. [d] *Du Halde*, as before, *p.* 332. See alſo *Le Comte*'s Memoirs of *China*, p. 307. [e] *Le Comte*, p. 307, ſays, the Meaſures differ in different Provinces; and hence the Difference in the Reports of Miſſioners. [f] The *Paris* Foot is to the *Engliſh*, as 1068 to 1000, or 12$\frac{8}{100}$ Inches. [g] *Le Comte* reckons the Difference between this and the *Paris* Foot, as ninety-nine to an hundred. [h] *Du Halde*, as before, *p.* 141. Alſo his Preface, *p.* 11.

N.° 123

J. Child Sculp.t

Plate XL Vol. III. p. 137



N.° 235.

R. Parr Sculp

Vol. V. Pl. 30. P. 311.

The Furniture of a Palace may be had ready-made in any of the aforeſaid Cities, and all at very reaſonable Rates [a].

THE *Chineſe* are great Proficients in Arts; though they have not brought them to that Perfection which is ſeen in *Europe*. This may be owing to the Laws which have preſcribed Bounds to the Expences of private Perſons: For the Workmen are extraordinary induſtrious; and if they be not ſo good at Invention as the *Europeans*, yet they eaſily comprehend their Directions, and imitate their Models tolerably well [b]; which is evident from the Glaſs, Watches, Piſtols, Bombs, and many other Pieces of Workmanſhip made in ſeveral Places of the Empire. But they have had, Time out of Mind, Gun-powder, Printing, and the Uſe of the Compaſs; novel Arts in *Europe*, and for which, perhaps, we are obliged to them [c].

THEY paint Flowers, Birds, and Trees indifferently [d]; but fall ſhort in the Shadowing, and are very bad at human Figures [e], very much admiring our Paintings, though they are but ordinary ones: Yet ſome of them, who have learned at *Manilla* and *Ma-kau*, have proved great Artiſts. The Filigran the *Chineſes* make at *Manilla*, which they learned of the *Indians*, has aſtoniſhed the *Europeans*. The *Italians* now begin to imitate it in ſome Meaſure. In *Kanton* they make very good Spectacles, proſpective, burning, and looking Glaſſes ſo like ours, that it is hard to know them aſunder. Not long before the Author came from thence, he underſtood, that they made them of Pebbles ground ſmall, for want of fine Sand; which they have not.

THE Tools Mechanics uſe are much like ours, except here or there one. The Taylors uſe no Thimble, but only a Rag tied about the Ball of the Thumb: They, for the moſt Part, ſew ſtanding; only leaning againſt a Table, on which their Work lies [f].

THERE are Mechanics, of all Sorts, in every City: Some work in their Shops, others go-about the Streets to be hired; but the greater Part are employed in private Families. For Inſtance, if you want a Suit of Cloaths, the Taylor comes betimes in the Morning to your Houſe, and returns home in the Evening: It is the ſame with reſpect to other Handicrafts, who all bring their Tools along with them, even to the Smith with his Anvil and Stove [g], to make Things of common Uſe. *Mechanics.*

THE Barbers carry on their Shoulders a Stool, their Baſon, their Pot, and Fire, with a Towel and Clouts: They give Notice of their Approach with a little Bell, and, when called, very dextrouſly on the Spot, whether it be in the Street, in the Middle of a Square, at the Door of a Houſe, or any-where elſe, ſhave the Head, ſet the Eyebrows in Order, clean the Ears with proper Inſtruments, ſtretch-out the Arms, and rub the Shoulders; all for eighteen Deniers (or leſs than a Halfpenny) which they receive with a great many Thanks; and then ring the Bell again in Queſt of another Jobb [h]. The Shoemakers go-about the ſame Way: They mend Shoes, and ſole them for Three-pence, ſo as to laſt a Year or two, with ſuch as do not go much: But the Author knew not after what Manner, or what it is they uſe to tan ſo rarely [i]. *Itinerant Barbers.*

THE Fiſhermen, beſides Nets and Lines, the firſt uſed in their great Fiſheries, the latter in their ſmall, in ſeveral Provinces fiſh with a Kind of Cormorant, reſembling a Raven [k]; which they train for the Purpoſe, as we bring-up Dogs to catch Hares. At Sun-riſe, one may ſee, on the Rivers, a conſiderable Number of Boats, and ſeveral of theſe Birds ſitting at the Head of them; who, at the Signal given, by ſtriking the Water with an Oar, fly into the River, one here, another there; and diving to the Bottom, ſeize the Fiſh they light-on by the Middle; then riſing, carry it to the Bark: The Fiſherman receiving it, takes the Bird, and holding its Head downwards, paſſes his Hand along the Neck, to make it diſgorge the ſmall Fiſh that it had ſwallowed, but is hindered from going into the Gullet, by a Ring put-on the lower-Part of the Neck; which, after the Fiſhing is quite over, they take-off, and give them ſomething to eat. When the Fiſh happens to be too large for one Bird, they mutually aſſiſt each other; one takes the Tail, another the Head, and bring it to the Boat to their Maſter. *Fiſhing with Birds.*

THEY uſe another eaſy Way of taking Fiſh: For this Purpoſe they have long, narrow Boats, nailing on each Side, from one End to the other, a Plank two Feet broad. This Plank is japan- *Fiſhing with Boards.*

[a] *Navarette*'s Deſcription of *China*, p. 53. [b] The ſame Author ſays, they imitate any Thing to Perfection. [c] *Le Comte*'s Memoirs of *China*, p. 229. [d] The Author obſerves, that they make Trees, Birds, and Flowers, of Silk, better than they paint them. At *Nan-king*, they make them of Wax, to ſuch Perfection, that the Miſſioners were amazed at them. [e] *Du Halde*, p. 281, ſays, they paint Flowers, Animals, and Landſkips, with Skill; but are very ignorant in drawing human Figures; maiming and diſfiguring themſelves in ſuch a Manner, that they look more like Scaramouches than *Chineſes*. [f] *Navarette*'s Deſcription of *China*, p. 53. [g] The ſame Author ſays, their little Bellows is as uſeful, and much more convenient than thoſe in *Europe*. [h] *Du Halde*'s *China*, p. 277. [i] *Navarette*, as before, *p.* 54. [k] See the Figure, and Vol. III. *p.* 418.

Inhabitants Classes.

ned with very white, ſhining Varniſh, and ſlants a gently, till it almoſt touches the Top of the Water. In the Night-time, when it is uſed, they turn it towards the Moon, that the Reflection may increaſe its Splendor: So that the Fiſh, which are ſporting, eaſily miſtaking the Colour of the japanned Plank, for that of the Water, leap often on that Side, and fall either on the Plank, or into the Boat.

Shooting Fiſh.

IN ſome Places, the Soldiers ſhoot the Fiſh very dextrouſly with Arrows, which are faſtened b to the Bow with Packthread; as well to prevent their being loſt, as to draw-out the Fiſh when it is ſhot. In other Places, there is ſuch a great Quantity in the Mud, that Men ſtanding-up to the Girdle in the Water, pierce them with a three-forked Spear [a].

Japanned Works.

OF all the Manufactures, which Art produces among the *Chineſe*, the chief are varniſhed Goods, Silks, and China-Ware. They varniſh Tables, Chairs, Cabinets, Bedſteads, and almoſt c all Sorts of wooden Moveables, as well as Utenſils of Copper, Tin, *&c.* This gives them a beautiful Luſtre, and rich Appearance, eſpecially when painted with Figures in Gold, or Silver. Indeed the Varniſh-Works, made at *Kanton*, are neither ſo beautiful, nor ſo ſerviceable by a great deal, as thoſe that come from *Japan*, *Tong-king*, and *Nan-king*, Capital of *Kyang-nan:* Becauſe they are fitted-up too haſtily, and only to pleaſe the Eye of the *Europeans*. To japan a d Piece of Work well, requires at leaſt a whole Summer: But the *Chineſe* have rarely any ſuch ready-made; for they commonly wait till the Arrival of Ships, before they begin, that they may do them according to Directions.

Varniſh, how uſed.

THE Varniſh is neither a Compoſition, nor ſo great a Secret as ſome have imagined: It iſſues, like Gum, from a Tree; of which, and its Qualities, we ſhall ſpeak hereafter [b]. We ſhall only mention here, how it is applied. This is done e in two different Manners: The firſt, which is moſt ſimple, is immediately upon the Wood: After it has been well-poliſhed, they do it over, two or three Times, with *Tong-yew*, a Kind of Oil; and when it is well-dried, lay-on their Varniſh as often. It is ſo tranſparent, that the Grain of the Wood appears clearly through it; and, therefore, if they have a Mind to conceal the Materials, they apply the Varniſh a great Number of Times; and then it becomes ſo f gloſſy, that it reſembles a Looking-Glaſs. When the Work is dry, they paint Flowers, Men, Birds, Trees, Mountains, Palaces, *&c.* with Gold, or Silver; over which they lay Varniſh once more, but lightly; both to preſerve, and give it a Gloſs.

THE other Manner requires more Preparation: For it is laid upon a Kind of Maſtic, or Paſteboard, compoſed of Paper, Flax, Lime, and ſome other Materials; which being well-beaten, and glued upon the Wood, makes a Ground very ſmooth and firm: On this they paſs the Oil before-mentioned two or three Times, and then apply ſeveral Lays of Varniſh, letting each dry one after another. Every Workman has his own Way of doing Things.

BY ſpilling hot Liquors upon theſe japanned Works, the Varniſh often grows dull, and turns yellow. The Means (ſays a *Chineſe* Author) to reſtore its ſhining Black, is to expoſe it a whole Night to a white Froſt; or elſe, which is better, to hold it for ſome Time in the Sun [c].

IT is agreed by the beſt Authors, that Silk and Silk-Worms came originally from *China*; from thence it paſſed to the *Indians*, from them to the *Perſians*, and from theſe latter to the *Greeks* and *Romans*; among whom, at its firſt Introduction, about the Year 500, it was valued at its Weight in Gold. The moſt ancient *Chineſe* Writers agree, that before the Reign of *Whang-ti*, when the Country was but newly cleared, the People were cloathed in Skins of Animals; which being inſufficient, after they came to multiply, one of the Emperor's Wives invented the making of Silks. However, it is difficult to meet with early Memoirs that mention Silk-Worms. Several Empreſſes, in the ſucceeding Ages, have employed themſelves in breeding them, and manufacturing their Silk. An Orchard of the Palace having been allotted for a Plantation of Mulberry-Trees, her Imperial Majeſty, attended by the Queens, and prime Ladies of the Court, went thither in Ceremony, and gathered the Leaves of three Branches which her Handmaids bended down. The fineſt Pieces of Silk, made by herſelf, or Order, were devoted to the Ceremony of the grand Sacrifice offered to *Shang-ti*. Thus the Silk Manufacture ſeems to have been encouraged by the Empreſſes, as Agriculture by the Emperors: But the former, for ſome Time paſt, have not troubled themſelves about Silk [d].

THE *Chineſe* judge of the Goodneſs of Silk by its Whiteneſs, Softneſs, and Fineneſs. If it feels rough, it is a bad Sign. Often, to give it a Gloſs, they dreſs it with Rice-Water, mixed with Lime, which burns it; ſo that when brought to *Europe*, it will not bear Milling: Though nothing takes the Mill better than ſound Silk; which a *Chineſe* Workman will mill above an

[a] *Le Comte*'s Memoirs of *China*, p. 237, *& ſeqq.* *Du Halde*'s *China*, p. 316, *& ſeq.* [b] In the *Natural Hiſtory*. [c] *Du Halde*, as before, *p.* 336, *& ſeqq.* [d] The ſame, *p.* 353.

Hour together without breaking a Thread. The Mills are very different from those in *Europe*, and far less cumbersome. Two or three sorry Blades of Bambû, with a Cog-Wheel, are enough. It is surprizing to see with what simple Instruments they work the finest Stuffs.

THE Silks of *Che-kyang* are, without Comparison, finer and better than those of other Provinces. Of this Silk are made the finest Stuffs in the Province of *Kyang-nan*; where are the greatest Number of good Workmen, and whence the Emperor is supplied with Silks for his own Use, and for Presents to his Lords. The Silk at *Kanton*, which comes from *Tong-king*, is not any Thing so good [a]. The great Trade at that Port draws thither Crouds of the best Workmen [b], who could make as rich Silks as any in *Europe*, were they sure of Vent; but usually confine themselves to the plainest Sorts, because the *Chinese* chuse the useful before the agreeable.

FOR their Gold-Tissue, they do not draw the Gold into Wire, to twist with the Thread; but cutting a long Sheet of gilt Paper into small Slips, very artfully roll them about the Silk [c]. These Stuffs look very fine when fresh; but being soon tarnished with the Air, they are unfit for Garments: None but *Mandarins* and their Ladies wear them; and that but seldom.

THE Silks most in Use among the *Chinese* are plain and flowered Gauzes, which are their Summer wear; Damasks of all Sorts and Colours; striped Satins, black *Nan-king* Satins, coarse Taffeties, or small Mohairs, which are very serviceable: Besides several other Sorts; some like flowered Grogram; others with open Flowers, like Gauze; some striped, in very good Taste, masqueraded, or embroidered with Roses, *&c.* Crapes, Brocades [d], Plush, and several Sorts of Velvet. That of the Crimson-dye is the deerest; but often counterfeit: Yet, a few Drops of the Juice of Lemon mixed with Lime, and sprinkled here and there, discover the Cheat.

IN short, the *Chinese* make an infinite Number of Silks that the *Europeans* have no Name for: But there are two Sorts most commonly worn among them: 1. A Sort of Satin, called *Twan-tse*, stronger and less glossy than what is made in *Europe*: Some are plain; others varied with Flowers, Trees, Birds, Butterflies, *&c.* 2. A particular Taffety, called *Chew-tse* [e], of which they make Drawers and Linings. Though close, it is so pliant, that neither folding nor squeezing it with the Hand ever crumples it [f]: Besides, it will wash like Linen, without losing much of its Gloss; which they give it with the Fat of the River *Porpus*, called, by the *Chinese*, *Kyang-thu*, or *The Hog of the River* Yang-tse-kyang; where it is found. This Fat is purified by washing and boiling; then, with a fine Brush, they spread it over the Taffety from Top to Bottom, the same Way, on that Side they would give a Gloss to. The Workmen burn the same in their Lamps instead of Oil; the Smell driving away the Flies, which, otherwise, would damage the Silk [g]. *Mechanics.*

LE COMTE observes, that they make use of another Kind of Stuff in Summer, called *Cha*; which is neither so close nor glossy as *French* Taffety, but much more substantial: Although several People desire to have it smooth and even, yet most wear it powdered with great Flowers pierced through, and cut like *English* Lace: These Piercings are often so numerous, that one can scarce discern the Body of the Silk. Garments made thereof, are extraordinary convenient and neat; so that all Persons of Quality use them: Besides, a whole Piece, enough to make a long Vest and Surtout, will not cost above two Guineas [h]. *Open Silks.*

THE Province of *Shan-tong* yields a particular Silk, found in abundance on Trees and in Fields. It makes the Stuff called *Kyen-chew*. This Silk is produced by a small Sort of wild Worms, very like Caterpillars; not in Cods, but very long Threads, which stick to small Trees or Shrubs: These make a coarser, but more lasting Silk than what the House-Worms spin: But the Worms eat the Leaves of other Trees besides the Mulberry. Such as are not acquainted with this Silk, would take it for a Russet-Stuff, or a coarse Drugget. *The Silk of*

THERE are two Sorts of Worms which spin this Silk; one, called *Tswen-kyen*, larger and blacker than ours; the other, *Tyau-kyen*, which is smaller: The Threads of the first are of a Russet-grey; those of the latter more black; and the Silk has a Mixture of these two Colours; the same Piece, sometimes, seeming to be divided into grey, yellow, and white Stripes. This Silk is very thick, never cuts, lasts long, washes like Linen; and when good, will not stain, even with Oil. It is in great Vogue among the *Chinese*; and, sometimes, as dear as Satin, or their *Wild Silk-Worms.*

[a] Yet, *Le Comte* says, they are more valued by Foreigners, and go off best of any. [b] *Navarette*, p. 54, says, there were ninety thousand Looms at *Kanton*. [c] *Le Comte* says, sometimes, they weave the Slips of Paper in, without rolling it on the Thread. [d] The same Author says, the Figures on their Brocades are not raised upon the Ground by a Mixture of raw Silk, as is practised in *Europe*, which makes the Work not so durable: All the Silk in these is twisted; and the Flowers are distinguished only by the Difference of Colours and Shadowing. [e] Or, *Su-sa*. [f] *Le Comte* says, it is sold by Weight. [g] *Le Comte*'s Memoirs of *China*, p. 138, *& seqq.* *Du Halde*'s *China*, p. 354. [h] *Le Comte*, as before, *p.* 140.

Inhabitants Classes. beſt wrought Silks. They make a falſe *Kyen-chew* of the Waſte of the *Che-kyang* Silk; by which, without Care, one may be eaſily deceived.

A SILK Manufactory has been ſet-up at *Kanton*, within theſe few Years, for making Ribbands, Stockings, and Buttons; which has had very good Succeſs: The Stockings are ſold for a *Lyang* a Pair [a]; and a Dozen of the largeſt Buttons, for no more than Six-pence [b].

Woollen Manufactures. ALTHOUGH Silk is the chief Wear of the *Chineſe*, yet they are not without Woollen or Linen Manufactures. Wool is very common and cheap, eſpecially in the Provinces of *Shan-ſi*, *Shen-ſi*, and *Se-chwen*, where they feed abundance of Flocks; yet the *Chineſe* do not make Cloth. That wherewith the *Engliſh* furniſh them, is highly eſteemed; but, being much dearer than the fineſt Silks, they buy but little of it. The *Mandarins* make ſtudying Gowns, for the Winter, of a Kind of coarſe Ruſſet, for want of better Cloth. As for Druggets, Serges [c], and Tammies, there are ſcarce any better than theirs; they are uſually wrought: Being worn by the *Bonzas*, they are commonly the Manufacture of their Wives; and there is a great Trade driven with them throughout the Empire.

Cotton and Linen. COTTON-CLOTH is very common [d]: They uſe alſo, for the Summer, Nettle-Linen for long Veſts: But the Cloth which is moſt valued, and to be found no-where elſe, is called *Ko-pû*, becauſe made of the Plant *Ko*, found in the Province of *Fo-kyen*. It is a Kind of creeping Shrub, ſpreading over the Fields, whoſe Leaves are much bigger than the Ivy: They are round and ſmooth, green within, and downy on the Out-ſide: The Stems of ſome are as thick as one's Finger, very pliable, and cottony, like the Leaves. When they begin to dry, they leave them to rot in Water; as they do Flax and Hemp. The firſt Skin is peeled-off and thrown-away: The ſecond, which is much more fine and delicate, they divide by the Hand into very ſlender Threads, and weave it, without either beating or ſpinning it. This Linen is tranſparent, and pretty fine; but ſo cool and light, that one would think he had nothing on his Back [e].

China-Ware. As for the *China* Ware, which is the third great Article in their Mechanic Arts, ſome Particulars have been already mentioned relating to it. But, that the Reader may have a more compleat Account both of this and the Silk Manufacture, we ſhall inſert Abſtracts of two Treatiſes relating to them, ſent from *China* to *Du Halde*, by *Dentrecolles*, a Jeſuit Miſſioner. The firſt, relating to Silk and Silk Worms, was extracted by him from a *Chineſe* Author. The ſecond, concerning the *China* Ware, was the Produce chiefly of his own Enquiry.

I. *The Manner of breeding* Silk-Worms, *and procuring* Silk.

Wild Mulberry-Trees, how to be managed: The right Trees, how pruned. A proper Soil: When old, how renewed. Apartment for the Silk-Worms, how furniſhed. Worms, how fed: How choſen, and garbled: Females, how diſpoſed: Eggs to be rejected: Bath for the Eggs: Directions for hatching ſome: After the Hatching, Young how treated: The Nurſe, how choſen. Rules concerning Worms: Their Antipathies: Their Diſeaſes: Their Mewing: The oftener they eat, the more Silk they yield. How dieted. Diſeaſes from Cold: From Heat, and Want of Room. How treated while ſpinning their Cods. Some kept for Breed: The reſt deſtroyed; and how: Another Way. Seaſon beſt for raiſing Silk-Worms. How to preſerve Eggs, and ſpin Webs. The Manufacture.

ACCORDING to a *Chineſe* Author, who wrote of the Silk-Worms, under the *Ming* Family, which began in 1368, there are two Sorts of Mulberry-Trees. The one called *Sang*, or *Ti-ſang*, cultivated for Sake only of the Leaves. The other, called *Che*, or *Ye-ſang*, growing in Foreſts, are little and wild; the Leaves ſmall, rough, roundiſh, ending in a Point, and ſcalloped round the Edges. The Fruit is like Pepper, their Branches thorny, and in Cluſters. Some Silk-Worms, as ſoon as hatched in the Houſe, are laid on theſe Trees to ſpin their Cods; where they grow bigger than the domeſtic ones: And though their Work is not ſo good, yet it is valuable; as may be judged from what has been ſaid before of the *Kyen-chew*.

THE Foreſts of theſe Trees muſt be cut into Paths, for the Keepers to weed them, and drive away Birds. The Leaves, not touched by the Worms in the Spring, ought to be pulled-off in Summer; for if left-on, thoſe of the ſucceeding Spring will be corrupted by the Circulation of the Sap from thoſe old Leaves. Theſe Trees which are cultivated like the true Mulberries, ought to be planted thinly, and the Ground ſown with Millet, to correct the Rankneſs of the ſmall Leaves. If ſuch Worms ſhould be diſcovered in

[a] Or Ounce of Silver, ſix Shillings and Eight-pence. [b] *Du Halde's China*, p. 104, and 354, *& ſeq.* [c] *Magalhaens*, p. 141, ſays, thoſe of an Aſh, or Cinnamon-Colour, are very fine and coſtly, worn by old People, and Perſons of Quality. [d] The ſame Author, *p.* 141, ſays, it is incredibly plenty, and of many different Colours. [e] *Le Comte's* Memoirs of *China*, p. 141, *& ſeq.*

Europe,

Europe, they ſhould be gathered before they change into Moths, in order to preſerve their Eggs from being loſt; which being hatched next Year, the Worms ſhould be laid again on the ſame Trees. The Worms that ſpin the Silk for the *Kyen-chew*, feed on young Leaves of Oak; and, perhaps, the Houſe-Worms would feed on the ſame.

WITH Regard to the true Mulberry-Trees, thoſe which ſhoot their Fruit before their Leaves, are unwholeſome. The young Plants, with ſhrivelled Rinds, are not fit for Uſe: But thoſe that have the Bark white, few Knots, and large Buds, produce large Leaves, good for Nouriſhment. The beſt Trees are thoſe that yield the feweſt Fruit, which divide the Sap. If you ſow Mulberry-Seed ſteeped in Water, wherein has been ſteeped the Dung of Poultry, fed with Mulberries freſh from the Tree, or dried in the Sun, they will be barren as to Fruit.

YOUNG Trees, that have been ſtripped too much of their Leaves in the three firſt Years, become weak and backward: So do thoſe which are not clean pruned. In the fifth Year the Roots gall: The Remedy is to unearth the Roots, and cutting-off the moſt entangled, cover them with a proper Mould, and ſprinkle it with Water. When the Trees grow old, they may be recovered by lopping-off the exhauſted Branches in *March*, and grafting ſound Shoots in their Stead. They languiſh, if Worms lodge their Seed in them; but the Worms are killed with a little ſtrong Oil poured on them.

THE Soil for Mulberry-Trees ought to be neither ſtrong, nor too hard: It may be mended with the Mud of Rivers, any Dung, or Aſhes. Above all, they ſhould be pruned in *January*, by a ſkilful Hand, leaving only thoſe Branches that ſhoot-out from the Tree ſeparately, and without bending, and four Buds on each Branch. At the End of Autumn, before the Leaves grow yellow, they ſhould be gathered, and dried in the Sun; then being pounded ſmall, and kept in Earthen-Pots cloſe ſtopped with Clay, where no Smoke comes, in Spring it will be like Meal, and fit to feed the Worms after moulting.

WHEN Trees grow old, beſides the Method of ingrafting, they alſo procure new Plants, either by twiſting together quick and ſound Branches in ſmall Tubs, filled with good Mould; or by bending, at Spring, the long Branches left unpruned, and ſticking their Ends in manured Soil: Thus taking Root in *December*, they are cut from the Body of the Tree, and tranſplanted in the proper Seaſon. They alſo ſow the Mulberry-Seed, which muſt be choſen from the beſt Trees, and from the Fruit that grows about the Middle of the Branches. This Seed ought to be mixed with the Aſhes of the burnt Branches. Next Day the Whole is to be ſtirred in Water: The uſeleſs Seed floats; the good ſinks to the Bottom: Theſe, after being dried in the Sun, muſt be ſowed, mixed with an equal Quantity of Millet, which defends the Trees in growing from the Scorching of the Sun. *Silk-Worms.*

WHEN the Millet is ripe, they ſet Fire to it in windy Weather. The enſuing Spring, the Trees ſhoot with a great deal more Strength. The Branches muſt be pruned away till the Plants are grown to a proper Height, and then the Tops cut, to make the Branches ſhoot-out on the Sides: At length the young Trees are tranſplanted, at the Diſtance of eight or ten Paces, in Lines four Paces aſunder; but not directly oppoſite to each other, perhaps to prevent their overſhading.

THE Apartment of the Silk-Worms ought to be on a dry, riſing Ground, and near a Rivulet; becauſe the Eggs muſt be waſhed often in running Water; and far from Dunghils, Sinks, Cattle, and all Noiſe; for diſagreeable Smells, and the leaſt Fright (even the Barking of a Dog, or Crowing of a Cock) diſorders them, when newly hatched. The Room ſhould be ſquare, and Walls very cloſe, for Sake of Warmth: The Door South, at leaſt South-Eaſt, but never in the North; and covered with a double Mat, to keep-out chill Air: Yet there ſhould be a Window on every Side, that the Air may have a free Paſſage, when requiſite. At other Times they are kept ſhut: They are of white, tranſparent Paper, with moveable Mats behind, to admit, or exclude the Light on Occaſion: Alſo to keep-out pernicious Winds; ſuch as the South, and South-Weſt; which ſhould never enter the Apartments. In opening a Window, to let-in a refreſhing Breeze, Care muſt be taken to keep-out Gnats and Flies; for they leave their Ordure on the Silk-Caſes, which renders the Winding extremely difficult: So that it is beſt to haſten the Work before the Fly-Seaſon. Small Lizards, and Rats, which are very greedy after Silk-Worms, muſt be deſtroyed by Cats. *Apartment for the Silk-Worms.*

THE Chamber muſt be furniſhed with nine or ten Rows of Shelves in Stories, about nine Inches one above the other, ranged in ſuch a Manner, as to form an open Space in the Middle, leaving a free Paſſage quite round. On theſe they placeRuſh-Hurdles pretty open, that the Warmth firſt, and then the cool Air may eaſily penetrate them. Upon theſe Hurdles they hatch and feed the Worms, till ready to ſpin. As it is very material, that the Worms ſhould hatch their Eggs, ſleep, waken, feed, and caſt their Skins together; a conſtant and equal Warmth ſhould be kept in their Apartment, by having Fire covered in Stoves at the Corners of the Room, *How furniſhed.*

Inhabitants Claſſes. Room, or elſe a Warming-Pan carried up-and-down it; the Fire being covered with Aſhes to ſuppreſs the Flame and Smoke, which is hurtful. Cow-Dung dried in the Sun is the moſt proper Fuel for this Purpoſe, the Worms liking the Smell of it.

Worms, how fed. THEY ſpread over each Hurdle a Bed of dry Straw, chopped ſmall; and upon that put a long Sheet of Paper, ſoftened by gentle Handling: When the Sheet is fouled by their Ordure, or Leavings, they cover it with a Net; and this b with Mulberry-Leaves, the Smell of which draws-up the Swarm: Then taking it off again gently, place it upon a new Hurdle, whilſt they clean the old one. The *Chineſe* Author adviſes farther, that there ſhould be a Wall, or cloſe Paliſade, at a little Diſtance round the Chamber, eſpecially on the Weſt-Side, that in letting-in the Air on this Side, the ſetting Sun might not ſtrike upon the Worms.

How choſen, THE Cods, which are a little pointed and c cloſe, fine, and leſs than the others, contain the Male Moths; thoſe rounder and bigger, thicker and more clumſy, the Females: They chuſe their Brood often in the Cods. Thoſe which are clear, ſomewhat tranſparent, clean, and weighty, are the beſt. But it is better to do it when the Moths are come-out; which happens a little after the fourteenth Day of their Retirement. Thoſe which break-forth a Day before the reſt, muſt not be uſed; but ſuch as come-out the next Day in Crouds, d are to be choſen. The lateſt muſt be rejected; ſo muſt thoſe which have bending Wings, bald Eye-brows, a dry Tail, and a reddiſh Belly, without Hair. Theſe rejected Moths muſt be put in a Place by themſelves.

And garbled. WHEN the Choice is made for Breed, they lay the Males and Females together upon Sheets of Paper, which muſt be made of the Mulberry-Tree Bark, (not of hempen Cloth) and ſtrengthned with Silk or Cotton Thread, glued on the e Back-ſide; becauſe, when they are covered with Eggs, they muſt be dipped three Times in a proper Water. Theſe Sheets muſt be ſpread on Mats, well covered with Straw; and when the Moths have been together about twelve Hours, the Males muſt be taken away, and placed with the rejected Moths. Should they continue any longer Space, the Eggs of that later Conception would not be hatched with the others; which Inconveniency ſhould be avoided.

Females, how diſpoſed. IT is proper to give the Females Room, and cover them; for Darkneſs hinders them from ſcattering their Eggs too-much. When they have done laying, they muſt be kept covered for four or five Days: Afterwards, all theſe Moths, with thoſe which were ſet aſide, or taken dead a out of the Cods, muſt be buried deep in the Earth; for it would infect any Animal to touch them. Some aſſert, that if they were buried in ſeveral Places of a Field, it would neither produce Brambles, nor any prickly Shrubs, for ſeveral Years: Others pretend, there is nothing better to fatten Fiſh kept in Ponds [a].

Eggs rejected. AS to the Eggs; thoſe which ſtick together in Clots muſt be thrown away; and then the Sheets hung-up to the Beam of the Room, which muſt be opened in the Front, ſo that the Wind may come-in, but the Sun not fall upon them, that Side of the Sheet, on which the Eggs are laid, muſt not be turned outwards: The Fire which heats the Room, muſt neither blaze nor ſmoak. Care muſt be taken likewiſe, that no hempen Ropes come near either the Worms or Eggs. When the Sheets have hung thus for ſome Days, they are taken-down, and rolled-up looſely, with the Eggs inwards; and then hanged-up again during the Summer and Autumn.

Eggs waſhed. AT the End of *December*, or in *January*, when there is an intercalary Month, they put the Eggs into cold River-Water, or Water with a little Salt diſſolved in it, taking care that it does not freeze; and clap a China-Diſh over them, that the Sheets might not ſwim. After two Days, they take them out, and hang them up again: When they are dry, they roll them up a little tighter, and incloſe each ſeparately, ſtanding on one End, in an Earthen Veſſel. After that, once in about ten Days, in a ſheltered Place, where there is no Dew, they expoſe the Sheets, for about half an Hour, to the Sun, ſhining bright, after a Shower; and then cloſe them up as before. Some put them into a Lye, made of Mulberry-Tree Aſhes, for a whole Day; and then lay them ſome Moments in Snow-Water, or elſe hang them up three Nights on a Mulberry-Tree, to receive the Snow or Rain, if not too violent. Any of theſe Sorts of Baths render the Silk cloſer and ſtronger, as well as eaſy to wind: But their chief Uſe is, to cheriſh the internal Heat in the Eggs.

THE Time to think of hatching the Eggs, is when the Mulberry-Trees begin to have Leaves; for they are haſtened, or hindered, according to the different Degrees of Heat, or Cold, imparted to them. They are forwarded, if the Sheets be often ſpread abroad, or rolled-up looſely f in laying them by: By doing the contrary they are hindered. When they are ready to come-out, the Eggs ſwell, and their Roundneſs becomes a little pointed. The third Day before they are hatched, about Ten of the Clock, in a clear Sky, a little Wind ſtirring (as is common at that Seaſon) the Rolls of Paper are taken-out of the

[a] *Du Halde's China*, p. 375, & *ſeqq.*

Veſſel,

Veſſel, ſtretched at Length, and hung-up with the Back-ſides towards the Sun, till they acquire a kindly Warmth: Then they are rolled-up cloſe, and ſet upright in the Veſſel, in a warm Place. Next Day the ſame Operation being repeated, the Eggs are obſerved to change Colour, and turn of an Aſh-grey: Then they clap two Sheets together, and roll them tighter, tying the Ends.

THE third Day, towards Night, they unrol the Sheets, and ſtretch them on a fine Mat; the Eggs then appear blackiſh: If there are any Worms hatched, they muſt be caſt-away; for thoſe Worms, which are not hatched with the reſt, never agree with them in the Time of caſting their Slough, of waking, of eating, nor, which is the principal, of making Cods. Theſe odd Worms would much increaſe the Care and Trouble, and occaſion Loſs by putting Things out of Courſe: After this they roll three Sheets together very looſe, and carry them into a pretty warm Place, ſheltered from the South-Wind. Next Day, about Ten or Eleven of the Clock, taking-out the Rolls, and opening them, they find them full of Worms, like little black Ants. The Eggs not hatched in about an Hour afterwards, muſt be thrown-away; as well as thoſe with a flat Head, that are ſhrivelled, and as it were ſcorched, of a ſky-blue, yellow, or Fleſh-Colour; the good Sort being the Colour of a Mountain ſeen at a Diſtance.

IT is adviſeable firſt to weigh the Sheet containing the new-hatched Worms; then to hold it ſloping, and turned almoſt upſide-down, upon a long Sheet of Paper ſtrewed with Mulberry-Leaves, prepared in the Manner before-mentioned. The Smell will attract the little hungry Worms; but the moſt ſluggiſh may be helped down with a Feather, or by gently ſlapping the Back of the Sheet; which being weighed by itſelf, will give exactly the Weight of the Worms: Whence they compute, very nearly, how many Pounds of Leaves will be neceſſary to feed them; alſo the Weight of the Cods they ought to produce, barring Accidents.

THEY next provide a Woman to take Care of the Brood. Before ſhe takes Poſſeſſion of the Room, ſhe muſt waſh herſelf, and put-on proper Attire, that hath no ill Smell: She muſt not have eaten for ſome Time before, nor handled wild Succory; the Smell of which is very prejudicial to the tender Worms: She muſt be cloathed in a ſingle Habit, without Lining, that ſhe may judge the better of the Degree of Warmth in the Place, and accordingly augment, or diminiſh the Fire; for theſe Inſects muſt be very nicely managed before their firſt Moulting. Every Day is a Year to them, and has in it the four Seaſons: The Morning is Spring, the Middle of the Day Summer, the Evening Autumn, and the Night Winter.

Silk-Worms.

IT has been found by Experience, that, 1. As long as the Eggs are kept before they are hatched, they require much Cold. 2. When hatched, and like Ants, they want as much Heat. 3. When become Caterpillars, and near Mewing-Time, they need a moderate Heat. 4. After the great Mewing, they muſt be kept cool. 5. When upon the Decline, and growing old, they ought to be warmed by Degrees. 6. A great Heat is neceſſary when they are working their Cods.

Rules concerning Worms.

EVERY Thing ought to be removed that might incommode them: They have a particular Averſion to Hemp, wet Leaves, or thoſe heated by the Sun, and when newly hatched, to Duſt raiſed by Sweeping; to the Moiſture of the Earth, Flies, and Gnats; the Smell of broiled Fiſh, burnt Hair, Muſk, Smoak; Breath ſmelling of Wine, Ginger, Lettice, wild Succory; all great Noiſes, Naſtineſs, the Rays of the Sun, the Light of a Lamp in the Night; Air paſſing through Holes or Chinks, a high Wind, much Cold, or Heat, and eſpecially a ſudden Change from one to the other. With reſpect to their Food; Leaves covered with Dew, thoſe dried in the Sun, or a high Wind, or tainted with an ill Savour, are the moſt common Cauſes of their Diſtempers. The Leaves ſhould be gathered two or three Days before-hand, and kept in a clean, airy Place, where there is Room enough; not forgetting, during the firſt three Days, to give them the tendereſt Leaves, cut into little Threads with a ſharp Knife, that they may not be bruiſed; which would ſpoil their Taſte. Obſerve alſo, that, in ſtocking yourſelf with Leaves, you make uſe of a wide Net, to prevent their being ſqueezed too cloſe; and that they may dry in carrying, and not wither.

Their Antipathies.

Their Diſeaſes.

AT the End of three or four Days, when they begin to turn white, augment their Food; but cut it not ſo ſmall: When they become blackiſh, they muſt have a greater Quantity of Leaves, whole as from the Tree: As they turn white again, and eat with leſs Appetite, leſſen their Meals a little; leſſen them more as they grow yellow: When they become quite yellow, and are ready to mew, then give them nothing: Every Mewing-time they muſt be treated in the ſame Manner.

Their Mewing.

To be more particular: Theſe Worms eat equally Day and Night. After they are hatched, they muſt have forty-eight Meals the firſt Day; two every Hour: The next thirty; but the Leaves not cut ſo ſmall: The third Day, they muſt have leſs ſtill. If their Food be not proportioned to their Appetite, they will be overheated, which would ruin all. As cloudy and rainy,

The oftener they eat

Inhabitants Claſſes.

rainy Weather takes away their Stomach, immediately, before their Repaſt, light a Wiſp of very dry Straw, the Flame of which muſt be all alike, and held over the Worms, to free them from the Cold and Moiſture that benumbs them; or elſe, remove the Blinds from the Windows, and let in the full Day-light.

The more Silk they yield.

EATING ſo often haſtens their Growth; on which the chief Profit of the Silk-Worms depends. If they come to Maturity in twenty-three or twenty-five Days, a Hurdle covered with b them, whoſe Weight amounted to a *Tſyen*, (which is a little more than a Drachm) will produce twenty-five Ounces of Silk; but if not till twenty-eight Days, they yield no more than twenty Ounces; and but ten, if they are a Month or forty Days in growing.

How dieted.

WHEN they come to full Growth, give them an eaſy Food, a little at a Time, and often, as when young. If they digeſt it not, when they begin to ſpin, the Cods have a ſaltiſh Moiſture, c that renders the Silk very difficult to wind. In a Word, when they have been hatched twenty-four or twenty-five Days, the more their Work is deferred, and the more Leaves they conſume, the leſs Silk they will produce. After they have caſt their Skin, which is a ſickly Affair, you muſt give them Leaves cut ſmall, a few at a Time, but often.

Diſeaſes from Cold,

THEY contract Diſeaſes from either too much Cold or Heat. To prevent the former, a juſt d Heat muſt be kept in their Room. But if a Cold has ſeized them, by the Windows not being cloſe ſhut, or the Mulberry Leaves well dried, it deſtroys their Appetite, and cauſes a Sort of Flux; for, inſtead of Clots, they void a watery Slime: In that Caſe, the Smell of burnt Cow-dung will ſtrangely revive them.

From Heat and

THE Diſorders proceeding from Heat, are occaſioned either by letting the Worms faſt too long, by the Quality and Quantity of their Food, e by an inconvenient Situation, or by the Air becoming ſultry hot of a ſudden. In this laſt Caſe, they open one or more of the Windows; but never on that Side the Wind blows: And if the Air be too hot, they ſet a Veſſel full of Water before the Window. The Room may alſo be ſprinkled with Water. For an Exceſs of internal Heat, they ſtrow over their Food, a little moiſtened, the above-mentioned Meal of Mulberry Leaves, reduced to a very fine Powder, which f invigorates them; but abate an Ounce of Leaves for every Ounce of the Meal.

Want of Room.

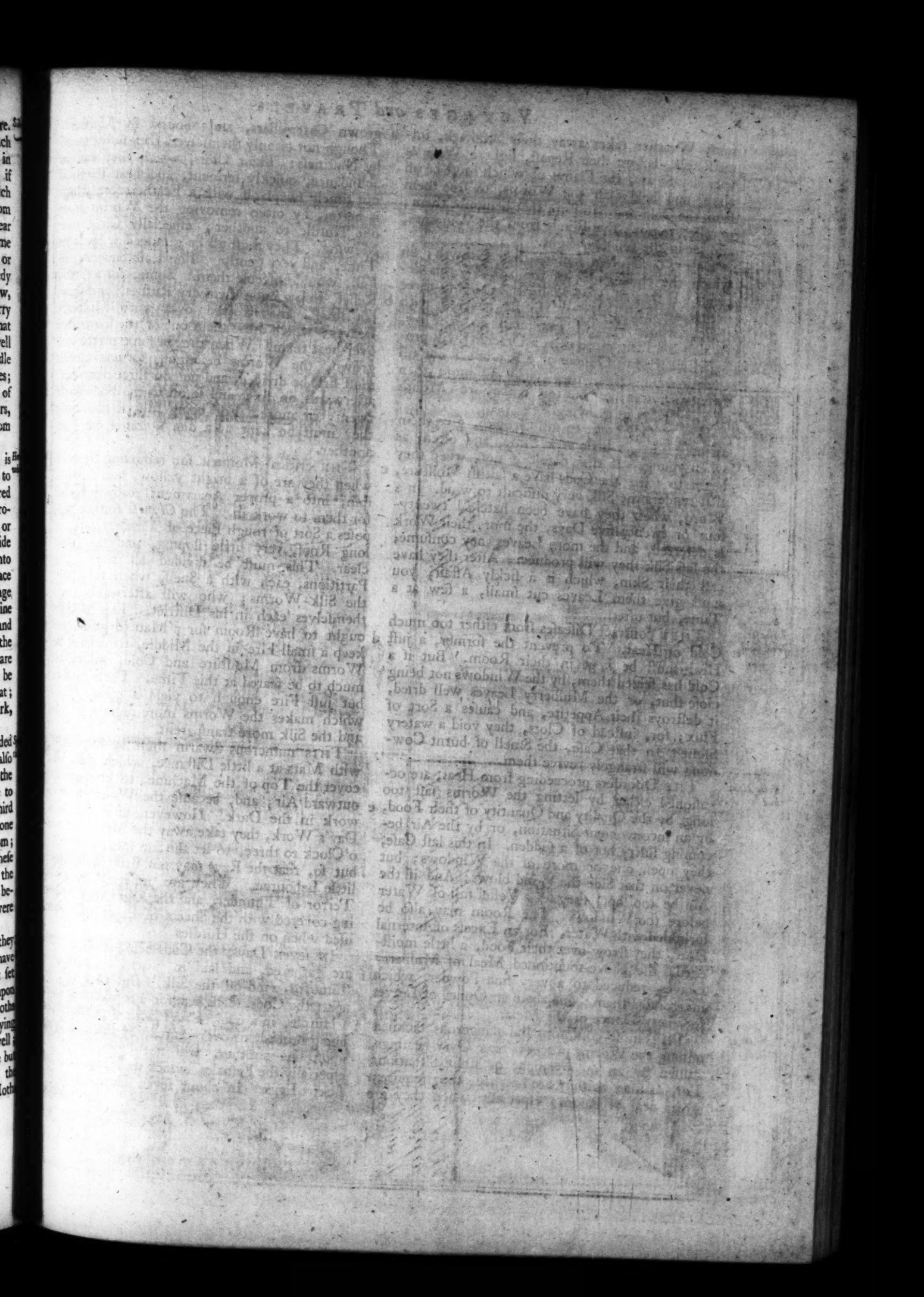
THE moſt common and dangerous Sickneſs among the Worms proceeds from Over-heatings, cauſed by an inconvenient or ſtrait Situation: For, as ſoon as they are hatched, they require a great deal of Room; eſpecially when they are a grown Caterpillars, and abound in Moiſture. Though not cleanly themſelves, they ſuffer much by Naſtineſs: Their Clots, which they caſt in abundance, quickly ferment, and heat them, if not timely ſwept-off with a Feather, or, which is better, by often removing the Worms from one Hurdle to another; eſpecially when near Mewing. They muſt all be removed at the ſame Time, and very gently. The leaſt Squeeze, or Fall, would enfeeble them. Some, for a ſpeedy Relief, throw upon them dry Ruſhes, or Straw, cut ſmall, and ſtrowed over with Mulberry Leaves; which draw them out of the Clots that over-heat them. When they become pretty well grown, the Worms belonging to one Hurdle muſt firſt be divided, and put on three new ones; afterwards on ſix; and ſo on to the Number of twenty or more: For being full of Humours, they muſt be kept at a due Diſtance one from another.

THE critical Moment for removing them, is when they are of a bright yellow, and ready to ſpin, into a proper Apartment ready prepared for them to work in. The *Chineſe* Author propoſes a Sort of rough Piece of Timber-work, or long Roof, very little ſloping, and the Inſide clear. This muſt be divided all round into Partitions, each with a Shelf, where they place the Silk-Worms; who will afterwards range themſelves each in his Diſtrict. This Machine ought to have Room for a Man to go-in, and keep a ſmall Fire in the Middle, to defend the Worms from Moiſture and Cold, which are much to be feared at this Time. There muſt be but juſt Fire enough to yield a gentle Heat; which makes the Worms more eager at Work, and the Silk more tranſparent.

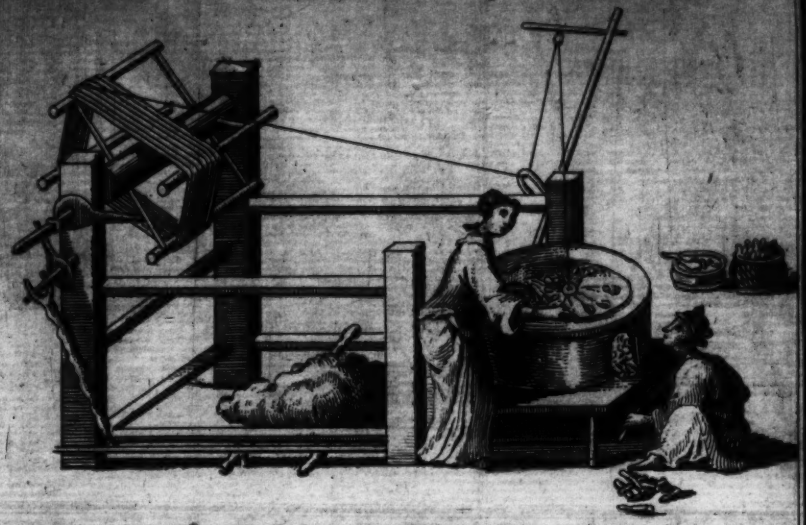
THIS numerous Swarm muſt be ſurrounded with Mats at a little Diſtance, which muſt alſo cover the Top of the Machine, to keep-off the outward Air; and, becauſe the Worms love to work in the Dark. However, after the third Day's Work, they take away the Mats from one o'Clock to three, to let the Sun into the Room; but ſo, that the Rays may not ſtrike upon theſe little Labourers. They are preſerved from the Terror of Thunder, and the Lightning, by being covered with the Sheets of Paper that were uſed when on the Hurdles.

IN ſeven Days, the Cods being finiſhed, they are gathered, and laid in Heaps, till they have Time to wind-off the Silk. But they firſt ſet apart the Cods, deſigned for Propagation, upon a Hurdle, in a cool, airy Place: For the Moths being bruiſed, or over-heated, by the Cods lying upon one another, will not ſucceed ſo well, eſpecially the Females, which would lay none but ſickly Eggs. In about ſeven Days more, the

Moth



Winding from the Cods in y^e Cauldron.



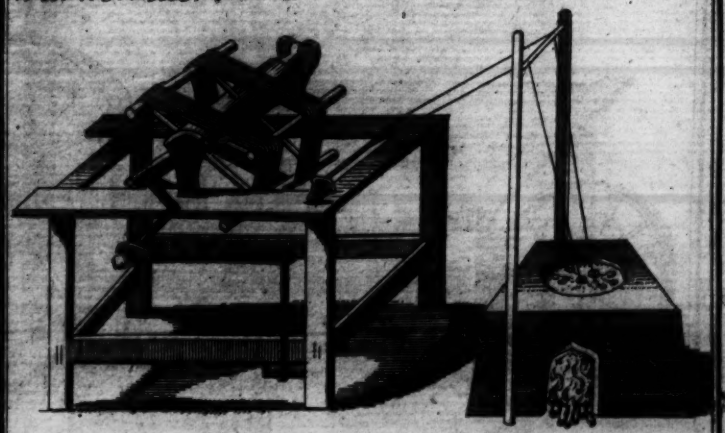
Balneum Mariæ to kill y^e Worms in the Cods. P. 145.

Taking the Cods from y^e Mats after smother'd in the Earthen Pots. P. 145.

Hanging up y^e Sheets of Paper with Eggs on them. P. 142.

Ways of Winding the Silk.

Winding from the Cods in a Copper of Warm Water.



N.° 133.

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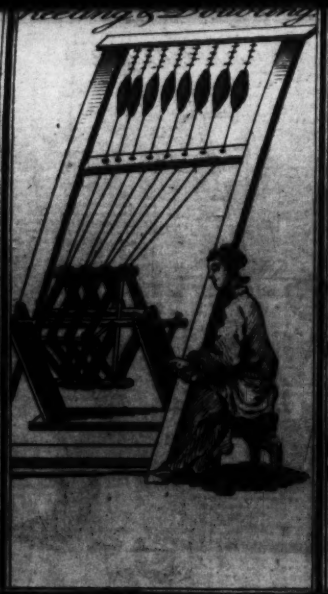
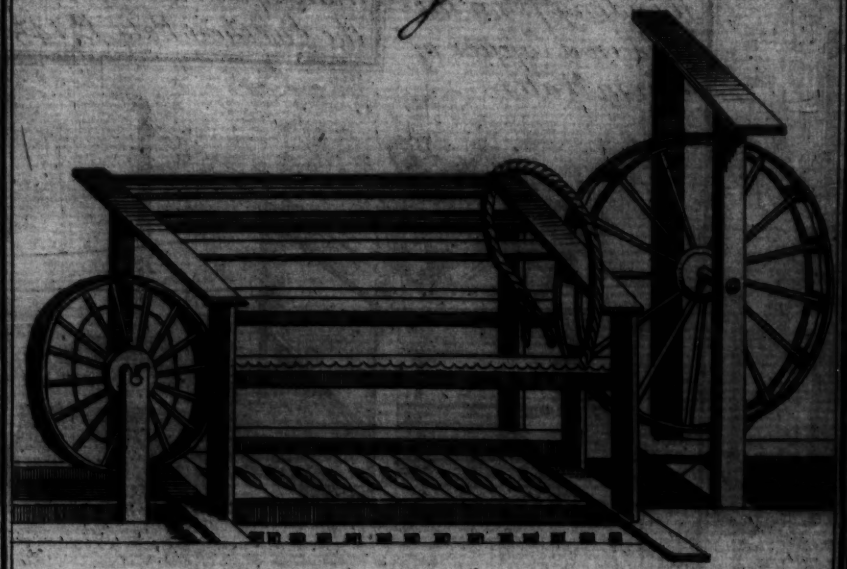
Weaving.

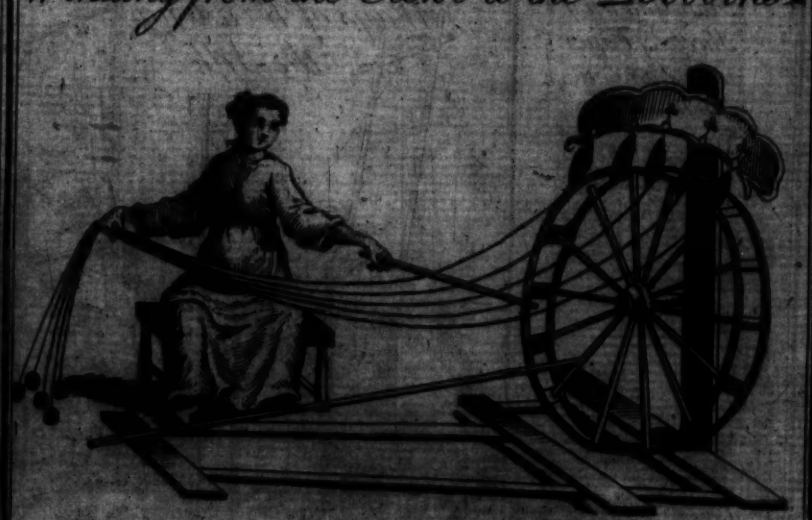


Warping.

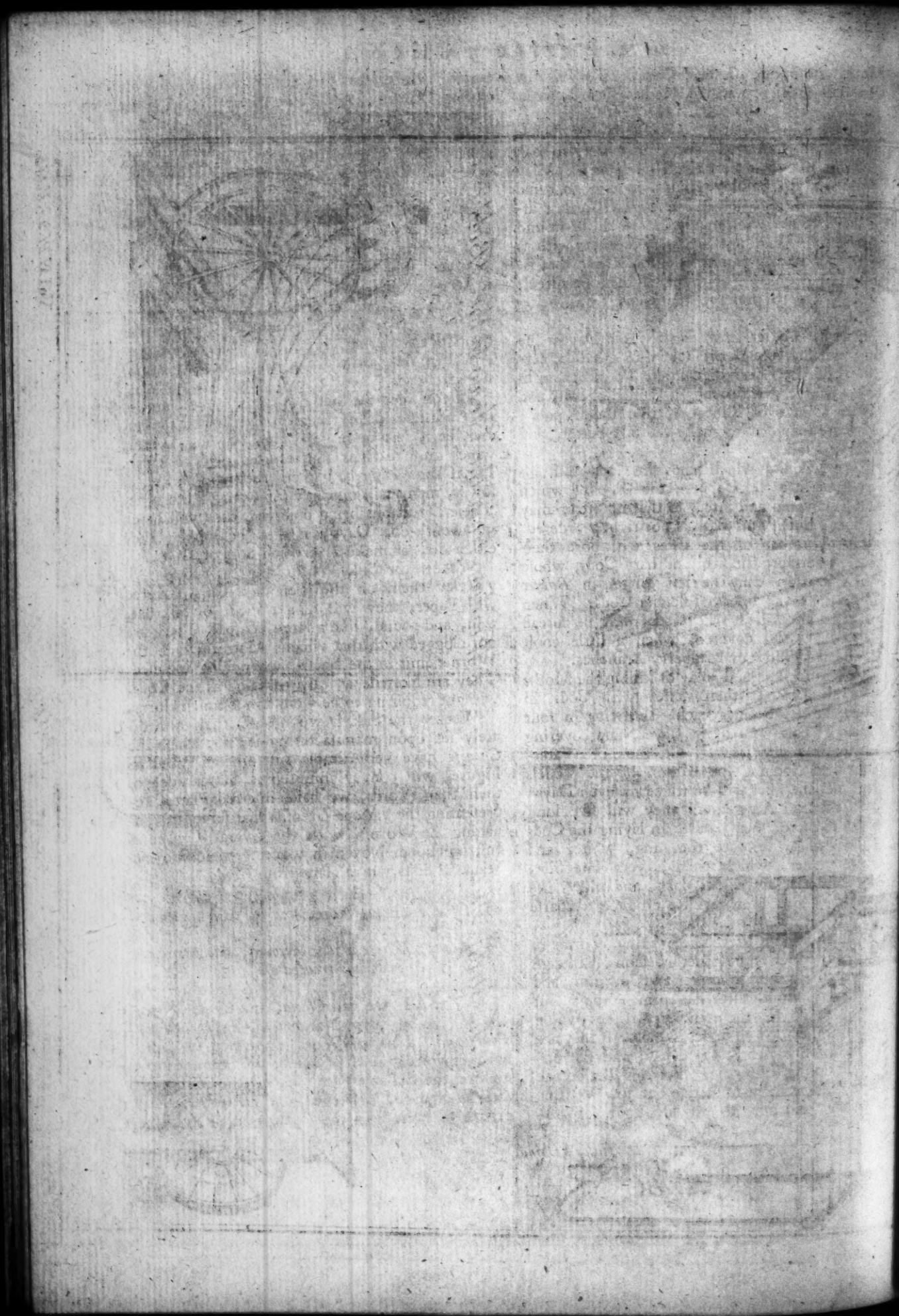
A Twisting Mill.



Winding from the Clews to the Bobbins.



N.° 133. N. Parr. sc. Vol. IV. Pl. 36. P. 145.



Moths come out of their Cods. To kill the Moths in thoſe you would not have bored, without damaging the Work, is the next Care.

THEY muſt not be put into the Kettle, but as they can be wound-off; for if they were to ſoak too long, it would hurt the Silk: The beſt Way would be, to employ Hands enough to wind them off all together. The *Chineſe* Author affirms, that five Men may wind-off thirty Pound of Cods in a Day, and ſupply two others with as much Silk as they can make into Skains, that is, about ten Pounds: For want of this, he directs three Ways to preſerve the Cods from being bored.

FIRST, To let them lie a whole Day in the Sun; which, though prejudicial to the Silk, certainly kills the Flies. Secondly, To put them in *Balneo Mariæ*; throwing an Ounce of Salt, and half an Ounce of Rape-Oil, into the Copper; which are ſuppoſed to make the Silk better, and eaſier to wind.

THE Machine which holds the Cods muſt go very ſtrait into the Copper; the Top of which muſt be covered and luted, ſo that no Steam may get out. But if this Bath is not rightly ordered, a great Number of the Flies will bore their Cods: Therefore the firm and hard Cods, whoſe Silk is coarſer, may be left longer in *Balneo Mariæ* than the fine and ſlender Cods. When the Flies are killed, the Cods muſt be ſpread upon Mats, and covered, when a little cool, with ſmall Willow or Mulberry Branches.

THE third, and beſt Way of killing the Moths is, to fill great Earthen Veſſels with Cods, in Layers, of ten Pounds each; throwing-in four Ounces of Salt with every Layer, and covering it with large dry Leaves, like thoſe of Water-Lily; then ſtopping the Mouth of the Veſſels very cloſe, the Flies will be ſtifled in ſeven Days: But if the leaſt Air gets in, they will live long enough to pierce their Cods. In laying the Cods in the Veſſels, ſeparate the long, white, and glittering ones, which yield a very fine Silk, from thoſe that are thick, dark, and blue, like the Skin of an Onion, which produce a coarſe Silk.

So much for the Method of raiſing Worms in the Spring, which is the general Seaſon; although ſome hatch Eggs in Summer and Autumn, and almoſt every Month after the Spring-Crop: But were all to do ſo, the Mulberry-Trees would hardly furniſh Food enough: Beſides, if they are exhauſted in one Year, they decay, and fail entirely the Spring following. For this Reaſon the Author holds it beſt, to hatch but few Worms in Summer, and only to provide Eggs for Autumn. He prefers this Seaſon to the Spring for raiſing Worms: 1. Becauſe the Spring being the Seaſon for Rain and Winds in the Southern Parts, the Profit expected from the Labour of theſe Inſects is more uncertain than in Autumn, when the Weather is generally ſerene. 2. Though, in Autumn, the Worms cannot have ſuch tender Leaves as in the Spring, yet they have nothing to fear from the Stings of Gnats and Muſkettos. *China-Ware.* *Raiſing Silk-Worms.*

THE Silk-Worms bred in Summer muſt be kept cool, and the Windows covered with Gauze to keep-out the Gnats. Thoſe raiſed in Autumn, are to be kept cool at firſt; but after their Mews, and when they ſpin, they muſt be kept warmer than in the Spring, becauſe of the cold Night-Air. In ſhort, the Eggs, they lay, do not always anſwer.

IF you keep the Summer-Eggs to be hatched in Autumn, incloſe them in an Earthen Pipkin, and ſet it in a large Pan of cold Spring-Water, which muſt reach as high as the included Eggs: For if the Water be higher, they will periſh; if lower, many will miſcarry for want of Strength. Theſe Directions being obſerved, they will hatch in twenty-one Days; if they be longer, they either die, or make a very bad Sort of Cods. *How to preſerve Eggs.*

WHEN the Silk-Worms are ready to ſpin, if you lay them on the Top of a Cup, covered with Paper, they will ſpin a Piece of Silk flat, thin, and round, like a large Wafer. Theſe are not clogged with that viſcous Matter which the Worms emit in the Shells, when long incloſed. They are likewiſe as eaſy to wind as the Cods, without requiring to be wound in ſo much Hurry. *And ſpin Webs.*

WHEN the Silk is wound-off, they immediately ſet upon manufacturing it; for which the *Chineſe* have very ſimple Inſtruments. But as Figures will convey infinitely a better Idea of them than Words, we have inſerted Plates, repreſenting the various Utenſils that ſerve in managing the Worms, with the ſeveral Tools and Inſtruments employed in working thoſe fine and beautiful Silks which come from *China* [a]. *The Manufacture.*

II. *Of the* China-Ware, *and its Manufacture.*

The Name: Where made: Account, how procured. Heads treated of.

WHAT we call *China*, and *China-Ware*, is by other Nations of *Europe* called *Porcelain*. This laſt Word is not uſed (as ſome have ſuppoſed) by the *Chineſe*, who cannot pronounce the Syllables; not having the Sounds in their Language, nor even the Letter *r*: But, probably, came from the *Portugueze*, who call a *The Name.*

[a] *Du Halde*'s *China*, p. 359, *& ſeqq.*

Inhabitants Claſſes. Cup, or Porringer, *Porcellana*; although they generally give to this Kind of Ware the Name of *Loca*, and the *Chineſe* that of *Tſe-ki* [a].

PORCELAIN is ſo common in the Empire, beſides Earthen-Ware of the uſual Kinds, that the ordinary Utenſils of the Houſe are made of it; as, the Diſhes, Plates, and Cups, Flower-Pots, Jars, and other Veſſels, which ſerve for Ornament as well as Uſe. The Chambers, Cloſets, and even Kitchens, are cumbered with it. The very Maſons employ it to cover Roofs; and, b ſometimes, to incruſt Marble Pillars and the Outſide of Buildings [b].

Where made. THE fine China-Ware, which is of a lovely ſhining White, and a clear Sky-blue, comes all from *King-te-ching*, a Village or Town of the Province of *Kyang-ſi*; but exceeding large and populous [c]. It is not above three Miles [d] diſtant from *Few-lyang*, a City of the third Rank, whereon it depends, lying in the Diſtrict of *Jau-chew fû* [e], one of the Cities of the firſt Rank in c that Province. This curious Ware is made in other Provinces; as thoſe of *Quang-tong* and *Fo-kyen*: But Strangers cannot be deceived therein, being quite of a different Colour and Fineneſs: For that of *Fo-kyen* is as white as Snow, but has no Gloſs, and is not painted with various Colours. The Workmen of *King-te-ching*, allured by the great Trade driven by the *Europeans* at *A-mwi*, formerly carried thither all their Materials, but loſt their Labour; for they could ne- d ver make it there with Succeſs. Others ſucceeded no better at *Pe-king*; whither they were brought by Order of the late Emperor *Kang-hi*: So that *King-te-ching* alone has the Honour to ſupply all the World with Porcelain; which is ſought for even by the *Japanneſe*.

Account, how procured. As *Dentrecolles*, the Jeſuit, had a Church in *King-te-ching*, and there were ſeveral among his Converts, who both made China-Ware, and traded in it, he obtained from them an exact e Knowledge of every Thing relating thereto: Beſides, he had ſeen every Thing himſelf, and conſulted the *Chineſe* Books that treat on this Subject; eſpecially the Hiſtory or Annals of *Few-lyang* before-mentioned: For it is a Cuſtom in *China* for every City to print a Deſcription of its Diſtrict, comprehending its Situation and Extent, Nature of the Soil, and Manners of the Inhabitants; the Perſons diſtinguiſhed for Arms, Learning, or Integrity; the extraordinary Events; above f all, the Merchandizes, and Proviſions, which are exported or ſold there. Theſe Annals, however, make no Mention of the Inventor of China-Ware, nor whether the Diſcovery was owing to Chance or Deſign: They only ſay, that it was exquiſitely white, without any Defect; and, that whatever was exported, had no other Name but *The precious Jewels of* Jau-chew.

Heads treated of. WHATEVER relates to this Manufacture, according to the Jeſuit [f], may be reduced to the following Heads, *viz.* The Materials whereof compoſed, and their Preparation with the Oil or Varniſh with which the China is glazed: The different Kinds of Porcelain, and the Manner of making it: The Colours which embelliſh it, and the Art of laying them on: The Baking, and Method taken to give it a proper Degree of Heat. In the laſt Place, he makes ſome Remarks on the ancient and modern Porcelain; and ſhews, why the *European* Patterns cannot always be imitated by the *Chineſe* Workmen [g].

(1.) *The* Materials *of* China-Ware, *and how prepared; with the* Oil *or* Varniſh *uſed for glazing it.*

Firſt Earth, how prepared. Second Sort of Earth: Its Qualities: How prepared. The She-kau. *Oil of Stone, for glazing. Oil of Lime and Fern. Varniſh of burnt Gold. Gilding and Painting with the Violet Colour.*

PORCELAIN conſiſts of two Sorts of Earth, *Pe-tun-tſe* and *Kau-lin*; which are brought down the River in Barks from *Ki-mwen*, in Form of Bricks [h]: For *King-te-ching* produces no Materials fit for the Purpoſe. The *Kau-lin* *Firſt how prepared.* is mixed with ſhining Particles. The *Pe-tun-tſe* is ſimply white, and of a very fine Grain. This latter is made of Stones; but all Sorts are not fit. The right Sort ought to have a greeniſh Caſt. When they have dug the Pieces of Rock out of the Quarries, they break them with great Iron Mallets, and then, in Mortars, reduce them to very fine Powder. This is caſt into a great Jar full of Water, and ſtirred-up ſtrongly with an Iron Shovel: Then having reſted a few Minutes, there riſes, on the Surface, a Sort of Cream four or five Inches thick; which they take-off, and pour into another Veſſel full of Water. This Work they repeat ſo long as there f appears any Scum at-Top; after which they take-out the groſs Parts at Bottom, and pound them afreſh.

[a] *Du Halde*'s *China*, p. 339. [b] *Le Comte*'s Memoirs of *China*, p. 150. [c] See before, *p.* 30. [d] Rather, Leagues. [e] *King-te-ching* is about forty Miles from *Jau-chew*. [f] This Account is taken from the *Lettres Edifiantes*, where there are two Pieces written by *Dentrecolles* on the Subject. [g] *Du Halde*, as before, *p.* 338, *& ſeq.* [h] Some Authors pretend, that Porcelain is compoſed of Egg-Shells, or Shells of a certain Fiſh, buried for twenty, thirty, or an hundred Years.

WITH

WITH Regard to the ſecond Jar, they wait a till there is formed at the Bottom a Kind of Paſte; then pouring the Water gently off, throw the Paſte into large wooden Moulds, to dry: But before it is quite hard, they divide it into ſmall Bricks, which they ſell by Hundreds; and to this Shape, and its Colour, it owes the Name of *Pe-tun-tſe*: But as the Makers generally mix it with groſſer Matter, the Workmen are obliged to purify it again at *King-te-ching*, before they uſe it.

THE *Kau-lin* is found in pretty deep Quarries, in the Heart of certain Mountains, whoſe Surface is covered with a reddiſh Earth. It is found in Lumps, and made into Bricks in the ſame Manner as the *Pe-tun-tſe* [a]. The fine Porcelain receives its Firmneſs from the *Kau-lin*: Though they have lately found-out a Kind of ſoft Stone, or Crayon, which is uſed in the Room of *Kau-lin*, called *Wha-ſhê*, becauſe it is glutinous, and partakes ſomething of the Nature of Soap. The China made of it is ſcarce, and much dearer than the other Sort [b]: The Grain of it is exceedingly finer, and the Painting far better: It is alſo vaſtly lighter, but much more brittle; and it is difficult to hit upon the true Degrees of baking it. Some content themſelves to make a fine Glue of it, wherein they dip the Porcelain when it is dry, that it may take one Lay before it receives the Colour and Varniſh; by which Means it acquires a good deal of Beauty.

WHEN they have taken the *Wha-ſhê* out of the Quarry, they waſh it in River, or Rain-Water, to ſeparate the yellow Earth that ſticks to it. They then break it, and put it into a Tub of Water to diſſolve, preparing it in the ſame Manner as the *Kau-lin*. It is affirmed, that Porcelain may be made of it, thus prepared, without any Mixture. One of the Jeſuit's Converts, to eight Parts of it put two of *Pe-tun-tſe*: They ſay, if more of the latter be added, the Porcelain will ſink down in the Oven, for Want of a Body, or rather a proper Coheſion of the Parts. Sometimes they diſſolve a Parcel of the *Wha-ſhê* Bricks in Water, and making a very clear Paſte of it, with a Pencil dipped therein, trace ſeveral Fancies upon the Porcelain; to which, after it is dry, they give the Varniſh. When it is baked, theſe Deſigns appear, being of a different White, and not unlike a thin Vapour ſpread over the Surface. The White of the *Wha-ſhê* is called *White of Ivory*.

THEY paint Figures on the Porcelain, alſo with *She-kau*, a Kind of Stone, or Mineral like Alum; which gives another Kind of white Colour. Before it is prepared, it muſt be burnt; afterwards they break it, and manage it like the *Wha-ſhê*, in order to procure the Cream. *China-Ware.* *The* She-kau.

BESIDES the Barks loaded with *Pe-tun-tſe* and *Kau-lin*, which lie along the Bank-Side at *King-te-ching*; there are others full of a whitiſh liquid Subſtance: They call it *Pe-yew*, or *Oil of Stone*; but the Name *Tſi*, or *Varniſh*, would be more proper than that of *Yew*, or *Oil*. It is produced from a very hard Stone [c], which they chuſe before the *Pe-tun-tſe*; becauſe whiter, and the Spots of a deeper Green. The Hiſtory of *Few-lyang*, though it does not enter into Particulars, ſays, the Stone proper for the Oil has Spots of the Colour of Cypreſs-Leaves, or red Marks on a browniſh Ground, much like the Plant called *Toad-Flax*. *Oil of Stone for glazing.*

THIS Stone having been prepared like the *Pe-tun-tſe*, and the Cream, or pureſt Part, put into the ſecond Jar; to about an hundred Pounds thereof they add a Pound of *She-kau*, made red-hot in the Fire, and beaten ſmall. This is, as it were, the Rennet which gives it a Conſiſtence, though they take Care to keep it always liquid.

THIS Oil of Stone is never uſed alone; but is mixed with another, which is, as it were, the Soul of it. They make ſeveral Strata, or Lays of quick Lime, reduced to Powder (by throwing on a little Water with their Hands) with Lays of dry Fern [d] between; and then ſetting Fire to the Fern, when the Whole is conſumed, divide the Aſhes between five or ſix new Lays of dry Fern; or, if more, the Oil will be ſo much the better. Having gotten a ſufficient Quantity of the Aſhes of Lime and Fern, they throw them into a Veſſel full of Water, adding one Pound of *She-kau* to an hundred Pound of it. By ſtirring the Mixture well, a Skin or Cruſt appears upon the Surface, which is put into a ſecond Veſſel; and when there is formed a Kind of liquid Paſte at the Bottom, they pour-off the Water; and this is the ſecond Oil, which is to be mixed with the preceding for this Purpoſe. Both ought to be equally thick, which they try by dipping ſmall Bricks of *Pe-tun-tſe* into each. Ten Meaſures of Oil of Stone ought to be mixed with one of the Oil of Fern and Lime-Aſhes: The moſt ſparing never put-in leſs than three Meaſures. This Oil may be adulterated and increaſed, by putting Water to it; and, to conceal *Oil of Lime and Fern.*

[a] The Author believes, that the white Earth of *Malta*, called *St. Paul's Earth*, is of the ſame Nature, though without the ſhining Particles. [b] The Author ſays, a Load of *Wha-ſhê* coſts a Crown; that of *Kau-lin*, but twenty Sous. [c] This, ſays the Author, is not ſtrange, ſince it is pretended, that Stones are formed of the Salts and Oils of the Earth. [d] Formerly, beſides Fern, they uſed the Wood of the Tree, which bears a Fruit like a Medlar, called *Se-tſe*: But it is now ſcarce; and hence, perhaps, the China-Ware made at preſent is not ſo beautiful.

Inhabitants Classes.

the Fraud, adding *She-kau* in Proportion; which hinders the Matter from being too liquid.

Varniſh of burnt Gold.

THERE is another Kind of new-invented Varniſh, called *Tſi-kin*, that is, *Varniſh of burned Gold:* But the Author ſhould rather call it *Varniſh of the Colour of Caſt-Braſs, of Coffee,* or *of a dead Leaf.* This is drawn from common yellow Earth, in the ſame Manner as the *Pe-tun-tſe*; and, when prepared, they uſe none but the fineſt Matter, which they caſt into Water, and make a Kind of Glue of, about the Thickneſs b of the *Pe-yew*, or common Varniſh, with which it is mixed. Both muſt be of an equal Conſiſtence; and if the Varniſhes enter the *Pe-tun-tſe* Bricks, when dipped in them, they are deemed fit for incorporating. They likewiſe put into the *Tſi-kin*, Oil of Lime and Fern-Aſhes, of the ſame Conſiſtence as the *Pe-yew*; mixing more or leſs of theſe two Varniſhes with the *Tſi-kin*, according as they would have it, deeper or clearer; to know which, ſeveral Trials muſt be made. c For Inſtance, they put two Cups full of the *Tſi-kin* to eight of the *Pe-yew*; and to four Cups full of this Mixture, they put one Cup of Varniſh made of Lime and Fern.

Gilding and Painting with Violet.

A FEW Years ago they found the Art to paint with the *Tſwi* [a], or Violet-Colour; and to gild the China. They have alſo tried to apply a Mixture of Leaf-Gold with Varniſh and Powder of Flint, in the ſame Manner as they do the red Oil: But they found, that the *Tſi-kin* Varniſh d looked more beautiful and gloſſy. At one Time they made Cups, laying the gilt Varniſh on the Outſide, and the pure White within: But they have varied their Method ſince, by ſticking in one or two Places, a round or ſquare Piece of wet Paper; which, as ſoon as the *Tſi-kin* was laid-on, they took-off, and then painted the Spots with red or blue; varniſhing them alſo when the Ware was dry. Some filled-up theſe empty Spaces with a blue or black Ground, in e order to gild them after the firſt Baking [b].

(2.) *Manner of making* China-Ware.

The Manufactory. Materials, how prepared, and mixed. China made with the Wheel; and in Moulds. Mould, how uſed; and how made.

The Manufactory.

IN the leaſt-frequented Part of *King-te-ching*, they have incloſed a Place with Walls, where f they have built vaſt Penthouſes, under which appears abundance of Earthen-Veſſels, in Rows one above another. Within this Incloſure an infinite Number of Workmen live and work, each having his particular Taſk. One Piece of China-Ware, before it is fit for the Furnace, paſſes through the Hands of above twenty Perſons, and of ſeventy before it is baked.

THE firſt Labour conſiſts in purifying the *Pe-tun-tſe* and *Kau-lin*, from the groſſer Parts: The former is managed in the ſame Manner as it was by the Maker. The Pieces of *Kau-lin* being put whole into a very clean Baſket, and ſo let-down into a Veſſel full of Water, diſſolve of themſelves.

THESE two Materials being thus prepared, muſt be mixed in a juſt Proportion: For making fine China-Ware, there goes an equal Quantity of each; for the middle Sort, they put four Parts of *Kau-lin* to ſix of *Pe-tun-tſe*; and for the worſt, they allow one Part of the former to three of the latter. This done, they throw the Maſs into a large hollow Place, well-paved, and plaiſtered, where they tread, and knead it till it grows hard. This Work is very laborious, and continually going forward to ſupply the Workmen. The Matter being thus wrought, they ſpread Pieces of it on Slates, where they knead and roll it every Way, taking Care that there be no hollow Places in it, or any foreign Matter mixed with it; for a Hair, or a Grain of Sand, would ſpoil the Ware: And if the Maſs is not well-kneaded, the China will crack, ſplit, run, and warp. Of this Paſte the Porcelain-Veſſels are made; ſome with the Wheel, others in Moulds only, and afterwards finiſhed with the Chiſel.

ALL the ſmooth Ware are made with the Wheel. A Tea-Cup, when it comes from that Engine, is very imperfect, not unlike the Crown of a Hat, before it is formed on the Block. The Workman gives it the Wideneſs and Height required, and parts with it almoſt as ſoon as he has taken it in Hand; for he gets but three Derniers (or the Value of Half a Farthing) for a Board; and every Board contains twenty-ſix Pieces. The Foot of the Cup is nothing then but a ſhapeleſs Piece of Earth, which is hollowed with a Chiſel, when the Cup is dry, and has received all the Ornaments intended for it. From the Wheel it paſſes to a ſecond Workman, who places it on its Foot; and ſoon after to a third, who puts it in a Mould (fixed on a Sort of turning Wheel) and gives it the Figure: A fourth poliſhes the Cup with a Chiſel, eſpecially towards the Edges; and to make it of a proper Thinneſs, to render it tranſparent, ſcrapes it ſeveral Times, moiſtening it a very little, if dry, leſt it ſhould break. When the Cup is taken-out of the Mould, it muſt be rolled gently thereon, without preſſing it more on one Side than the other; for elſe it would not be exactly round, or would warp.

THE great Pieces of Porcelain are made at twice:

[a] Rather *Tſyu*. See afterwards.

[b] *Du Halde's China*, p. 339, *& ſeqq.*

twice: One Half is ſupported upon the Wheel a by three or four Men, while it is ſhaping; and the other Half being almoſt dry, is joined to it, by Means of ſome of the ſame Matter moiſtened in Water, which ſerves inſtead of Mortar, or Glue. When the Whole is quite dry, they trim the joining Place with a Knife, on both Sides; which, when varniſhed, looks as ſmooth as the reſt. By the ſame Means they apply Handles, Ears, Relievos ready prepared, and other Parts, to the Veſſels. In like Manner Mould- b Works, that are fluted, or repreſenting Animals, groteſque Figures, Idols, Buſts, beſpoken by the *Europeans*, and the like, conſiſt of three or four Pieces, which are joined, and finiſhed with Inſtruments proper to hollow, poliſh them, and add ſeveral Touches wanting in the Mould. Flowers and other Ornaments, that ſeem, as it were, engraved, are impreſſed on the China with Seals and Moulds.

WHEN a Model is given them, which they c cannot imitate by the Wheel, they take the Impreſſion with a Sort of Earth; and then ſeparating the Mould, in ſeveral Pieces, from the Model, let it dry gently. Having ſet this Mould near the Fire for ſome Time before they uſe it, they put-in Stuff, according to the Thickneſs the China is to be of, and preſs it in every-where with the Hand: Then placing it for a Minute or ſo at the Fire, the Figure looſens from the Mould; and the different Parts thus worked ſe- d parately, are united again with the Stuff made ſomewhat liquid. The Author had ſeen Figures of Animals thus made quite ſolid. They firſt let the Maſs harden; then giving it the Figure propoſed, finiſhed it with a Chiſel, or added Parts that were made ſeparately. It is next varniſhed and baked; then being painted and gilded, is baked a ſecond Time. Such Sort of Works, which are very troubleſome to make, and extreamly dear, ought to be ſheltered from the e Cold; for when they do not dry equally, the Parts that are moiſt, crack; to avoid which, they ſometimes make Fires in the Laboratories.

THE Moulds are made of a yellow, fat Earth, found not far from *King-te-ching*. They firſt knead it, and when it is become ſomewhat hard, beat it very much; then giving it the Figure required, finiſh it upon the Wheel. To haſten a Work, a great Number of Moulds are made, for employing ſeveral Workmen at the ſame f Time; and with Care they will laſt a long While: When cracked too, or flawed, they may be repaired [a].

(3.) Colours *for embelliſhing* China, *and the Art of laying them on.* *China-Ware.*

China-Ware Painters. The Azure, or Lapis Armenus, *how prepared: Where found. The red Colour. Other Colours, how made. Red Oil Colour. The blown Red. Compound Colours: Of White: Of Green: Of Yellow: Of Black: Of Violet-Colour, and how prepared. Unvarniſhed China: Colours proper for it. Black China-Ware. Pinked China. Marbled China. Olive China. Tranſmutation China. Gilding and ſtrengthening the Edges. Exceeding white Varniſh. Cautions in Baking. Figured China: A curious Sort. Art in Varniſhing.*

THE *Wha-pey*, or Painters, are as poor as the other Workmen: They are ignorant of all Rules, and generally perform no better than an *European*, who had ſerved at the Trade but a few Months: For all this, they have a Knack of painting Porcelain, as well as fine Gauze, Fans, and Lanthorns, with Flowers, Animals, and Landſkips; which are juſtly admired. *China-Ware Painters.*

THE Painting-Part is divided, in the ſame Work-houſe, among a great Number of Hands. It is the ſole Buſineſs of one to ſtrike the firſt-coloured Circle, near the Edges of the Ware: Another traces the Flowers; which are painted by a third. It belongs to one to draw Rivers and Mountains; to another Birds, and other Animals: As for the Figures of Men, they are commonly the worſt done of all.

CHINA is made of all Colours. The Ground of ſome is like our Burning-Glaſſes; that of others is quite red, done either with Oil-red, or Blown-red, and froſted with little Points, like our Paintings in Water-Colours. In ſhort, ſome e are painted with Landſkips, ſet-off with Gilding: All theſe Sorts are very beautiful, but extreamly dear.

THE Annals of *King-te-ching* ſay, that formerly People made uſe only of white Porcelain. It was firſt painted with the *Lyau*, or *Azure* [b]; which is thus prepared: Firſt, They calcine it, by burying it for twenty-four Hours in the Gravel of the Furnace, before it is heated, incloſed in a Porcelain Box well luted; then they reduce it to an impalpable Powder, as they do other Colours, in great Porcelain Mortars, whoſe Bottoms, as well as Peſtel-Heads, are unglazed; and paſſing it through a Searſe, put it into a glazed Veſſel, pouring thereon boiling Water: Then ſtirring it about, they take-off the Scum, and decant the Water very gently. This muſt be *The Azure, how prepared.*

[a] *Du Halde's China*, p. 342, & *ſeq.*

[b] This is *Lapis Armenus.*

repeated

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repeated twice. After which, they grind the Blue, while yet moiſt, and like a very fine Paſte, for a conſiderable Time in a Mortar.

Where found. THE Author was aſſured, that this Azure is found in Coal-Pits, or among the red Earth that lies near them; wherever any of it appears on the Surface, more will be found by digging. It exiſts in the Mine in ſmall Pieces, about the Bigneſs of the middle Finger; but flat, and not round. The coarſe Azure is common enough; but the fine is very ſcarce, and not eaſily diſtinguiſhed by the Eye: They try it by painting a Cup, and then baking it. Could *Europe* furniſh this fine *Lyau*, or *Azure*, and the beautiful *Tſyu* [a], which is a Kind of Violet, they would be charming Commodities for *King-te-ching*. The latter is ſold for a *Lyang* and eight *Tſyen*, or nine *Francs*, the Pound; and a Box of fine *Lyau*, containing only ten Ounces, for two *Lyangs*, which is twenty Sous an Ounce.

The red Colour. THE Red is made of *Tſau-fan*, or Copperas. They put a Pound of it into a Crucible, which they lute well to another. On the Top of this laſt there is a ſmall Opening, covered in ſuch a Manner, that it may be eaſily uncovered when there is Occaſion: Then they put kindled Charcoal all about it; and, to make the Reverberation the ſtronger, encloſe it with Bricks. The Matter is not brought to Perfection till the black Smoak ceaſes, and a Kind of a ſmall, thin Cloud ſucceeds. Then taking a little of this Matter, and moiſtening it with Water, they try it upon Fir-wood: If it produces a bright Red, they take away the Fire; and when it is quite cold, they find a ſmall Cake of Red at the Bottom of the Crucible: But the fineſt Red adheres to the Crucible that is above. A Pound of Copperas yields four Ounces of Red.

Other Colours, how made. THOUGH the Porcelain is naturally white, and becomes ſtill more ſo by Means of the Glazing, yet a white Colour is ſometimes uſed in painting it. This White is made with a Powder of tranſparent Flint, calcined in the Furnace, after the ſame Manner as the *Lapis Armenus*, or *Azure*. To half an Ounce of this Powder they add an Ounce of powdered Ceruſe, or White-Lead; which alſo enters into the Compoſition of the Colours. For Inſtance, to make a Green, to one Ounce of Ceruſe, and half an Ounce of powdered Flint, they add three of what they call *Tong-wha-pyen*; which, according to the Information the Author could get, muſt be the fineſt Scales of hammered Copper. The Green thus prepared, becomes the Mother of the Violet, which is made by adding a Quantity of the White; and is the deeper, the more there is of the Preparation of Green. The Yellow is made by mixing ſeven Drachms of prepared White with three Drachms of the Copperas Red. The above-mentioned Colours applied to Porcelain, after it has been varniſhed and baked, do not appear till it has received the ſecond Baking. According to the *Chineſe* Book, they are laid on with Ceruſe, Saltpetre, and Copperas: But the *Chriſtian* Potters mentioned nothing but White-Lead; which is mixed with the Colour when diſſolved in Gum-Water.

b THE red Oil-Colour, called *Yew-li-hong*, is made with the Powder of red Copper, and that of a Stone, or Flint, which has a reddiſh Caſt. A *Chriſtian* Phyſician told *Dentrecolles*, that this Stone was a Kind of Alum, uſed in Phyſic. They beat the whole in a Mortar; mixing with it young Mens Urine and the Oil of *Pe-yew*: But the Author could never diſcover the Quantities of theſe Ingredients; which they make a Secret. They lay this Compoſition on the China,

c without employing any other Varniſh; taking Care, that, in the Baking, it does not run to the Bottom of the Cup. This Copper-Powder is made of the Copper and Lead ſeparated from the Silver Ingots of baſe Alloy uſed for Money. Before the melted Copper congeals, they dip a Bruſh ſlightly in Water, and, ſtriking the Handle of it, ſprinkle the Water on the Copper. This cauſes a Skin to riſe upon the Surface, which they take-up with ſmall Iron Tongs, and plunge into

d cold Water: Whence the Copper-Powder is made; which increaſes as often as they repeat the Operation. The Author is of Opinion, that if the Copperas was diſſolved in *Aqua-fortis*, this Powder of Copper would be fitter for the Red. But the *Chineſe* have not the Art of making either that or *Aqua-regia*.

To make the other Kind of Porcelain, with *Che-wi-hong*, or Blown-red: They take a Pipe, and covering one End with a fine Gauze, apply

e it gently to the red Powder ready prepared, which the Gauze takes-up; then blowing through the other End upon the China, it appears covered with ſmall red Specks. This Sort of Ware is ſtill dearer and ſcarcer than the former; becauſe more difficult to make. The Blue is blown on with more Eaſe. They could duſt it over with Gold and Silver in the ſame Manner, if any would be at the Expence. They ſometimes blow the Varniſh on, when the Porcelain is ſo fine and ſlender

f that it cannot be handled, unleſs laid on Cotton. Of which Sort ſome were made for *Kang-hi*.

THEY compound the Red, which is made of *Tſau-fan*, or Copperas, thus: To a *Lyang*, or *Taël* [b], of Ceruſe, they put two *Tſyen* of this Red, and mix them dry, by paſſing both together through a Searſe. Then they incorporate the

[a] Called *Tſwi* before, *p.* 148. c.

[b] See the Weights, *p.* 136.

with Water and common Glue, reduced to the Conſiſtence of Fiſh-Glue. This cauſes the Red to ſtick when applied to the China, and prevents its running.

To make a White, they add to one *Lyang* of Ceruſe, three *Tſyen*, and three *Fwen* of the impalpable Powder of the moſt tranſparent Flints, calcined in the Gravel of a Furnace, as before-mentioned; making uſe of Water, only to incorporate them [a].

THEY make a deep Green, by adding to a *Lyang* of Ceruſe, three *Tſyen*, and three *Fwen* of the Powder of Flints, with eight *Fwen*, or near a *Tſyen* of *Tong-wha-pyen*. This laſt is nothing but the Droſs of the Scales of Copper, that fly-off on hammering it, when melted, freed from the leaſt Particles of that Metal which are not proper for a Green.

As for the yellow Colour; it is made by adding a *Lyang* of Ceruſe, three *Tſyen*, and three *Fwen* of the Powder of Flints, and one *Fwen*, eight *Li*, of pure Red: But ſome put two *Fwen* and an half of this laſt. One Part green to two Parts white, makes a very bright Sea-green. Two Cups full of a deep Green to one of a Yellow, make the *Kû-lû* Green; which reſembles a Leaf ſomewhat faded.

To make a Black, they reduce the Azure with Water to a thickiſh Liquid, mixing therewith common Glue macerated in Lime, and boiled to the Conſiſtence of Mouth-Glue. When they have painted the Porcelain, that is to be baked over-again, with this Colour, they cover the Places with White; and, in baking, the White incorporates with the Black, like the common Varniſh with the Blue.

A *LYANG* of Ceruſe, three *Tſyen*, and three *Fwen* of the Powder of Flints, and two *Li* of Azure, make a deep Blue inclining to a Violet. Some think, there ſhould be eight *Li* of the Azure. The deep Violet is made of the *Tſyu* [b]; which is a Stone or Mineral reſembling *Roman* Vitriol. The Author, by the Anſwers he received to his Queſtions, concludes it to be gotten-out of the Lead-Mines; and that hence it inſinuates itſelf, like the Ceruſe, into the China. It is found at *Kanton*: But that which comes from *Pe-king* is beſt; being ſold for a *Lyang* and eight *Tſyen* [c] a Pound. When melted, or ſoftned, the Goldſmiths uſe it like Enamel; putting it on a ſlight Lay of either common or Fiſh-Glue, to prevent its wearing-off.

To prepare the *Tſyu*, they reduce it to a fine Powder, which they cleanſe by ſtirring it in a Veſſel full of Water; the Cryſtal falling to the Bottom. The Maſs thus moiſtened, loſes its fine Colour, and ſeems inclinable to an Aſh; but recovers its Violet Hue again, as ſoon as the Porcelain is baked. The *Tſyu* will keep as long as they deſire; and when they go to paint, it is ſufficient to moiſten it with Water, mixed, if they think proper, with a little common Glue. This, as well as the other Colours before-ſpoken of, is uſed only upon China baked a ſecond Time. *China-Ware.*

To gild or ſilver China-Ware, they add two *Fwen* of Ceruſe to two *Tſyen* of Gold or Silver Leaves, carefully diſſolved. The Silver has a great Luſtre upon the Varniſh *Tſi-kin*. But the ſilvered Veſſels ought not to remain ſo long in the little Furnace, or Oven, as thoſe that are gilt; becauſe the Silver would diſappear before the Gold would attain a proper Luſtre.

THEY ſometimes take Diſhes, that have been already baked in the great Furnace, but not varniſhed, and dip them in the Veſſel wherein the Colour is prepared, if they would have them all of the ſame Colour: But, if of different Colours, like the Ware called *Whang-lû-wan*, which are divided into Squares, one green, another yellow, *&c.* they lay-on theſe Colours with a large Pencil. This is all they do to this Sort of China; unleſs, that, after it is baked in the great Oven, they put a little Vermilion on the Mouths of ſome Animals, or the like: For this Colour diſappears in the Fire, neither is it very laſting. *Unvarniſhed China,*

Likewiſe, in baking them a ſecond Time, they muſt be placed at the Bottom of the Furnace, and under the Vent-Hole, where the Fire is not ſo fierce; becauſe a ſtrong Fire would diſcharge the Colours.

COLOURS proper for this Sort of Porcelain are prepared thus: To make a Green, they take *Tong-wha-pyen*, Saltpetre, and Powder of Flints; but in what Proportion, the Author could not learn. When they are reduced ſeparately into an impalpable Powder, they are to be incorporated together with Water. The moſt common Blue, mixed with Saltpetre and Powder of Flints, makes a Violet. The Yellow is made by adding, for Inſtance, three *Tſyen* of Copperas-Red to three Ounces of Powder of Flints, and three Ounces of White-Lead. To make the White, they put four *Tſyen* of the Powder of Flints to a *Lyang* of Ceruſe. *Colours proper for it.*

THE Colour of the black Porcelain, called *U-myen*, is of a Lead Kind, reſembling that of burning Glaſſes; and the Gold they add, makes it yet more agreeable. They mix three Ounces of Azure with ſeven of common Oil of Stone, and lay it on when the China is dry. By varying the Proportion, you may have the Colour *Black China-Ware.*

[a] *Du Halde's China*, p. 343, *& ſeqq.*

[b] Before called *Tſwi.*

[c] That is, nine Livres, or about eight Shillings and Three-pence.

more

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more or less deep. After baking it, they apply a the Gold; and then bake it over-again in a particular Furnace.

THE shining or Looking-Glass Black, called *U-king*, (which owes its Origin to a Caprice of the Furnace) is given to the China by dipping it in a liquid Mixture of prepared Azure, a little thickish: To ten Ounces of powdered Azure (the finest is not necessary) they put one Cup of *Tsi-kin*, seven of *Pe-yew*, and two of Oil of Ashes of Fern burnt with Lime. This Mixture b carries its Varnish along with it in baking. This Sort of Ware ought to be placed towards the Middle of the Furnace, and not near the Arch, where the Fire is most fierce.

Pinked China.

THEY make a Kind of Porcelain, almost pierced through, like pinked Work, with a Cup in the Middle; which makes but one Piece with the Part that is pinked. This Sort the Author had not seen: But he saw other Ware, whereon the *Chinese* and *Tartarian* Ladies were painted to c the Life; the Drapery, the Complexion, and Features, being curiously expressed, and, at a Distance, appeared to be enamelled.

Marbled China.

IT is observable, that when the Oil of white Flints only is used on the Ware, it becomes a particular Sort, called *Tswi-ki*, being marbled, and full of an infinite Number of Veins; so that, at a Distance, it seems as if it had been broken to Pieces, and put together again; exhibiting a Sort of *Mosaic* Work [a]. The Colour that this d Oil gives is a White, a little upon the Ash; and in case the China be blue, on applying this Oil, it will appear marbled, and as if it were cracked, when the Colour becomes dry.

Olive China.

PORCELAIN, called *Long-tsivn*, inclining to an Olive-Colour, was the Fashion in *China* when *Dentrecolles* wrote. Some of it is named *Tsing-ko*, from a Fruit much like an Olive. They give the China this Colour by mixing seven Cups of the *Tsi-kin* Varnish with four Cups e of the *Pe-yew*, two Cups, or thereabouts, of Oil of Lime and Fern-Ashes, and one Cup of *Tswi-yew*, or the Oil of Flints. The *Tswi-yew* causes a Number of small Veins to appear on the Porcelain; but if applied alone, the Ware is brittle, and yields no Sound.

Transmutation China.

THEY brought the Author a Piece of Porcelain called *Yau-pyen*, or *Transmutation*; perhaps, owing either to the Defect or Excess of Heat in the Furnace. The Workmen intended to make f Vessels of Blown-red, but an hundred Pieces were entirely lost; and that in Question came out of the Furnace like a Kind of Agate.

Gilding, and

WHEN they are ready for Gilding, they grind the Gold small, and dissolve it in a China Cup, till it settles into a Kind of Hemisphere. They there let it dry; and when they want it, dissolve it by Bits in Gum-Water. With thirty Parts of Gold they incorporate three Parts of Ceruse, and lay it on the Ware as they do Colours. As the Gold thus applied grows dull after a-while, they restore it, by moistening the China with fair Water, and rubbing the Gilding afterwards with a Piece of Agate. But they must be careful to rub the Vessel always the same Way; for Instance, from Right to Left.

To prevent the Edges of the China from flawing, they strengthen them with powdered Charcoal made of Bambû, stripped of its green Rind [b]; mixing it with the Varnish, which it renders of an Ash-Colour-Grey. They lay this Mixture with a Pencil on the Edges of the dry China, going to be put on the Wheel. The Author believes, that Charcoal, made of the Willow, or, rather, Elder-Tree, which partakes something of the Nature of Bambû, may supply the Want of it in *Europe*. He also observed, that before the Varnish is laid on the China, (the fine especially) they smooth it, by taking-off the smallest Inequalities with a Pencil made of very small Feathers, which they just moisten in Water, and pass lightly over all the Vessel.

WHEN they would give the Ware an uncommon Whiteness, either for Sake of that Colour, or to paint, gild, and bake it again, they put thirteen Cups of *Pe-yew* to one Cup of Fern Pot-Ashes, made equally fluid. The China on which this Varnish is laid, may be exposed to the intensest Heat of the Furnace. But it is so strong, that when they intend to paint the Ware blue, they put only seven Cups of *Pe-yew* to one Cup of the Lime and Fern-Ashes Varnish; otherwise, after baking, the Colour will not appear through it.

IT is proper to observe, that the Porcelain done-over with the Varnish, which contains much Fern-Ashes, ought to be baked in a temperate Part of the Furnace, that is, next the three first Rows, about a Foot or Foot and half from the Bottom: For if placed at-Top, the Ashes would quickly melt, and run to the Bottom of the Ware [c]. The same happens to the Oil-red, the Blown-red, and the *Long-tswi* occasioned by the Copper-Powder, an Ingredient of this Varnish: That Station is proper for the China done-over with the *Tswi-yew* Varnish which produces the Veins.

WHEN the Vessel is to be entirely blue, the

[a] This is the Sort with which *Le Comte* was much taken; and supposes to be effected by exposing the bak China, when hot, to the cold Air. See his Memoirs of *China*, p. 150. [b] They affirm, the Ashes of t Rind would make the China crack in the Furnace. [c] If a Copper Farthing was put a-Top of one of upper Piles, it would, when melted, pierce all the Cases and Vessels immediately under it, making a H through every one of them.

dip it into *Lyau*, or Azure, prepared and moiſtened in Water to a proper Conſiſtence. As for the Blown-blue, called *Tſwi-tſing*, they uſe the fineſt Azure prepared in the Manner already explained: They blow it on the Veſſel; and when dry, give it the ordinary Varniſh, either alone, or mixed with *Tſwi-yew*, if they would have it veined.

THERE are Workmen who trace upon the dry Azure, whether blown or otherwiſe, Figures, with a long Needle, which appear when the Ware is varniſhed and baked. There is not ſo much Labour beſtowed as one would imagine on the China emboſſed with Flowers, Dragons, and ſuch like Fancies: For, after tracing them with an Engraver, they only make ſlight Notches about them to give a Relievo, and then lay-on the Varniſh.

THERE is a Kind of Porcelain which is made in the Manner following: They, firſt, lay-on the ordinary Varniſh, and bake it; then, painting it, bake it again. Recourſe is often had to the ſecond Baking, purely to hide Defects, by applying Colours to the faulty Places. The Load of Colours on this Sort of China recommends it to a great many People; but one uſually perceives Inequalities in it.

THE Colours being incorporated with the baked and varniſhed China-Ware, by Means of the Ceruſe, gave Riſe to a Conjecture of the Author, that if White-Lead was likewiſe uſed in the Colours painted on Glaſs, and the Glaſs afterwards baked a ſecond Time, the Art of painting thereon might be recovered.

ON this Occaſion he obſerves, that the *Chineſe* had once the Art of painting Fiſh, or other Animals, on the Sides of a Porcelain Veſſel; which did not ſhew themſelves till the Veſſel was full of Liquor. They call this Kind of China-Ware *Kya-tſing*, that is, *Azure put in a Preſs*. What they have preſerved of the Art is as follows: The Veſſels, to be painted in this Manner, muſt be very thin. They lay-on the Colour pretty ſtrongly on the Inſide; and generally paint Fiſh, as moſt proper for the Purpoſe. The Colour being dry, they ſpread on it a thin Lay of Porcelain Paſte; then varniſhing the Inſide of the Veſſel, put it on the Wheel. They make the Outſide as thin as poſſible; and then dipping it in the Varniſh, bake it in the common Furnace. It may be ſaid, that, even at preſent, the fineſt Azure revives upon the China, after having diſappeared: For when they lay it on the Ware, it is of a paliſh Black; but when dry and varniſhed, it is entirely hidden, the Ware becoming white; but the Fire diſcloſes all the Beauty of the Colours.

AFTER all, there is a great deal of Art in laying-on the Oil, or Varniſh, with reſpect both to Quantity and Equality. China that is thin and ſlender, is done over with it twice very ſlightly: For if the Lay ſhould be too thick, the Ware would warp immediately. Theſe two Lays are equivalent to one, commonly given to the fine Porcelain of a ſtronger Make; and are applied, the firſt by ſprinkling, and the other by dipping. They take the Cup by the Outſide in one Hand, and holding it ſloping over the Pot of Varniſh, with the other throw into it as much as will ſprinkle it all over: This is repeated to a great Number of Cups; and as ſoon as the firſt becomes dry, to oil them without, they put one Hand within the Cup, and, with the other, applying a ſmall Stick to the Middle of the Foot, dip it quick into the Veſſel. *China-Ware. Art in Varniſhing.*

IT has been ſaid before, that the Foot of the Cup is left unfaſhioned; and, in reality, it is not put-on the Wheel to be hollowed, till after it has been varniſhed. Within the Hollow they paint a ſmall Circle, and, often, a *Chineſe* Character; and then varniſh it, which is the finiſhing Stroke: For immediately after, it is carried from the Laboratory to the Oven [a].

(4.) *The* Furnaces, *or* Ovens, *for baking the* China.

Furnace, how built. Veſſels, how ranged. Oven, how heated. Caſes for baking the China: How piled: What Earth made of. Structure of the Oven. The Spy-Holes. Baking, how managed. Signs when finiſhed. The Quantity of Wood.

THE Furnaces of this Kind, when ſmall, may be made of Iron; but they are generally of Earth. That which *Dentrecolles* ſaw, was about a Man's Height, and almoſt as bulky as a Wine-Caſk. It was built with a Sort of large ſquare Tiles, about half an Inch thick, a Foot and half long, and a Foot broad, placed one upon another, and very well cemented; having been ſo ordered, before they were baked, as when laid-together, to ſuit the Roundneſs of the Furnace. It ſtood about half a Foot from the Ground, upon two or three Ranges of thick, but narrow, Bricks; with a firm Incloſure of Brick-work round it, which had at the Bottom three or four Vent-Holes. Between this Incloſure and the Furnace, was a Space left of about half a Foot, except in two or three Places; which being filled-up, were a Kind of Buttreſſes to the Furnace. *Furnace, how built.*

THEY fill it with the Porcelain that are to be baked a ſecond Time, piled one upon another, putting the ſmaller into the larger; but ſo, that *Veſſels, how ranged.*

[a] *Du Halde's China*, p. 345, *& ſeqq.*

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the Sides that are painted may not touch; for that would ſpoil them. When the China cannot eaſily be piled in this Manner, they place them by Ranges in the Furnace, from Bottom to Top; covering each with Plates made of the ſame Earth the Furnace is of, or even with Pieces of the Caſes belonging to the Porcelain.

Oven, how heated.

THIS done, they cover the Top with Bricks, ſuch as the Sides are made of; which jambing one within another, are cemented with Mortar, or tempered Earth; only a Hole is left in the Middle, for inſpecting the Ware. They afterwards kindle a good Quantity of Charcoal, both under the Furnace, and on the Top; from whence they throw it into the Space between the Incloſure and the Oven. When the Fire is fierce, they look, from Time to Time, through the Opening, which is covered only with a Piece of a broken Pot; and when the Veſſels appear with a Gloſs, and the Colours bright and lively, they firſt withdraw the Fire, and then the China. The Author has often been ſurprized to ſee a Porter carry ſteadily on his Shoulders, two long narrow Boards ranged with China-Ware; and paſs in that Manner through ſeveral Streets full of People, without breaking any of his Cargo.

Caſes for baking

IN a Kind of Porch, before the Furnaces, ſtands a Heap of Boxes and Caſes made of Earth, for encloſing the China-Ware: Every Piece, however inconſiderable, having its Caſe; as well thoſe with Lids as thoſe without. Theſe Lids, which ſtick but weakly to the lower Part, during the baking, are eaſily ſevered by a little Stroke given them. As for the ſmaller Pieces, ſuch as Tea and Chocolate-Diſhes, one Caſe ſerves ſeveral. Within the Caſe, they put a Bed of very fine Sand, ſpread over with the Duſt of *Kau-lin*, that the Sand may not ſtick to the Foot of the Cup. Over this Caſe another, furniſhed likewiſe with China-Ware, is put within it, ſo as to cover it entirely, without touching the Veſſels below: Thus they fill-up the Oven with large Piles of Earthen Caſes, or Boxes.

The China.

As for the ſmall Ware, incloſed in large round Caſes, each Piece is ſet on an Earthen Saucer, two Crowns thick, and ſufficiently broad; whoſe Baſe alſo is ſprinkled with the Duſt of *Kau-lin*. When theſe Caſes are ſomewhat large, they put no China-Ware in the Middle, becauſe it would be too far from the Sides; and ſo, for want of Strength, might open and give-way, which would endamage the whole Pile. Theſe Caſes are four Inches in Height; and Part of them are unbaked, as well as the Ware. In putting the China into the Caſes, the Workman does not handle it, for Fear of ſoiling, denting, or breaking it (for nothing is more brittle;) but he takes it off the Board, by Means of a little String faſtened to the two Prongs, ſomewhat crooked, of a wooden Fork; this he holds in one Hand, while with the other he diſpoſes the two Ends of the String croſswiſe, to incloſe the Veſſel; which he thus lifts gently up, and places in the Caſe on its Saucer, with incredible Quickneſs.

THE two Bottom-Caſes of each Pile are empty; becauſe there the Heat is not ſtrong enough: And, beſides, Part of them is covered with the Gravel, placed at the Bottom of the Furnace, the better to ſupport the Piles of China, which in the Middle are at leaſt ſeven Feet high: For the ſame Reaſon, the Top-Caſe of the Pile is empty likewiſe. The Oven is filled in every Part, except immediately under the Vent-Hole: In the Middle ſtand Piles of the fineſt China, at the Bottom the coarſer Sort, and at the Mouth that which is ſtrongly coloured. All the Piles are placed very near each other, and join together at Top, at Bottom, and in the Middle, by Pieces of Earth, placed ſo ſkilfully, as to admit a free Paſſage for the Flame on all Sides.

ALL Earth is not proper to make Caſes. There are three Sorts uſed: One is yellow, and common enough; of which they make the Bottoms: Another, called *Lau-tû*, is a ſtrong Earth: The third, being oily, is named *Yew-tû*. Theſe two laſt are gotten in Winter from certain deep Mines, not to be worked in Summer: They are made not far from *King-te-ching*. If they are mixed in equal Proportion, the Caſes coſt ſomewhat more; but laſt a long While: When the yellow Earth prevails, they ſeldom laſt above two or three Bakings before they break to Pieces. If a Caſe is cracked, or even ſplit, they bind it with an Oſier; which, though it takes Fire, for this once preſerves the Vehicle. They take Care not to fill the Oven with new Caſes; one Half, at leaſt, muſt have been baked before: Theſe are placed at Top and Bottom of the Piles, and the unbaked ones in the Middle.

THE Ovens, or Furnaces, are placed at the farther End of a long Porch, which ſerves inſtead of Bellows, and is withal a Warehouſe: It is of the ſame Uſe as the Arch in Glaſs-Houſes. The Ovens formerly, according to a *Chineſe* Author, were only ſix Feet high, and ſix broad: They are now two Fathom (or twelve Feet) high, and almoſt four wide: The Arch (or Rounding at Top) grows narrower as it approaches the Vent-Hole, and is, as well as the Body of the Oven, ſo thick, that one may walk upon it without being incommoded by the Fire.

BESIDES this Mouth, the Furnace has five or ſix Openings about its Head, like ſo many Eyes; which are covered with broken Pots, to allay the Air and Fire of the Oven. When they want to ſee how the China is baked, they uncover the Eye, which is neareſt the great Vent-Hole, and with Iron-Tongs open one of the Caſes. If the Ware

Ware is done enough, they diſcontinue the Fire, and keep the Door of the Oven remaining ſhut for ſome Time. This Oven has a deep Hearth of equal Extent with itſelf, and a Foot or two wide. They aſcend by a Plank to place the Ranges of China in the Oven: When the Fire is lighted, they immediately ſhut the Door, leaving only an Opening to throw-in thick Pieces of Wood, a Foot long. At firſt the Oven is heated for a Day and a Night; and then two Men relieving each other, continually throw-in Wood. One Baking generally conſumes an hundred and eighty Load. Formerly, according to a *Chineſe* Author, they burned two hundred and forty Load; and twenty more, if the Weather proved rainy; although the Ovens were leſs by one half, than they are now. They kept but a ſmall Fire during ſeven Days and Nights; and on the eighth Day made a very briſk one.

IT muſt be obſerved, that the Caſes containing the ſmaller Ware had been baked before by themſelves, and that they did not open the Oven-Door till five Days after the Fire was out: They kept that of the large Ware ſhut for ten Days: At preſent, indeed, they delay taking the large Veſſels out of the Oven for a few Days; becauſe otherwiſe they would crack: But as for the ſmall, if the Fire ceaſes in the Evening, they will withdraw them next Morning, that they may ſave Wood, perhaps, in the next Baking. As the China-Ware is then burning-hot, the Operator, who takes it out of the Oven, makes uſe of long Slings hung-about his Neck.

The Porcelain baked in the ſmall Oven, is fit to take-out, if on Inſpection they find, that all the Ware appears fire-red to the Bottom; that they are diſtinguiſhable one from another, as placed in the Pile; that thoſe which are painted look ſmooth, and that the Colours are incorporated with the Ware, in the ſame Manner as Varniſh is with the fine Blue, by the Heat of the great Oven. As for the Ware baked a ſecond Time in the great Oven; this they judge ſufficiently baked, 1. When the Flame comes-forth no longer red, but whitiſh. 2. When they ſee the Caſes red-hot. 3. When after taking a Veſſel from one of the Top-Caſes, and letting it cool, they find the Varniſh and Colour to their Liking. And, laſtly, when they can ſee the Gravel ſhine at the Bottom of the Oven.

THE Author has been ſurprized to find, that after burning at the Entrance of the Oven an hundred and eighty Load of Wood in one Day, on the next no Aſhes ſhould be found on the Hearth. The People ſhould be well-ſeaſoned to the Fire who feed theſe Ovens. It is ſaid, they put Salt in their Tea, that they may drink as much as they will without being incommoded: But how ſhould ſalt Liquor quench Thirſt? *China-Ware.*

FEW Bakings ſucceed quite well, and oft the Whole is loſt, both the Ware and Caſes being reduced to a Maſs as ſolid as a Rock. Too fierce a Fire, or inſufficient Caſes, may ruin all. It is no eaſy Matter to regulate the proper Degree of Heat; for the Alteration of the Weather has an immediate Effect on the Fire, Fuel, and China itſelf: Thus an hundred Workmen are ruined for one who grows rich; an hundred ruin themſelves by ſtill trying their Fortunes, in Hopes to get enough to ſet-up a Merchant's Shop. No Wonder then, that *China* is ſo dear in *Europe*. Beſides, what is ſent thither, is almoſt always made from new Models, often ſo whimſical, that it is difficult to ſucceed; and the *Europeans* refuſe it for the leaſt Defect: In which Caſe it muſt ſtick on the Maſter's Hands; becauſe it is not in the *Chineſe* Taſte [a]. *Few Bakings ſucceed.*

(5.) Skill *of the* Workmen, *and the* Porcelain *of different Times compared.*

Surprizing Workmanſhip. Impracticable Patterns. China-Ware, Patron of. Muſical Inſtruments. Ancient and modern Ware. Large Jars. Counterfeit China. China, how pieced. Walls of King-te-ching, *how built.*

IT muſt be confeſſed, that the Workmen perform ſuch ſurprizing Works, as Strangers would think impoſſible. For Inſtance, the Author has ſeen a large Lanthorn, like that of a Ship, all of one Piece of China; through which one Candle ſufficiently enlightened a whole Room. The hereditary Prince ordered this to be made ſeven Years ago. In like Manner, he ſaw Jars above three Feet high without the Lid; which roſe like a Pyramid a Foot high. They conſiſted of three Pieces, ſo artfully put together, that the Joining could not be perceived. But he was told, that only eight out of twenty-four, ſucceeded well; the reſt being ſpoiled. Theſe Urns were beſpoken by the Merchants at *Kanton*, for the *European* Trade; Wares of ſo high Price not taking in *China*. *Surprizing Workmanſhip.*

THERE is another Kind of Porcelain, difficult to make; and therefore very ſcarce. It is exceeding thin, and ſmooth within and without: Yet you ſee Ornaments, as a Round of Flowers, or the like, engraven on it. As ſoon as it is off the Wheel, they clap it on an engraved Mould: Thus the Inſide takes-off the Figures; and the Outſide they make thin with a Chiſel.

HOWEVER, the *Chineſe* Workmen cannot perform every Work that is required of them. *Impracticable Patterns.*

[a] *Du Halde's China*, p. 348, *& ſeqq.*

Inhabitants Classes. The *European* Merchants require, ſometimes, a China-Slabs in one Piece, big enough to make the Top of a Table, a Seat, or Picture-Frame: But this is not practicable; the largeſt they can make being but a Foot, or thereabouts: If they exceed that Size, though ever ſo thick, they will warp. The Thickneſs alſo renders theſe Works ſomewhat difficult; and, therefore, inſtead of moulding them ſolid, they make two hollow Outſides, which they join, leaving a Vacancy within. They put but one Piece acroſs, making, b on both Sides, two Holes to frame them by; as in Cabinet-Work.

Fruitleſs Attempts. THE Hiſtory of *King-te-ching* mentions ſeveral Works commanded by Emperors, which were attempted in vain. The Emperor *Kang-hi*'s Father ordered ſome to be made, almoſt in the Faſhion of our Orange-Tree Tubs; therein to breed the red, golden, or ſilver Fiſh. They were to have been three Feet and an half high; the Bottom, half a Foot, and the Sides four c Inches thick. They laboured three Years together on theſe Works, and made two hundred Veſſels; but not one ſucceeded. The ſame Emperor ordered Slabs for the Front of a Gallery, each three Feet high, two and an half broad, and half a Foot thick; but they could not be made. The hereditary Prince likewiſe beſpoke divers Inſtruments of Muſic; particularly a Sort of ſmall Organ, called *Tſeng*, about a Foot high, conſiſting of fourteen Pipes, whoſe Harmony is d agreeable enough; but it could not be executed.

China Ware, Patron of, THE Statue of *Pû* (for every Profeſſion has its Patron Saint) owes its Origin to theſe Models, which the Workman cannot ſucceed in. It ſeems, one of the Emperors, having commanded them to make him ſome Pieces, after a Pattern he gave them; and the Officers treating the poor Men with Rigour, for repreſenting the Thing as impracticable: At length one of them, weary of the ill Treatment, in Deſpair threw himſelf into e the burning Furnace, and was conſumed in an Inſtant. However, the China-Ware then in the Oven proving perfectly fine, and to the Emperor's liking, this Deſperado paſſed ever after for a Hero, and became the Idol preſiding over the Porcelain-Works.

And muſical Inſtruments. ALTHOUGH the Workmen could not make an Organ, they anſwered the Prince's Expectation with regard to Flutes, Flagellets, and an Inſtrument named *Yun-lo*, compoſed of nine f ſmall round Plates, a little concave, of different Tones. They hang them in a Frame at different Heights, and ſtriking them like a Dulcimer, they return a little tinkling Sound, which agrees in Concert with other Inſtruments, and the Voice. But they ſucceed beſt in the groteſque Work, and repreſenting Animals: They make Ducks, and Tortoiſes, that will float on the Water. The Author has ſeen a Cat painted to the Life: In her Head they had placed a Lamp, the Flame of which made the two Eyes; and they aſſured him, that the Rats were frighted with it in the Night. They alſo make abundance of Statues of *Quan-in*, a Goddeſs famous in *China*; who is repreſented holding a Child in her Arms, and is invoked by barren Women. She may be compared to the antique Statues of *Venus* and *Diana*, with this Difference, that thoſe of *Quan-in* are extremely modeſt.

WITH reſpect to the Porcelain of different Ages, the *Chineſe* are divided in their Opinions; ſome giving the Preference to the ancient, whilſt others cry-up the modern. It is an idle Notion which prevails in *Europe*, that the beſt Porcelain requires a long Time to be buried in the Earth. It is true, that in digging old Ruins, and on cleanſing Wells long out of Uſe, ſometimes, fine Pieces are found, which have been hid in troubleſome Times. On the other Hand, the Author has found ſome in ſuch Places which, probably, were ancient, but not comparable to the preſent Works; whence, he concludes, there was then, as now, Porcelain of all Prices. For the leaſt Utenſil of the earlieſt Emperors, *Yau* and *Shun*, which have preſerved their Beauty, wherein alone their Value conſiſts, they will give the greateſt Sums. All that the Porcelain gets by lying in the Ground, is a Change of its Colour or Complexion, like Ivory or Marble, which ſhews it to be old.

ACCORDING to the Annals of *King-te-ching*, there were formerly Jars of fifty-eight or fifty-nine [a] *Lyangs* Price, which is more than eighty Crowns. Theſe Annals add, that for each an Oven was built on Purpoſe, and no Expence ſpared. The *Mandarin* of *King-te-ching*, who was the Author's Friend, made Preſents to his Patrons at Court, of the *Kû-tong*, or old Porcelain, which he had the Art to make himſelf, or, rather, to counterfeit: For this Purpoſe he employed a great many Workmen. The Matter of theſe falſe Antiques is a yellowiſh Earth, gotten near *King-te-ching*. They are made very thick: A Plate, which the *Mandarin* gave *Dentrecolles*, of his own Manufacture, having been as heavy as ten common ones.

THERE is nothing particular in this Sort of China-Ware excepting the Varniſh, which is made of a yellow Stone; and being mixed with a larger Quantity of common Oil, dyes the Veſſels a Sea-green: When baked, they throw them into very fat Broth, made of a Capon, and other Meats; then bake them again, and lay them in

[a] About eighteen Pounds.

the

the naſtieſt Puddle they can find, for the Space of a Month, or more: After they are taken-out, they paſs for Pieces three or four hundred Years old, or, at leaſt, of the preceding Dynaſty of the *Ming*, when Porcelain, of this Thickneſs, was the Court Taſte. Theſe falſe *Kû-tong* ſo far reſemble the true, that they do not ring when ſtricken, nor yield the leaſt Noiſe if held to the Ear.

ALTHOUGH Porcelain be not ſo tranſparent as Glaſs, it is leſs brittle. Good Porcelain hath a clear Sound, as well as Glaſs. A Diamond cuts Glaſs; ſo alſo they uſe a Diamond to piece broken Porcelain; making little Holes, as with a Needle, in the Ware, and twiſting therein very fine Braſs Wire, render it fit for Service again, the Place where it was broken being ſcarce perceptible; which Buſineſs is a Trade in *China*.

KING-TE-CHING has been enlarged with the Droſs and Rubbiſh of the broken Ware and Ovens. They build every Day; and there is not an Houſe but is ſurrounded with Walls. The Bricks, which are long and broad, are not laid flat-ways, but on the Edge; being placed alternately with their Faces and Ends outward, a ſlight Lay of Mortar laid round the middle Bricks, bind them and the croſs Bricks together. The Back of the Wall is made in the ſame Manner. Theſe Walls grow narrower as they riſe, till, at Top, they are no more than a Brick's Length or Breadth; the Spurs, or croſs Bricks, being ſo placed as not to meet thoſe on the oppoſite Side.

THUS they build the Walls hollow, or like Caſes, with two Sides; and as they run-up every two or three Rows of Bricks, fill the Cavity with the broken Pots, throwing over it Earth tempered like a thinniſh Mortar; which binds the Whole into one Maſs, and holds the Bricks together. At a Diſtance, theſe Walls appeared as if made of fine grey Stone poliſhed: And, what is ſurprizing, if covered at-Top with good Tiles, will ſtand an hundred Years. The Truth is, they do not bear any Timber-work; which is always ſuſtained by maſſy wooden Pillars.

THE reſt of the Rubbiſh is commonly thrown on the Banks of the River below *King-te-ching*, where it gains on the Stream, and, at length, becomes fit to build Streets on [a].

III. *The* Paper, Ink, *and* Pencils *of* China; *with the Manner of* printing *and* binding Books.

1. *Of the* Paper Manufacture.

Boards uſed to write on. Paper made of Bark. Cotton-Paper. New Kind invented. Hempen-Paper. Very large Paper. Vaſt Conſumption. Bambû-Paper, how made. Another Sort. Paper-Moulds. Sheets, how dried. Paper moſt in Uſe. Faning the Paper. Art of Silvering with prepared Talc; and of renewing old Paper. Many Sorts of Paper. *Paper Manufacture.*

THIS Manufacture, among the *Chineſe*, is ſo curious, that it deſerves Notice no leſs than the Silk and Porcelain. In the moſt remote Ages of their Empire, they had no Paper (which they call *Chi*) but wrote upon Boards, and broad Pieces of Bambû. Inſtead of a Pen, or Pencil, they made uſe of an Iron Stile, or Bodkin: They wrote alſo on Metal; and the Curious ſtill preſerve Plates, on which there are Characters very neatly traced. It is a great While, however, ſince the Uſe of Paper was found out. Their Paper is ſo fine, that many *Europeans* have thought it was made of Silk; not conſidering that Silk cannot be beaten into a Paſte [b]. *Boards uſed to write on.*

THE *Chineſe* make their Paper of the Bark of the Bambû, and other Trees, uſing only the ſecond Skin of it, which is ſoft and white: This they beat in clear Water. The Frames they make uſe of to take-up this Matter, are long and broad; ſo that they have Sheets ten or twelve Feet long, and ſometimes more: They dip every Sheet into Water, wherein *Fan*, or Alum, is diſſolved, which ſerves inſtead of Size; and hence it is called *Fan-Paper*. This Alum hinders the Paper from ſoaking-in the Ink, and gives it a Luſtre as if ſilvered over, or varniſhed; but then makes it liable to crack. This Paper is more white, ſoft, and compact, than the Paper of *Europe*; without having the leaſt Roughneſs that can ſtop the Pencil, or ſeparate the Hairs: But being made of Bark, it is apt to take Moiſture, the Duſt ſticks to it, and the Worms inſenſibly get into it; which ſpoils their Books, unleſs they often beat them, and expoſe them to the Sun. *Paper made of Bark.*

BESIDES this Sort, they have Paper made of Cotton, which is the whiteſt, fineſt, and moſt uſed; beſides not ſubject to the Inconveniencies juſt now mentioned: For it keeps as well, is as durable, and as white as the *European*. What follows is taken from a curious Work, written under the preſent *Tartar* Family, which treats of the Invention of the *Chi*, or Paper; its Materials, Qualities, Form, and the different Sorts of it. The Author confeſſes, that although the Invention is very ancient, its Original is not preciſely known. They wrote on little Pieces of Bambû, ſoftened by Fire, and poliſhed; but without ſtripping the Rind off. This appears *Cotton-Paper.*

[a] *Du Halde's China*, p. 351, *& ſeqq.*

[b] Yet this ſeems contradicted, *p.* 158. a.

from

Inhabitants Classes.

from the Characters *Kyen* and *Tſe*, then uſed inſtead of *Chi*, to ſignify the Matter on which they wrote. They cut the Letters with a fine Graver; and of theſe little Plates, threaded one after another, they made a Volume: But being cumberſome, they were unfit for Uſe. Ever ſince the Dynaſty of the *Tſin*, before Chriſt, they wrote upon Pieces of Silk, or Linen, cut to the Size they deſigned their Book. Hence the Letter *Chi* is compoſed ſometimes of the Character *Se*, which ſignifies Silk; and ſometimes of the Character *Kin*, which denotes Linen.

New Kind invented.

AT length, in the Year 95, under the *Tong-han*, or Eaſtern *Han*, in the Reign of *Ho-ti*, a great *Mandarin* of the Palace invented a better Sort of Paper, which was called *Tſay-hew-chi*, or *Paper of the Lord Tſay*. This *Mandarin* reduced, by boiling, the Bark of different Trees, worn-out Pieces of Silk, and old Hempen-Cloth, to a Kind of thin Paſte; of which he made different Sorts of Paper. He made ſome alſo of the Knots of Silk, which they called *Flaxen Paper*. Soon after, the *Chineſe* brought theſe Diſcoveries to Perfection, and found-out the Art of poliſhing their Paper.

Hempen-Paper.

FROM another Book, intitled *Sû-i-kyen-chi-pû*, which treats of the ſame Subject, we learn, that in the Province of *Se-chwen*, the Paper is made of Hemp: That *Kau-tſong*, the third Emperor of the great Dynaſty of the *Tang*, cauſed an excellent Paper to be made of that Plant, on which all his ſecret Orders were written: That in *Fo-kyen* it is made of ſoft Bambû: In the Northern-Provinces, of the Bark of the Mulberry-Trees: In *Che-kyang*, of Wheat, or Rice-Straw: That in *Kyang-nan*, they make a Parchment of the Skin found in the Cods the Silk-Worms ſpin, called *Lo-wen-chi*; which is fine and ſmooth, being fit for Inſcriptions and Cartridges: In ſhort, that in *Hû-quang*, the Tree *Chu*, or *Kû-chu*, furniſhes the principal Materials for Paper.

Large Paper.

SPEAKING of the different Sorts of Paper, our Author mentions one Kind, of which the Sheets are three, and ſometimes five [a] *Chang* in Length: He ſhews how it is dyed of different Colours, and ſilvered over, without uſing any Silver; an Invention aſcribed to the Emperor *Kau-ti*, of the *Tſi* Dynaſty. He treats of the Paper of the *Koreans*, which he ſays is made of the Cods the Silk-Worms ſpin; and reports, that they paid their Tribute to the Emperor in Paper, even from the ſeventh Century.

Vaſt Conſumption of it.

THE Conſumption of Paper in *China* is exceeding great. Beſides the prodigious Quantity that is uſed by the *Literati*, it is inconceivable how much is conſumed in private Houſes. One Side of their Rooms is nothing but Saſhes, covered with Paper: On the Walls, which are plaiſtered over, they paſte white Paper, to preſerve them white and ſmooth. The Cieling is made of Frames covered with Paper, on which they draw divers Ornaments. In ſhort, in the greater Part of the Houſes, there is nothing to be ſeen but Paper, which is renewed every Year.

ONLY the inward Bark of different Trees is uſed to make Paper: But the whole Subſtance of the Bambû and Cotton-Shrub is employed in this Manufacture. Out of a Wood of the largeſt Bambû's, they ſelect Shoots of a Year's Growth, about the Thickneſs of the Calf of a large Man's Leg: Having ſtripped them of the firſt green Rind, and ſplit them into ſtrait Pieces of ſix or ſeven Foot long, they throw them in a Pond of muddy Water to macerate. In about a Fortnight they are taken-out of the Mud, waſhed in clean Water, and, being ſpread in a large dry Ditch, are covered with Lime. In a few Days they are taken-out again, waſhed a ſecond Time, and reduced to a Sort of Threads, which are expoſed to the Sun to dry and whiten: Then they are thrown into large Coppers, and throughly boiled; and, laſtly, reduced by Peſtles to a fluid Paſte.

UPON Mountains, and in uncultivated Places, they find a Plant, that ſhoots in long and ſlender Tendrils, like a Vine; the Rind of which is very ſmooth and ſlippery, as the Name *Hau-teng* expreſſeth: It is alſo called *Ko-teng*, becauſe it produces little ſouriſh Pears, of a whitiſh Green, that are good to eat. Its Branches, which are about as big as Vine-Shoots, creep along the Ground, or twine about Trees. According to our *Chineſe* Author, when the Shoots of the *Ko-teng* are ſoaked four or five Days in Water, there comes-out an unctuous ſizy Juice [b], reſembling a Sort of Glue or Gum. This they mix with the Paſte which the Paper is made of; taking care not to put-in too much, nor too little: But the due Quantity, Experience muſt teach. When they have beaten this Mixture, till it becomes like a thick clammy Water, they pour it into large deep Reſervoirs, made with four Walls Breaſt-high, and the Sides and Bottom ſo well cemented, that the Liquor can neither run-out, nor ſoak-in. Then the Workmen being placed at the Sides of the Reſervoir, take-up with their Moulds the Surface of the Liquor, which almoſt inſtantly becomes Paper.

[a] A *Chang* is ten Feet. We have been informed, that there are in *London*, in private Hands, Sheets above ſeventy Feet in Length. It is ſurprizing how they can manage the Frames, or have Vats large enough to dip them in. [b] Perhaps for Want of *Ko-teng*, the Berries of Miſſelto, naturally viſcous, might be uſed; or the inner Bark of Holly, which being rotted and pounded, is reduced to Bird-Lime.

THE

THE Mould (whoſe Frame is eaſily taken to-pieces, raiſed, or lowered) is made with Threads of Bambû, drawn fine as Wire, through Holes made in a Steel-Plate: Afterwards, they are boiled in Oil till throughly ſoaked, that the Mould may not ſink deeper than is requiſite to take-up the Sheets of Paper.

WHEN they would make Sheets of an extraordinary Size, the Frame is ſuſtained by Strings, and a Pully. The Moment it is drawn-up, the Workmen placed at the Sides of the Reſervoir, b aſſiſt to take the Sheet off with great Expedition. They then lay them on a hollow Wall, whoſe Sides are well whitened; into which, at one End, by Means of a Pipe, they convey the Heat of a neighbouring Furnace; the Smoak paſſing-out at the oppoſite End through a ſmall Vent-Hole. By Help of this Sort of Stove, they dry the Sheets almoſt as faſt as they make them.

FOR making Paper, they chuſe thoſe Trees which have moſt Sap; as, the Mulberry, Elms, c the Body of the Cotton-Shrub, Hemp, and divers other Plants unknown in *Europe*. Firſt, they ſcrape-off lightly the thin outſide Bark of the Tree, which is greeniſh; then take-off the inner Rind in very long thin Slips; which having blanched in Water, and in the Sun, afterwards prepare them in the ſame Manner as the Bambû.

BUT the Paper moſt in uſe, is that made of the innner Rind of the Tree called *Chu-kû*, otherwiſe *Kû-chu*; which Paper, therefore, is d called *Kû-chi*. When its Branches are broken, the Bark peels-off in long Slips, like Ribbands. By its Leaves, one would take it for a wild Mulberry-Tree; but its Fruit is more like that of the Fig-Tree. It grows to the Branches without any Stalk: If plucked before perfectly ripe, the Place yields a Sort of milky Juice, juſt like the Fig. It agrees in ſo many Particulars with the Fig and the Mulberry-Trees, that it might be thought a Sort of Sycamore: Nevertheleſs, it is more like the *Adrachne*, a Kind of Strawberry-Tree, which is of a moderate Height, and the Bark ſmooth, white, and glittering; but apt to crack in Summer for want of Moiſture. The *Chu-kû*, as well as the Strawberry-Tree, grows on Mountains, and in ſtony Places [a].

TO harden the Paper, and make it bear Ink, the *Chineſe* dip it in Alum-Water: The *Europeans* call this *Faning the Paper*, becauſe *Fan* is the *Chineſe* Word for Alum. Their Method of f doing it is this: They cut ſix Ounces of very white and clean Fiſh-Glue, very ſmall, and throw it into twelve Porringers of clean Water, which they boil; ſtirring it all the while, to prevent Lumps: Then they diſſolve in it three Quarters a of a Pound of Alum, white, and calcined. This Mixture is poured into a great wide Baſon, acroſs which they lay a ſmall Stick, ſmooth and round; then, cloſing the Edge of every Sheet in a different Stick, cleſt from one End to the other, they dip the Sheet gently; and drawing it out as ſoon as it is wetted, by ſliding it over the round Stick, ſtick the other, that holds it, in a Hole in the Wall, where the Sheet hangs to dry. This gives the *Chineſe* Paper, its Body, Whiteneſs, and b Luſtre. One of their Authors ſays, the Art came from *Japan*.

Paper-Manufacture.

THEY have likewiſe the Secret of ſilvering Paper, with very little Charge, and without uſing Leaf-Silver: Take ſeven *Fwen*, or two Scruples, of Glue made of Neats-Leather, three *Fwen* of white Alum, and half a Pint of clean Water; ſimmer theſe over a ſlow Fire till the Water is conſumed, that is, till there ariſes no more Steam: Then ſpreading, upon a very c ſmooth Table, ſome Sheets of Paper, they daub over it with a Pencil, in an equal Manner, two or three Lays of the Glue: If it does not lie even, do it over again. Then take Powder of Talc, prepared as explained hereafter, which ſift through a Sieve, or Piece of threaded Gauze, ſpreading it uniformly upon the Sheets: After which, they hang them in the Shade to dry. This done, they are laid a ſecond Time upon the Table, and rubbed gently with clean Cotton, to d take-off the ſuperfluous Talc, which ſerves again for the ſame Purpoſe. With this Powder diluted in Water, and mixed with Glue and Alum, you may draw any Figures upon Paper.

Art of Silvering

TO prepare the Talc [b], take that which is fine, tranſparent, and as white as Snow. That which is brought by the *Ruſſians* is better than what comes from the Province of *Se-chwen*. After boiling it about four Hours, it muſt be left in the Water a Day or two: Then waſh it well, e and, putting it into a Linen Bag, break it to Pieces with a Mallet. To ten Pound of this add three of white Alum, and grind both in a little Hand-Mill: Then ſifting the Powder through a Silk Sieve, put it into Water juſt boiled-up; which muſt be poured-off when grown clear. The Matter which remains at the Bottom, and becomes hard on being expoſed to the Sun, muſt be pounded in a Mortar, till reduced to an impalpable Powder. This Powder ſifted again, is f fit for Uſe.

With prepared Talc,

THERE is a long Village before the Burying-Places, without one of the Suburbs of *Pe-king*, inhabited by People who renew old Paper, to anſwer the great Demand for that Commodity; having the Art of reſtoring it to its original

And renewing old Paper.

[a] *Du Halde's China*, p. 366, *& ſeqq.* [b] The *Chineſe* call this Mineral *Yun-mwa-che*, which ſignifies the Stone pregnant with Clouds; becauſe every Flake, which they break off, is a Kind of tranſparent Cloud.

Beauty

Inhabitants Classes.

Beauty and Uſefulneſs. It matters not whether the Paper has been written-on, or ſtuck againſt Walls, paſted on Frames, or ſerved for other Purpoſes. The Workmen, who purchaſe it very cheap out of the Provinces, keep a good Stock in their Houſes (which have each an Incloſure of Walls that are very ſmooth, and well whitened:) And if there happens to be a pretty deal of fine Paper, ſort it. They carry this old Stuff in flat Baſkets near a Well, where, upon a little paved Place, which has a ſmall Deſcent, they waſh it with all their Strength; rubbing it with their Hands, and ſtamping-on it with their Feet, to get the Filth out. Afterwards, they boil the Maſs; and having beaten it till fit to make Paper, pour it into a Reſervoir, or Vat, for that Purpoſe. This Paper is but of a middling Size. When they have made a pretty large Heap of it, they carry it into the neighbouring Incloſure; where, ſeparating the Sheets with the Point of a Needle, they ſtick them up wet againſt the Wall, to dry by the Heat of the Sun. This being done in a very little Time, they take them off, and collect them together [a].

Paper, many Sorts.

NAVARETTE ſays, Paper is ſo extraordinary cheap, that he bought above five hundred and fifty Sheets for two Ryals and an half, (Fifteenpence.) He adds, that there are a thouſand ſeveral Sorts of Paper of different Fineneſs, and of different Colours; of which they make very curious Figures for their Houſes and Temples [b].

2. Chineſe *Ink, and Pencils, for writing.*

Chineſe *Ink: Of its Materials and Form: When invented, and brought to Perfection: Receipts to make it: How made at* Whey-chew: *Its Goodneſs how known: To mend broken Sticks. Pencils for Writing.*

Chineſe Ink.

THE Ink uſed in *China*, is made of Lamp-black, procured by burning ſeveral Sorts of Matter; but, chiefly, Pine-wood, or Oil [c]. To correct the Smell of which, they mix Perfumes with it. Of theſe Ingredients they make a Kind of Paſte, which they put into wooden Moulds of various Shapes, and with different Ornaments. The uſual Impreſſions are of Men, Dragons, Birds, Trees, Flowers, and the like. The Form of the Lump is commonly that of a Truncheon [d], or of their Writing-Tables; and one of the Sides is generally covered with *Chineſe* Characters. The beſt Ink is made at *Whey-chew* [e], a Town in the Province of *Kyang-nan*. It is dearer, or cheaper, according to the Degree of Goodneſs. The *Europeans* have, without Succeſs, endeavoured to counterfeit this Ink. It is uſeful in Drawing, becauſe they can give it what Degree of Shade they pleaſe [f]. They have alſo a red Ink in *China*; but it is uſed chiefly in the Titles of Books. Every Thing which relates to Writing is ſo reputable among the *Chineſe*, that even the Workmen, employed in making the Ink, are not looked upon as following a ſervile and mechanical Employment.

THE Author quoted in the Article of *Chineſe* Paper, furniſhes the following Particulars concerning their Ink: He affirms, that it has been invented Time out of Mind; but was many Years before it attained to its preſent Perfection. At firſt they uſed to write with a Sort of black Earth; as the Character *Me*, which ſignifies *Ink*, by its Compoſition imports. According to ſome, they drew a black Juice out of this Earth, or Stone. Others ſay, that by rubbing it, wetted, upon Marble, they procured a black Liquor. Others again, that it was calcined; and being reduced to a very fine Powder, was made into Ink. In ſhort, this Stone is mentioned in a moral Reflection of the Emperor *Vû-vang*, who flouriſhed eleven hundred and twenty Years before Chriſt.

UNDER the firſt Emperors of the *Tong*, about the Year 620, the King of *Korea* preſented the Emperor with ſome Pieces of Ink, which were made of Lamp-black; produced by burning old Pine-Trees, and incorporated with Size made of Hartſhorn, to give it a Conſiſtence. This Ink had ſuch a Luſtre, that it looked as if it had been varniſhed over; which raiſed the Emulation of the *Chineſe*, who, at length, about 900, brought it to its preſent Standard.

IN 1070, they invented a Sort called *Yu-mi*, or *imperial Ink*, becauſe uſed in the Palace. It was made from Oil, whoſe Smoke was gathered in a brazen Concave, and a little Muſk added, to give it a pleaſant Odour.

THE following Receipt [g], taken from the *Chineſe*, perhaps may ſuffice to make the Ink of a good Black, which is looked-on as an eſſential Property. Burn Lamp-black, and Horſe-Chef-nuts [h] in Crucibles, till they have quite done

[a] *Du Halde*'s *China*, p. 369, *& ſeq.* [b] *Navarette*'s Deſcription of *China*, p. 49, *& ſeq.* [c] *Le Comte* ſays, they generally uſe Hog's Greaſe mixed with Oil. [d] The Shape of the Sticks, commonly called *Japan Ink*, which come to *England*, is an oblong Square, the Length of three Inches. [e] See before, *p.* 27. [f] *Du Halde*, as before, *p.* 370. *Le Comte*'s Memoirs of *China*, p. 188. [g] *Du Halde* gives another from a *Chineſe* Author: But the Names of the vegetable Ingredients being unknown to *Europeans*, we have omitted it, as uſeleſs. [h] Without doubt, they mean the Horſe-Cheſnut Tree, or the true Cheſnut made into Cakes, which comes from *Lyau-tong*.

ſmoak-

smoaking: Then diſſolve ſome Gum *Tragacanth* a in Water, and when it becomes of a proper Conſiſtence, add the other Ingredients, ſtirring all together with a Spatula, to make a Paſte fit to put into Moulds; too much of the Horſe-Cheſnut will give it a Violet-black.

A MUCH more ſimple and eaſy Method was communicated to *Contancin*, the Jeſuit, by a *Chineſe*, as ſkilful in this Matter as any one can be expected to be, conſidering how careful the Workmen are to conceal their Secrets. They b put five or ſix lighted Wicks into a Veſſel full of Oil, and lay upon this Veſſel an Iron Cover, in Shape of a Funnel, at a proper Diſtance, to receive all the Smoak. When it has gathered enough, they take it off, and, with a Gooſe's Feather, gently bruſh the Bottom; letting the Soot fall upon a dry Sheet of ſtrong Paper: It is this Black that makes their fine and ſhining Ink. That which ſticks faſt to the Cover being coarſer, is uſed for an ordinary Sort. When they have c taken-off the Lamp-black, they beat it in a Mortar; adding Muſk, or ſome odoriferous Water, with a thin Size of Neats-Leather, called *Nyew-kyew*, to incorporate the Ingredients. When brought to the Conſiſtence of Paſte, they put it into Moulds; ſtamping upon the Ink, with a Seal, the Characters or Figures they deſire, in Blue, Red, or Gold Colour; and then dry them in the Sun, or Wind.

IN *Whey-chew fû*, before-mentioned, the Mer- d chants have little Rooms, where they keep lighted Lamps all Day; every Room being diſtinguiſhed by the Oil which is burnt in it, and, conſequently, by the Ink which is made therein: For being ſo plenty and cheap, it cannot all be made of the Soot procured from the Oil of *Gergelin*, or *Seſamum*, as many of the *Chineſe* imagine.

IT is ſaid, that, in the Diſtrict of the ſame City, they have Furnaces, of a particular Structure, to burn old Pines, and to convey the Smoak e through long Funnels into little cloſe Cells hung with Paper. After a-while they open the Doors, and, from the Walls and Cielings, take-off the Soot in abundance. At the ſame Time the Roſin is drawn from the Fuel by Means of other Pipes, laid even with the Floor. They perfume the Cells by burning Muſk and Drugs; whoſe Odours mixing with the Soot, the Ink made thereof has no ill Scent.

THE Miſſioner obſerves, that the Nature of f the Wood, which is burnt, contributes greatly to the Goodneſs of the Ink; and thinks, that the Soot which is gotten from the Furnaces of Glaſs-Houſes, and uſed by the Painters, is the propereſt for imitating *Chineſe* Ink.

THE following uſeful Remarks are taken from the *Chineſe* Author already quoted. 1. To diſtinguiſh the different Degrees of Goodneſs of Ink newly made, wet the Ends of the ſeveral Pieces, and rub them on a Veſſel varniſhed with the fineſt Varniſh, called *Twan-quang-tſi*: When the Proofs are dry, hold the Veſſel to the Sun; and if the Colour of the Ink is entirely like that of the Varniſh, you may be ſure, that it is of the fineſt Sort. It is much inferior, if the Black be of a bluiſh Hue; but if it be Aſh-coloured, it is the leaſt valuable of all.

Ink, Pencils.

Its Goodneſs, how known.

2. THE Way to preſerve the Ink from any Damage, is, to ſhut it up in a cloſe Box, along with ſome perfectly ripe Mugwort: If expoſed to the Sun, it will crack, and fall in Pieces.

3. IF a Stick happens to break, reduce ſome *To mend broken Sticks.* of the ſame Ink to a Paſte upon the Marble, then rubbing the broken Pieces with it, ſqueeze c them together; and after lying a Day to dry, it will be as whole and firm as ever.

4. IF you would have your Ink delicate, before you temper it, let the Marble be well waſhed: For if ever ſo little of the Ink, uſed the Day before, be left thereon, it ſpoils the freſh Ink. Obſerve too, that the Marble muſt be waſhed with boiled Water, that hath ſtood till it is cold. The beſt and moſt proper Stones for preparing the Ink are called *Twan-ſhe*.

5. WHEN the Ink has been preſerved a long d Time, it is never uſed for Writing; but becomes, according to the *Chineſe*, an excellent Remedy for the Bloody-Flux, and Convulſions in Children. They pretend, that by its *Alkali*, which naturally abſorbs acid Humours, it ſweetens the Acrimony of the Blood. The Doſe for grown Perſons, is two Drachms in a Draught of Water or Wine [a].

THE *Chineſe* do not uſe Pens, like the *Europe-* *Pencils for Writing.* e *ans*, but a Pencil made with Hair; particularly of the Rabbit, which is ſofteſt. When they write, they have upon the Table a little poliſhed Marble, with a Hollow at one End to contain Water: In this they dip their Stick of Ink, and rub it upon the ſmooth Part; leaning more or leſs hard, according as they would have it more or leſs black. When they write, they do not hold the Pencil obliquely, as Painters do; but perpendicularly, as if they would prick the Paper. They write f from the Right to the Left, and from the Top of the Paper to the Bottom. In like Manner they end their Books where we begin ours; and our laſt Page is with them the firſt.

THE Marble, Pencil, Paper, and Ink, are called *Pau-tſe*, or *The four precious Things*; and

[a] *Du Halde's China*, p. 370, *& ſeqq.*

Inhabitants Classes. the Men of Letters in *China* delight as much in having them neat, and placed in Order, as our military Gentlemen do in ranging their Arms in Form, and keeping them bright [a].

(3.) Printing *and* Book-binding.

Printing in China, *and* Europe, *compared. Characters cut in Wood. Printing with Types: But without Presses. Their printing Ink; and Book-binding.*

Printing in China THE *Chineſe* have had the Art of Printing from Time immemorial [b]; though in *Europe* it is ſtill in its Infancy: But their Method of Proceeding is very different. As our Characters are but few, and repreſent ſimple Sounds, or Letters, by whoſe Combinations Words and Sentences are formed, unlike the *Chineſe*, which expreſs compound Sounds, or Words; we make uſe of ſeparate Types, each the Figure of ſome Letter; which being put together, and ranged in Lines one after another, form, as it were, a ſolid Body of Metal of given Dimenſions; from which being ſecured in a proper Frame, the Sheets are printed-off, by Means of a Preſs for that Purpoſe.

And Europe *compared.* ON the contrary, the *Chineſe* having no Letters properly, but a new Character for every Word, they become infinite; and, therefore, it is thought more convenient to engrave, or cut their Compoſitions in Wood [c], than caſt Types for them: The Uſe of which, after all, perhaps, their Multitude would render impracticable. It is true, the *Europeans* may employ as many Types, as the *Chineſe* have Characters; but then that Number of Types is owing to there being many Thouſands of a Sort. Thus the ſame Letters, which ſerved in compoſing one Page, being ſeparated again, may ſerve for the next; and ſo on for every other Page of the Book: Whereas the *Chineſe* muſt have as many Blocks cut, as there are Pages in their Books: Whence it often requires a large Room to hold the Forms belonging to a ſingle Volume.

Characters cut in Wood. WITH Regard to the Manner of doing this, the Miſſioners obſerve, that the Piece to be printed, being tranſcribed by ſome good Writer, upon a fine, tranſparent Paper, the Engraver paſtes each Leaf upon a Plate, or Block of the Apple-Tree, Pear-Tree [d], or any other hard Wood; and carves-out the Characters, by cutting-away the reſt of the Wood, ſo exactly, that it is hard to know the Copy from the Original, whether it be in their own, or the *European* Characters, which are cut in the ſame Manner, and printed in *China*.

THIS Manner of printing is convenient; becauſe it ſaves the Trouble of compoſing, and they print the Sheets only as they ſell them, without running the Riſque, as in *Europe*, either of printing many Hundreds more than they ſell, or being at new Charges for future Impreſſions.

THE *Chineſe*, nevertheleſs, are not ignorant of the Manner of Printing in *Europe*, having moveable Types in Wood, for the Convenience of correcting *The preſent State of China*, which is printed at *Pe-king* every three Months. It is reported, that at *Nan-king*, and *Sû-chew fû*, they print in this Manner ſome little Books, very neatly and correctly.

IN Affairs that require Diſpatch; as when an Order comes from Court, containing many Articles, and muſt be printed in one Night, they have another Method of doing it: They cover the Block with yellow Wax, and trace-out the Characters with a ſurprizing Quickneſs.

THEY uſe no Preſs, as in *Europe*; their wooden Plates, and unalumed Paper, would not bear it. Their Manner of Printing is thus: Having fixed the Block, or Plate, level and firm, they dip a Bruſh, that may be uſed at both Ends, in the Ink, and rub the ſame with it; but ſo that it may not be wetted either too much, or too little: If too much, the Letters will be blurred; if too little, it will not print-off: Then they paſs another Bruſh, oblong, and ſoft, gently over the Paper, and preſs it down more or leſs, as there is more or leſs Ink upon the Plate; which when once in Order, they can take-off three or four Sheets without dipping the Bruſh in the Ink.

TO make this Ink, they take Lamp-black, and pounding it well, expoſe it to the Sun: Then ſifting it, the finer the better, temper it with a ſpirituous Liquor, till it comes to the Conſiſtence of Size, or of a thick Paſte; but it muſt not clot. This they diſſolve over the Fire, putting to every ten Ounces of Ink almoſt an Ounce of Neats-Leather Glue, and then add Water, to bring it to a proper Thinneſs [e].

THEIR Paper being thin and tranſparent, will bear printing only on one Side; and hence it is, that every Leaf of the Book is folded; the Fold being at the Edges, which are placed very even, and the Opening at the Back; where, contrary to the *European* Method, they are cut, and ſown together. There is a black Line drawn upon the Folds, which ſerve like the Holes made by

[a] *Du Halde*'s *China*, p. 372. *Le Comte*'s Memoirs of *China*, p. 184. [b] *Trigautius* and others ſay, ſixteen hundred Years before Chriſt. [c] The firſt Books printed in *Europe* were printed from Blocks, cut in the ſame Manner. [d] *Navarette* ſays, the Pear-Tree is beſt. [e] *Du Halde*, as before, *p.* 373.

the

the Points in our printed Sheets, to direct the Binder how to fold them truly.

THEY cover their Books with a neat Sort of Pasteboard, of a grey Colour; or else with a fine Satin, or flowered Silk. Some are bound with red Brocade, interspersed with Gold and Silver Flowres. This Manner of Binding, though inferior to ours, is very neat and convenient [a]. *Their Astronomy.*

CHAP. IV.

ALTHOUGH the *Chinese* have a Taste for Learning, and excellent Faculties for acquiring any Kind of Literature; yet they have made no great Progress in the speculative Sciences; chiefly because they are not among the Number of those, the Study of which is attended with Reward. However, as they could not transact their Affairs without some Knowledge in Arithmetic and Astronomy, Geometry and Geography, Natural Philosophy and Physic; they cultivate those Branches of Learning more than the rest. But the Studies, to which they most addict themselves, and which, in Fact, are properly the Sciences of the *Chinese*, are the Language and Rhetoric, their History and Laws, with Morality and Politics. To these Parts of Knowledge; which are certainly, of all others, most useful to Man, and conducive to the Welfare of Society, they have wisely given the Preference; and to engage their Youth in general the more diligently to bend their Studies that Way, have made the Attainment of them the only Road to Honours and Preferment.

SECT. I.

Of their Arithmetic, Geometry, *and* Astronomy.

Their Arithmetic: Their Geometry. Astronomy cultivated early; and Eclipses observed. State of Astronomy among the Chinese: *Their Year: Their Months. Method of calculating. Cycle of sixty Years. Division of the Day. Sun-Dials. Ways for knowing the Watches. Tribunal of Astronomy. Solemnity of notifying and observing Eclipses. The* Chinese *Kalendar. Three Tribunals. Three Sorts of Kalendars published, and Ceremony observed in presenting them to the Emperor, Princes, and great Officers: Distributed through the Empire.* Chinese *Veneration for their Kalendar. The* Chinese *Constellations: Order of their Signs. Faults of the Kalendar pointed out by* Verbiest. Arab *Astronomer reproved by the Emperor: Confesses his Ignorance.* Verbiest's *Prediction of the Length of the Sun's Shadow verified. The* Mandarins *Surprize. Ignorance of the* Arab: *Faults in his Kalendar ordered to be examined, by celestial Observations. Charge proved.* Chinese Mandarins *dissatisfied. Rashness of one punished.* Verbiest *rewarded. Intercalary Month retrenched.*

ACCORDING to the *Chinese* History, they have applied themselves to the Study of Mathematics from the earliest Ages: They have the four principal Rules of Arithmetic, teaching how to add, substract, multiply, and divide: But it is not by Calculation that they put these Rules in Practice, having no arithmetical Characters, like ours, consisting of nine Figures and a Cypher. *Their Arithmetic.*

IN casting-up Accounts, they make use of an Instrument called *Swan-pan*, which is composed of a small Board: Ten or twelve parallel Rods, or Wires, cross it from Top to Bottom, each strung with seven little Balls of Bone, or Ivory, that slip up and down; and are so divided by a Partition in the Middle, that there are two on one Side, and five on the other. The two, (which are in the upper-Part of the Board) stand for five Units each; and the five in the lower-Part, stand each for a single Unit. In joining, or separating these Balls, they reckon much in the same Manner as we do with Counters: But with such extraordinary Facility and Readiness, that they will easily keep Pace with a Man who is reading a Book of Accompts, let him read ever so quick; and cast-up the most considerable Sums more expeditiously than the *Europeans* can with Figures.

As for their Geometry, it is superficial enough; being very little versed, either in the Theory, or Practice. If they undertake to solve any Problems, it is rather by Induction, than any fixed Principles: However, they want not Skill in measuring their Land, the Extent and Bounds whereof they settle accurately enough; their Method of surveying being easy, and very exact [b]. *Their Geometry.*

THE *Chinese* pretend to have cultivated Astronomy from the Foundation of their Empire, and *Astronomy cultivated early,*

[a] *Le Comte*'s Memoirs of *China*, p. 188. *Du Halde*'s *China*, p. 373, *&c.* p. 213, *&c.* *Du Halde*, as before, vol. 2. p. 125, *&c.*

[b] *Le Comte*, as before,

Chineſe Learning.

looked upon themſelves as the greateſt Maſters of that Science in the World; although their Progreſs is nothing ſo great as might have been expected from the Time they have ſpent in that Study. It muſt be confeſſed, that no Nation has applied more conſtantly to make Obſervations, Perſons having in all Ages been appointed to watch the Motions of the Heavens, Night and Day; inſomuch that it has ever been one of the principal Employments of the *Literati*. Their Aſſiduity, in this Reſpect, was looked-upon as a Thing of ſuch Importance, that the Laws even puniſhed with Death the Negligence of thoſe to whom the State had intruſted that Employment. This appears from a Paſſage in the *Shu-king* [a], one of their ancient Books, relating to *Hi* and *Ho*, two Aſtronomers; without whoſe Knowledge an Eclipſe of the Sun had happened two thouſand one hundred and fifty-five Years before Chriſt. This Eclipſe has been verified by ſeveral Mathematicians among the Jeſuits; and was of ſuch a Kind, as could not be ſeen in any Part of *Europe* or *Aſia*, except *China*.

And Eclipſes obſerved.

OF the thirty-ſix Eclipſes of the Sun, related by *Confuſius*, in his Book, intitled, *Chun-tſyû*; there are but two falſe, and two doubtful: All the reſt have been often verified not only by the *Chineſe* Aſtronomers under the Dynaſties of the *Han*, the *Tang*, and *Ywen*; but alſo by ſeveral *European* Miſſioners. The Jeſuits *Adam Schaal*, *Kegler*, and *Slaviſek*, calculated many of them; (the firſt cauſing his Calculation to be printed in *Chineſe*;) and *Gaubil* has examined them all; which, excepting four, agree exactly (as to the Time and Day marked by the *Chineſe*) with his Calculus, according to the aſtronomical Tables he made uſe of [b].

THE Eclipſe of 776 before Chriſt, is in the Text of the *Shi-king*, and *Chineſe* Hiſtory, as well as in the Aſtronomy of the *Han*. The Eclipſes found in the *Shu-king*, *Shi-king*, and *Chun-tſyû*, are calculated in the Aſtronomies belonging to the Dynaſties of the *Tang* and *Ywen*, compiled in the Time of thoſe Families. The other Obſervations, given by *Gaubil*, were taken from the Text of the Hiſtories written in the Time of the Dynaſties, under which the Obſervations were made.

State of Aſtronomy

THIS laſt-mentioned Miſſioner, who made it his Buſineſs to diſcover how far the ancient *Chineſe* were ſkilled in Aſtronomy, informs us [c], that he had peruſed the State of the *Chineſe* Heavens, compoſed more than an hundred and twenty Years before Chriſt; wherein is found the Number and Extent of their Conſtellations, and what Stars then anſwered to the Solſtices and Equinoxes, all by Obſervation; likewiſe the Declination of the Stars, with the Diſtance of the Tropics, and two Poles. He adds, that the *Chineſe* were acquainted with the Motion of the Sun and Moon from Weſt to Eaſt; likewiſe of the Planets and fixed Stars, though they did not determine the Motions of the latter till four hundred Years after Chriſt: They had alſo a pretty exact Knowledge of the Solar and Lunar Months, and gave nearly the ſame Revolutions to *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*, as the *Europeans* do. It is true, they never had any Rules with reſpect to Retrogradation and the Stations: Yet in *China*, like as in *Europe*, ſome have ſuppoſed the Heavens and Planets to revolve about the Earth, others about the Sun: But the Number of the latter is ſmall; nor is there any Appearance of this Syſtem even in their Calculations, it being to be found only in the Writings of ſome particular Perſons. They expreſſed in Numbers the Quality of the Eclipſes, the Quantity eclipſed, the Parts that were viſible, *&c.* But he was not certain as to the Method uſed in calculating them. Theſe Figures were written above an hundred Years before Chriſt. There are pretty exact Calculations of Eclipſes in that Time; but the Numbers are obſcure, and underſtood at preſent by few of the *Chineſe* themſelves.

KEGLER, Preſident of the Tribunal of the Mathematics, had an old *Chineſe* Map of the Stars, made long before the Jeſuits landed in *China*; wherein were exhibited the Stars inviſible to the naked Eye, whoſe Places are found by Teleſcopes to be accurately marked, Regard being had to their proper Motion.

EVER ſince the Dynaſty of the *Han*, who reigned before the Coming of Chriſt, you meet with Treatiſes of Aſtronomy: By which Books it appears, that the *Chineſe* have, for above two thouſand Years, been acquainted with the Length of the Solar-Year, conſiſting of three hundred ſixty-five Days and almoſt ſix Hours: That they even knew the diurnal Motion of the Sun and Moon, and how to obſerve the Sun's Meridian-Altitude by the Shadow of a Gnomon: That by the Length of thoſe Shadows, they calculated tolerably well the Height of the Pole, and the Sun's Declination: That they knew pretty exactly the right Aſcenſion of the Stars, and Time of their paſſing the Meridian; how the ſame Stars, in the ſame Year, riſe or ſet with the Sun; and how they paſs the Meridian ſome-

[a] It is alſo in the Text of the moſt ancient Hiſtory of *China*. [b] *P. Gaubil*'s Calculations, with reſpect to ſixteen of theſe Eclipſes, have been publiſhed by *P. Souciet*, in his *Obſervations Math. Aſtron. Geogr.* vol. 1, *&c.* p. 17. [c] In two Letters publiſhed by *Souciet*, in the Work before quoted.

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times at the Riſing, ſometimes at the Setting: That they have given Names to the Stars, and divided the Heavens into various Conſtellations: That to them they referred the Places of the Planets; that they diſtinguiſhed the fixed Stars, and had particular Signs for that Purpoſe. In ſhort, (concludes *Gaubil*) it is demonſtrable from reading the *Chineſe* Hiſtory, that they have always had the Knowledge of many Things relating to Aſtronomy.

TRIGAULT, or *Trigautius*, who entered *China* in the Year 1619, and had read more than an hundred Volumes of their Annals, affirms, that the celeſtial Obſervations of the *Chineſe* began ſoon after the Deluge; and that they made theſe Obſervations not like us, according to Hours and Minutes, but by whole Degrees: That they have obſerved a great Number of Eclipſes, and ſet-down the Hour, Day, Month, and Year, wherein each happened; but neither the Duration, nor Quantity of the Obſcurations: That, in ſhort, they have taken more Notice of Comets and new Stars, than the *European* Aſtronomers: All which Obſervations, as well of Eclipſes, as Comets and Conjunctions, are of great Service in aſcertaining their Chronology [a].

THE *Chineſe* Year commences from the Conjunction of the Sun and Moon, or from the neareſt New-Moon to the fifteenth Degree of *Aquarius*: Which Sign, according to us, the Sun enters about the End of *January*, New-Style; and ſtays therein almoſt all *February*. From this Point their Spring takes its Beginning; the fifteenth Degree of *Taurus* begins their Summer-Quarter; the fifteenth of *Leo*, their Autumn; and the fifteenth of *Scorpio*, their Winter.

THEY have twelve Lunar-Months; among which, there are ſome ſmaller, of twenty-nine Days; and ſome larger, conſiſting of thirty. Every five Years they have intercalary Months, to adjuſt the Lunations with the Courſe of the Sun. Their Year conſiſts of three hundred and ſixty-five Days, and ſomewhat leſs than ſix Hours; and according to an Epocha regulated from the Winter-Solſtice (which was the fixed Point of their Obſervations, as the firſt Degree of *Aries* is of ours, reckoning from an hundred to an hundred Degrees) they calculated the Motions of the Planets, and adjuſted every Thing by Equation-Tables. Some ſuppoſe, that they received them from the *Arabians*, who entered *China* with the *Tartars*: They had a long Time before the Science of Numbers, under which they veiled the Secrets of their Polity, which they taught only to Princes.

IF you will believe their Hiſtory, a Solar-Cycle, or Revolution, not unlike the Olympiads of the *Greeks*, has been in uſe among them above four thouſand Years: This Cycle conſiſts of ſixty Years, and is among them a Sort of Age to regulate their Annals [b]. The Years of this Cycle are diſtinguiſhed by the Names of their twelve Hours, diverſely combined with ten other Terms which they have invented [c]. *Their Aſtronomy.* *Cycle of ſixty Years.*

THEY divide the Weeks, like the *Europeans*, according to the Order of the Planets: To each of which they aſſign four Conſtellations, allowing one for every Day in the Month, and reckoning the twenty-eight ſucceſſively by ſeven and ſeven, throughout the Year.

THEIR Day begins, like ours, at Midnight; and ends at Midnight following; but is divided only into twelve Hours, each equal to two of ours; nor do they reckon, like us, by Numbers, but by Names, and particular Figures. They likewiſe divide the natural Day into an hundred Parts, and every one of theſe Parts into an hundred Minutes; ſo that it contains ten thouſand Minutes: Which Diviſion they obſerve the more exactly, as they are generally perſuaded, that there are fortunate and unfortunate Minutes, according to the Poſition of the Heavens, and the ſeveral Aſpects of the Planets. According to them, the Hour of Midnight is happy; becauſe, ſay they, the World was created in that Hour. They believe alſo, that in the ſecond the Earth was produced; and that Man was formed in the third [d]. *Diviſion of the Day.*

THE *Chineſe* have no Clocks to mark the Time of the Day; but they make uſe of Dials, and other Sorts of time-keeping Inſtruments. They have very ancient Sun-Dials, which formerly were divided into four great Parts, and each of them into four and twenty leſſer; making in all an hundred. This Sort of Dialling ſeemed very irregular to *Le Comte*, who could not ſee for what Uſe it was intended. But ſince they have received the new Kalendar from the Miſſionaries, they have regulated their Dials by Hours, and reckon their Time almoſt as the *Europeans* do, only their Hour is twice as large [e]. *Sun-Dials.*

IN all the Cities and Towns throughout *China*, there are two Towers; one called the *Drum-Tower*, the other the *Bell-Tower*; which ſerve to diſtinguiſh the five Watches of the Night, which are longer in Winter, than in Summer. They begin the firſt, by giving one Stroke upon the Drum; which is anſwered by another: And this is repeated at the Diſtance of a Minute or two, till the ſecond Watch; during which they ſtrike two Strokes, and ſo on through the reſt of the Watches; and as ſoon as Day breaks, they redouble their Strokes, as they *Ways for knowing*

[a] *Du Halde*'s *China*, p. 128, *& ſeq.* [b] The ſame, *p.* 130. [c] *Le Comte*'s Memoirs of *China*, p. 44. [d] *Du Halde*, as before, *p.* 132, *& ſeq.* [e] *Le Comte*, as before, *p.* 304.

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do at the Beginning of the Night: So that, let a Man wake when he will, he may know what Time of Night it is [a].

THEY make Things of Perfume-Paſtils, in the Shape of a Fardingale, to burn for any Number of Hours; which are marked on the Sides, for Sake of thoſe who burn them in the Night, and would know how the Time paſſes [b].

The Watches.

MAGALHAENS obſerves, that theſe Paſtils, or Ropes, are made of Sanders, and other odoriferous Wood, beaten to Powder, then mixed into a Paſte, and formed in Moulds: Then they wind it round at the Bottom, leſſening the Circle gradually, till it comes to be of a conic Figure; which enlarges, from Time to Time, to one, two, or three Hands Breadth, and ſometimes more: Such a Roll laſts one, two, or three Days, according to the Quantity; and ſome made for their Temples, will burn, ten, twenty, or thirty Days. Theſe Wicks reſemble a Fiſher's Net, or a String wound-about a Cone; which they hang-up by the Middle, and light at the lower-End: There are generally five Marks upon them, to diſtinguiſh the five Parts of the Watch, or Night; and this Manner of meaſuring Time is ſo juſt, that you ſhall never obſerve any conſiderable Miſtake. Perſons who would riſe at a preciſe Hour, hang, at the Mark, a little Weight; which, when the Fire reaches it, falls into a Copper-Baſon, placed underneath; and wakes them with the Noiſe of the Fall [c].

Tribunal of Aſtronomy.

ASTRONOMY has been always ſo highly eſteemed by the *Chineſe*, that they have erected, purely for its Service, a Tribunal; which is one of the moſt conſiderable in the Empire, and ſubordinate to that of Rites [d]. At the End of every forty-five Days, this Tribunal is obliged to preſent the Emperor with a Figure, exhibiting the Diſpoſition of the Heavens: Wherein are ſet-down the Alterations of the Air, according to the different Seaſons, with Predictions relating to Diſeaſes, Drought, Scarcity of Proviſions, and the Days on which there will be Wind, Rain, Hail, Thunder, Snow, *&c.* much in the Nature of what our Aſtrologers inſert in their Almanacks [e]. Beſides theſe Obſervations, the principal Care of this Tribunal is, to calculate Eclipſes, and notify to the Emperor, by a Memorial, ſome Months before, the Day, Hour, and Part of Heaven, in which they will happen, how long laſt, and how many Digits will be obſcured. Theſe Eclipſes muſt be calculated for the Longitude and Latitude of the chief City in every Province, and a Type thereof ſent by the

Solemnity of notifying

Tribunal of Rites, and the *Ko-lau's* who keep theſe Obſervations and Predictions, throughout the Provinces and Cities of the Empire, that they may be there obſerved in the ſame Manner as at *Pe-king*, where the Court reſides. The Ceremonies, on this Occaſion, are as follow.

A FEW Days before the Eclipſe happens, the Tribunal of Rites cauſes a Writing, in large Characters, to be fixed-up in a public Place, notifying the Circumſtances thereof, as before recited. Notice muſt be given alſo to the *Mandarins* of all Orders, that they may appear, in proper Habits, and with the Enſigns of their Dignity, in the Court of the aſtronomical Tribunal, to wait for the Commencement of the Eclipſe: They have all great Tables, whereon the Eclipſes being delineated, they employ themſelves in conſidering, and reaſoning about them. The Moment they perceive the Sun or Moon begin to be darkened, they fall on their Knees, and knock their Foreheads againſt the Ground. At the ſame Time there is heard a dreadful Rattling of Drums, and Kettle-Drums, throughout the City, purſuant to the ridiculous Notion which prevails, that by this Noiſe they ſuccoured thoſe uſeful Planets, and prevented the celeſtial Dragon from devouring them. Although the Learned, and People of Quality conſider Eclipſes as mere natural Effects; yet they are ſo wedded to their Cuſtoms, that they ſtill continue their ancient Ceremonies.

WHILE the *Mandarins* are thus proſtrate, there are others at the Obſervatory, who carefully examine the Beginning, Middle, and End of the Eclipſe, and compare their Obſervations with the Schemes given them. They afterwards carry theſe Obſervations, ſigned and ſealed with their Seals, to be preſented to the Emperor; who likewiſe obſerves the Eclipſes in his Palace, with equal Attention. The ſame Ceremonies are practiſed every-where elſe.

THE principal Work of this Tribunal, is the Kalendar, or Almanack, which is diſtributed every Year throughout the Empire. No Book in the World bears ſuch a large Impreſſion, or is publiſhed with ſo much Solemnity. There is always prefixed the Emperor's Edict, by which it is forbidden, under Pain of Death, either to make-uſe of, or offer to publiſh any other Kalendar, or to alter any Thing therein, upon any Pretence whatſoever. It is neceſſary to print ſeveral Millions of Copies; becauſe every-body is deſirous of having this Book for his Direction.

THREE Tribunals are eſtabliſhed at *Pe-king* to

[a] *Magalhaens*'s Relation of *China*, p. 120. *Le Comte*'s Memoirs of *China*, p. 81. [b] *Navarette*'s Deſcription of *China*, p. 54. [c] *Magalhaens*, as before, *p.* 125. [d] It is called alſo the Tribunal of Mathematics, by the Miſſioners. [e] The *Chineſe* being no leſs addicted to the Follies of judicial Aſtrology than the *Europeans*.

prepar

prepare ſo many Kalendars, which muſt be preſented to the Emperor. One of theſe Tribunals is near the Obſervatory: The ſecond is a Kind of Mathematical School, where they explain the Theory of the Planets, and the Method of calculating: In the third, which is pretty near the Palace, all Affairs are managed, and Acts diſpatched, that relate to Aſtronomy.

As there are three Tribunals for the Mathematics, there are likewiſe three Claſſes of Mathematicians; and, till lately, there was a fourth, b compoſed of *Mohammedan* Aſtrologers. It is the firſt of theſe Claſſes which is employed in preparing the Kalendar, calculating Eclipſes of the Sun and Moon, and making all the other aſtronomical Supputations.

THEY publiſh every Year three Kinds of Kalendars, both in the *Tartarian* and *Chineſe* Languages: In the leaſt of the three, which is the common Kalendar, you find the Year divided into Lunar-Months, with the Order of the Days c in each; the Hour and Minute of the Riſing and Setting of the Sun; the Length of the Days and Nights, according to the different Elevation of the Pole in every Province; the Hour and Minute of the Conjunctions and Oppoſitions of the Sun and Moon, that is, the New and Full Moons; the firſt and laſt Quarters, called, by Aſtronomers, *The Quadratures of this Planet*; with the Hour and Minute when the Sun enters into every Sign and half Sign of the Zodiac.

THE ſecond Kalendar contains the Motion of the Planets for every Day in the Year, not unlike *Argol*'s *Ephemerides*; in which their Places in the Heavens are ſet down, with an exact Calculation of their Motion to every Hour and Minute: They add thereto, the Diſtance of each, in Degrees and Minutes, from the firſt Star of the neareſt of their twenty-eight Conſtellations; with the Day, Hour, and Minute of its Entrance into every Sign: But mention no other Aſpects, e except the Conjunctions.

THE third Kalendar, which is preſented in Manuſcript to the Emperor only, contains all the Conjunctions of the Moon, with the reſt of the Planets, and their Appulſes to the fixed Stars, with the Extent of a Degree of Latitude; which requires a great Exactneſs in the Calculus and Supputations.

FOR this Reaſon there are five Mathematicians upon the aſtronomical Tower, who continually, f Day and Night, obſerve the Heavens; one has his Eye fixed on the Zenith, and each of the others on one of the four Cardinal Points, that they may be thoroughly acquainted with all that paſſes in the four different Quarters of the Heaven; of this they are obliged to keep an exact Account, and tender every Day, ſigned with their Names and Signatures, to the Preſidents of the Tribunal of Mathematics, who preſent them to the Emperor. *Their Aſtronomy.*

ON the firſt Day of the ſecond Month, the Almanack for the Year following muſt be preſented to the Emperor; who having ſeen and approved of it, the under Officers of the Tribunal add to each Day, the aſtrological Predictions and Judgments before-mentioned. Afterwards, by the Emperor's Orders, they are diſtributed among the Princes, Lords, and great Officers of *Pe-king*; and ſent to the Vice-Roy of every Province, who remits it to the Treaſurer-General of the ſame. This latter cauſes it to be reprinted, and diſtributes the Copies to all the ſubordinate Governors; keeping the Blocks, from whence the Impreſſion is taken, in his Tribunal. At the Head of the Kalendar, which is printed in the Form of a Book, appears, in Red, the great Seal of the Tribunal of Aſtronomy, with the Emperor's Edict, forbidding, under Pain of Death, to ſell or print any other. *Ceremony obſerved*

THIS Kalendar is diſtributed every Year with a great deal of Ceremony: On that Day, all the *Mandarins* of *Pe-king* repair early in the Morning to the Palace. On the other Hand, the *Mandarins* of the aſtronomical Tribunal, in the Habits of their reſpective Dignities, and with the Enſigns of their Offices, according to their Degrees, reſort to the uſual Place of their Aſſemblies, to accompany the Kalendars. On a huge d gilded Machine, in Form of a ſquare Pyramid, conſiſting of ſeveral Stages, one above another, are placed the Kalendars to be preſented to the Emperor, the Empreſs, and the Queens: They are in large Paper, covered with yellow Satin, and neatly incloſed in Bags of Gold Cloth. This Machine is carried by forty Footmen cloathed in Yellow, and followed by ten or twelve ſmaller Machines, gilt, and ſurrounded with red Curtains; upon which are placed the Kalendars intended for the Princes of the Blood, bound with red Satin, and incloſed in Bags of Cloth of Silver. Immediately after, ſeveral Tables advance, covered with red Carpets, on which are placed the Kalendars of the Grandees, the Generals of the Army, and the other Officers of the Crown, all ſealed with the Seals of the aſtronomical Tribunal, and covered with a yellow Cloth; each Table bearing the Name of the *Mandarin*, or Tribunal, to which the Kalendars belong. *In preſenting them*

THE Bearers ſet down their Burdens at the laſt Gate of the great Hall; and ranging the Tables on each Side the Paſſage, called *Imperial*, leave nothing in the Middle but the Machine that carries the imperial Kalendars. Laſtly, The *Mandarins* of the Aſtronomical Academy take the Kalendars of the Emperor and the Queens, and lay them on two Tables, covered with yellow. *To the Emperor,*

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low Brocade, which ſtand at the Entrance of the imperial Hall; where, falling on their Knees, and then proſtrating themſelves three Times on the Earth, they deliver the Books to the Stewards of the Palace; who walk in Order, according to their Rank, and preſent them to the Emperor: After which, the Eunuchs carry them to the Empreſs and Queens [a].

Princes, and great Officers.

MEAN-WHILE the aſtronomical *Mandarins* return to the great Hall; and among the *Mandarins* of all Degrees, who attend there, diſtribute the reſt of the Kalendars in the following Manner: Firſt, All the Princes ſend their chief Officers to the imperial Paſſage, where they receive, on their Knees, the Kalendars for their Maſters, and the *Mandarins*, belonging to their Houſhold: Thoſe for the Court of each Prince, amounting, at leaſt, to twelve or thirteen hundred. Afterwards, the Lords, the Generals of the Army, and the *Mandarins* of all the Tribunals, appear, and receive, on their Knees, a Kalendar from the aſtronomical *Mandarins*. When the Diſtribution is finiſhed, they all reſume their reſpective Ranks in the Hall; and turning themſelves towards the moſt inward Part of the Palace, at the firſt Signal given, fall on their Knees, and make the uſual Proſtrations, in Acknowledgment of the Favour done them by the Emperor.

Diſtributed through the Empire.

IN Imitation of the Court, the Governors and *Mandarins* of the Province receive the Kalendar after the ſame Manner in the capital City; each according to his Rank. As for the People, there is no Family, be they ever ſo poor, but what buy it: For which Reaſon, they never print fewer than twenty-five or thirty thouſand [b] in every Province. In ſhort, the Kalendar is ſo highly reverenced, and reckoned of ſo great Importance to the State, that, to declare one's ſelf ſubject and tributary to the Prince, it is ſufficient to receive his Kalendar; and to refuſe it, is the ſame as ſetting up a Standard of Rebellion.

The Chineſe Conſtellations.

THE *Chineſe* Aſtronomers divide the Heavens into twenty-eight Conſtellations; wherein they comprehend all the fixed Stars, as well thoſe which are in the Zodiac, as thoſe that lie near it. This Diviſion is ſaid to have been made by the Emperor *Yu*, to diſtinguiſh the ſeveral Manſions of the Moon; the *Chineſe* being guided more by the Lunations, than the Solar-Revolutions. The Spaces, which they allow to their Conſtellations, are not of equal Dimenſions; but, all together, form a Circle of three hundred and ſixty Degrees. Upon theſe Principles they make Quadrants; the Shadow of whoſe Stile marks the Revolutions of all the celeſtial Orbs; with the Hour and Quarter of the Day or Night in which each Conſtellation comes to the Meridian of *Pe-king*.

IN Conſequence of beginning the Year, by the neareſt New-Moon to the Month of *February*, *Piſces* is their firſt Sign, *Aries* their ſecond, and ſo on. Likewiſe, becauſe twelve Signs are ſufficient for the twelve Solar-Months, and the Lunations do not always quadrate with theſe Signs, they have intercalary Lunations, to which they aſcribe the ſame Sign as the precedent had; thereby to recommence the Courſe of the Months according to the Signs attributed to them: Hence, ſome of their Months follow the Order of the Signs, others have Days out of the Signs, and ſome want Days.

IN regard the *Chineſe* were obliged, from Time to Time, to correct their aſtronomical Tables, which were imperfect, and that many enormous Faults had crept into the Kalendar publiſhed by their Aſtronomers, who ſucceeded *Adam Schaal*, they had Recourſe again to the Miſſioners; who, at that Time, were in the public Priſons of the City, loaded with nine Chains, and cloſely guarded, by Means of an *Arabian* Aſtronomer, and *Yang-quang Syen*, a *Chineſe Mandarin*, who had repreſented them, and their Religion, as teaching Doctrines deſtructive of the Government [c]. The late Emperor *Kang-hi*, who was then young, and in the ſeventh Year of his Reign, ſent four *Ko-lau's*, or chief Miniſters of State, to aſk them, if they knew of any Faults in the Kalendar, either for that, or the ſucceeding Year; which had both been made according to the ancient aſtronomical Tables of the *Chineſe*. *Verbieſt* anſwered, that they were full of Faults; particularly, in giving thirteen Months to the following Year. His Majeſty having been informed of this and ſeveral other groſs Errors, which that Jeſuit pointed out, ordered the Miſſionaries to attend at the Palace the next Morning.

At the Hour appointed, *Verbieſt*, accompanied with *Buglio* and *Magalhaens*, being conducted into the great Hall of the Palace, where all the *Mandarins* of the aſtronomical Tribunal expected them, diſcovered, in their Preſence, the Errors of the Kalendar. Hereupon, the young Emperor, who had never ſeen them, ſent for them with the *Mandarins*, aſſembled on this Occaſion, into his own Apartment; and cauſing *Verbieſt* to be placed over-againſt him, *Can you*, ſaid he, looking on him with a chearful Air, *make it evidently appear, whether the Kalen-*

[a] *Du Halde*'s *China*, vol. 2. p. 131, & *ſeqq.* 166. f.

[b] This makes, in all, but four hundred and fifty thouſand; which falls vaſtly ſhort of the Number of Families in *China*, or the Millions ſaid to be publiſhed,

[c] See Vol. III. *p.* 504, & *ſeqq.*

agrees with the Heavens, or not? The Jeſuit replied, "That it was a Thing eaſily demonſtrated; and that the Inſtruments in the Obſervatory were made to the End, that Perſons who were employed in Affairs of State, and had not Leiſure to ſtudy Aſtronomy, might, in an Inſtant, examine the Calculations, and find if they agreed with the Heavens, or not. If your Majeſty deſires to ſee the Experiment, continued *Verbieſt*, let there be placed in one of the Courts a Style, a Chair, and a Table, of what Size you pleaſe, and I will immediately calculate the Projection of the Shadow at any Hour propoſed. By the Length of the Shadow it will be eaſy to determine the Altitude of the Sun; and from the Altitude, his Place in the Zodiac: Whence it may be judged, whether his true Place is marked in the Kalendar for every Day."

THE Expedient pleaſing the Emperor, he aſked the *Mandarins*, If they underſtood this Manner of Supputation, and could predict the Length of the Shadow? The *Mohammedan* boldly replied, that he underſtood it; and that it was a ſure Rule to diſtinguiſh the true from the falſe: But added, "That Care ought to be taken how they made uſe of the *Europeans*, and their Sciences, which would become fatal to the Empire; and took Occaſion to inveigh againſt the Chriſtian Religion."

AT this, the Emperor changing his Countenance [a], ſaid to him, "I have commanded you to forget what is paſt, and mind only to prepare a good Aſtronomy: Dare you launch out in ſuch a Manner in my Preſence? Have not you yourſelf preſented me with ſeveral Petitions, deſiring, that able Aſtronomers might be ſearched for throughout the Empire? Though they have been theſe four Years ſought-after, they are not found yet: And though *Ferdinand Verbieſt*, who underſtands Aſtronomy perfectly well, was at Hand in this very Court, you never mentioned one Word of him to me. Hence you plainly diſcover yourſelf to be a very prejudiced Man, and that you do not act with Sincerity [a]." His Majeſty then reſuming a chearful Look, put ſeveral Queſtions to the Jeſuit concerning Aſtronomy; and ordered the *Ko-lau*, with other *Mandarins*, to determine the Length of the Style for calculating the Shadow.

As theſe *Ko-lau's* went to work in the Palace itſelf, the *Mohammedan* Aſtronomer freely acknowledged, that he was not acquainted with *Verbieſt*'s Manner of ſupputing the Shadow; whereof the Emperor being immediately informed, he was ſo offended with the Impudence of this Pretender, that he intended to have puniſhed him on the Spot: But, conſidering it would be better to defer it till the Experiment had diſcovered his Impoſture in the Preſence of his Protectors, he ordered, that the Miſſionary ſhould make his Calculation by himſelf that very Day; and, that, next Morning, the *Ko-lau's*, and other *Mandarins*, ſhould go to the Obſervatory to inſpect the Length of the Shadow caſt by the Style preciſely at twelve o'Clock. *Their Aſtronomy.*

THERE was in the Obſervatory [b] a ſquare Braſs Pillar, eight Feet three Inches high, erected on a Table of the ſame Metal, eighteen Feet long, two broad, and an Inch thick; which, from the Baſe of the Column, was divided into ſeventen Feet, each Foot into ten Inches, (as they call them) and each Inch into ten Minutes. Quite round, along the Edges, was a ſmall Channel made in the Braſs, about half an Inch broad, and of the ſame Depth, filled with Water, to bring the Table to a parallel Poſition. This Machine ſerved, formerly, to determine the Meridian-Shadows; but the Pillar was then much bended, and did not ſtand at Right-Angles with the Table. *Predicts the Length of*

THE Length of the Style being fixed at eight Feet, four Inches, and nine Minutes, *Verbieſt* faſtened to the Pillar a ſmooth Board, parallel to the Horizon, preciſely at the determined Height; and, by Means of a Perpendicular let-fall from the Board to the Table, he marked the Point from whence he was to begin to reckon the Length of the Shadow; which, by his Calculation, was to be, next Day at Noon, ſixteen Feet ſix Minutes and an half: For the Sun was then near the Winter-Solſtice; and, conſequently, the Shadows were longer than at any other Time of the Year.

ACCORDINGLY, at the Time appointed, the Shadow fell exactly upon the tranſverſe Line which the Miſſioner had traced on the Table, to mark the End of the Shadow; at which all the *Mandarins* ſeemed ſtrangely ſurprized. *The Sun's Shadow.*

THE Emperor, who was mightily pleaſed with this Account, ordered, that *Verbieſt* ſhould perform the Experiment again, the next Day, in the great Court of the Palace; aſſigning two Feet two Inches for the Length of the Style. The Jeſuit having prepared a Plank well planed [c], divided into Feet and Inches; and another, fixed perpendicularly, to ſerve for a Style, next Day, carried this Machine to the Palace where the *Mandarins* met. Theſe Officers ſeeing the Shadow (whoſe

[a] This was a beautiful Rebuke, worthy the great Endowments of that moſt excellent Monarch, and much beyond his Years. [b] See before, *p.* 9, a Deſcription of the Obſervatory. [c] It was made in the Night-time by *Magalhaens*, and had three Skrews; by which it was eaſy to give it an horizontal Poſition.

Chineſe Learning.

His Prediction verified.

Length, by the Calculus, was marked on the horizontal Board four Feet three Inches four Minutes and an half) appeared very long, becauſe, as yet, it had not reached the Plank, but fell on one Side upon the Ground, the *Ko-lau's* whiſpered and ſmiled, believing, that the Miſſioner had miſtaken the Matter. But, a little before Noon, the Shadow coming to the horizontal Board, ſhortened all of a ſudden; and, appearing near the tranſverſe Line, at the Hour, fell preciſely upon it [a].

The Mandarin's Surprize.

HEREUPON, the *Tartarian Mandarin* diſcovering his Surprize more than any of the reſt, cried out, *What an extraordinary Maſter have we here!* The reſt ſpoke not a Word; but, from that Moment, ſays our Author, conceived a laſting Jealouſy againſt the Miſſioner. They acquainted the Emperor with the Succeſs of the Obſervation, and preſented him with the Machine; which he graciouſly received: But being unwilling to determine too haſtily about an Affair, which appeared very nice to the *Chineſe*, was deſirous, that *Verbieſt* ſhould make a third Trial, next Day, in the Aſtronomical Tower; which he did with ſuch Succeſs, that his Enemies themſelves, who, by the Emperor's Order, had aſſiſted at all the Operations, could not avoid doing him Juſtice, and praiſing the *European* Method.

Ignorance of the Arab.

THE *Mohammedan* Aſtronomer had no other Knowledge of the Heavens than what he gathered from certain old *Arabian* Tables; which he followed in ſome Things. However, he had been labouring above a Year, by Order of the Regents of the Empire, at the Correction of the Kalendar, which they knew did not correſpond with the Courſe of the Heavens. He had already made the Kalendar of the following Year, after his Manner, in two Volumes, and preſented it to the Emperor, who ordered *Verbieſt* to examine them. Nor was it a difficult Matter to find a great Number of Faults; for, beſides every Thing being ill diſpoſed, and worſe calculated, they abounded with manifeſt Contradictions. It was a Medley of *Chineſe* and *Arabic*; inſomuch, that it might as well be called an *Arabian* as a *Chineſe* Kalendar.

Faults in his Kalendar.

THE Jeſuit made a ſmall Collection of the moſt groſs Errors in each Month, with reſpect to the Motion of the Planets, and put them at the Bottom of his Petition, which was preſented to the Emperor; who, as if the Welfare of the whole Empire was at Stake, immediately called a general Aſſembly of the Regulos his Relations, the *Mandarins* of the higheſt Claſs, and the principal Officers of all the Orders and Tribunals of the Empire, and ſent *Verbieſt*'s Petition to them, that they might conſult what was proper to be done on the Occaſion.

THE Governors, ſet over him by his Father, for whom he had long concealed an Averſion, having condemned the *European* Aſtronomy, and protected the *Chineſe* Aſtronomers, his Majeſty, by the Advice of ſome he moſt confided in, laid hold of the Occaſion to cancel all the Acts they had paſſed; and, for that End, had made this Aſſembly as auguſt and ſolemn as poſſibly he could.

THEY there read *Verbieſt*'s Petition: Whereupon the Lords, and principal Members of the Council, unanimouſly declared, that the Correction of the Kalendar, being an important Affair, and Aſtronomy a difficult Science, which very few underſtood; it was neceſſary to examine publickly, and by the Inſtruments of the Obſervatory, the Faults mentioned in the Petition, or Memorial. This Decree of the Council having been confirmed by the Emperor, *Verbieſt*, and the *Mohammedan* Aſtronomer, were ordered to prepare, without Delay, for the Obſervations of the Sun and Planets that were to be made, and to write down the Manner of making them along with the Calculus. This the Miſſioner did, and preſented the ſame to the *Mandarins* of the Tribunal of Rites.

THE firſt Obſervation being to be made on the Day the Sun enters the fifteenth Degree of *Aquarius*; a large Quadrant, which the Jeſuit placed eighteen Days before, with his Seal affixed to it, on the Meridian, ſhewed, by its Ruler, the Altitude of the Sun for that Day, and the Minute of the Ecliptic, where he was to arrive at Noon. At which Time, preciſely, the Sun paſſed through one of the Sights, and fell, as was expected, on the Hour; while a Sextant, of ſix Feet Radius, ſettled at the ſame Time to the Altitude of the Equator, ſhewed the Sun's Declination. Fifteen Days afterwards, he had the ſame Succeſs in obſerving, with the ſame Inſtruments, the Sun's Entrance into *Piſces*. This Obſervation was neceſſary to determine, whether the intercalary Month ought to be taken-out of the Kalendar, or not: Which the Meridian-Altitude of the Sun, and its Declination that Day, plainly proved in the Affirmative.

WITH Regard to the Places of the other Planets, which were to be obſerved in the Night; he calculated their Diſtances from the fixed Stars, and ſeveral Days before, in Preſence of certain *Mandarins*, marked on a Planiſphere, thoſe Diſtances at the Hour fixed by the Emperor. On the Evening appointed, he ordered his Inſtruments to be carried to the Obſervatory, where

[a] *Du Halde's China*, vol. 2. p. 134, *& ſeq.*

there

there was a vaſt Concourſe of *Mandarins*; who were fully convinced, by ſeeing every Thing fall-out to a Tittle, as the Miſſionary had foretold and calculated, that the Kalendars, which the *Mohammedan* had preſented the Emperor, were full of Faults. His Majeſty, on being informed of this, ordered, that the Affair ſhould be examined in his Council, where the Aſtronomers *Yang-quang-ſyen*, and *U-ming-when*, whoſe Kalendars were cenſured, found Means, contrary to Cuſtom, to be preſent; and, by their Artifices, divided the Votes of the Aſſembly.

THE *Mandarins*, who were at the Head of the Council, could not bear with Patience, that the *Chineſe* Aſtronomy ſhould be aboliſhed, and that of *Europe* eſtabliſhed in its Stead. They maintained, that it was inconſiſtent with the Majeſty of the Empire to alter any Thing in this Science; and that it was better to retain the ancient Aſtronomy, although a little defective, than to introduce a foreign one. They aſcribed to the two Aſtronomers, the Glory of ſtanding-up for their Country, and looked upon them as zealous Defenders of the Grandeur of their Anceſtors.

THE principal *Tartarian Mandarins* were of a contrary Sentiment, adhering to that of the Emperor, who favoured *Verbieſt*. Both Parties argued with a great deal of Warmth; when at length *Yang-quang-ſyen*, depending on the Protection of the Miniſters of State, whom he had gained, addreſſing himſelf to the *Tartars*, *If you give Way to* Ferdinand, ſaid he, *by receiving the Aſtronomy he has brought you, aſſure yourſelves, that the Empire of the* Tartars *will not continue long in* China. So raſh a Declaration was received with Indignation by the *Tartarian Mandarins*; who immediately informing the Emperor of it, his Majeſty commanded, that the Offender ſhould be loaded with Irons, and confined in the common Priſon.

AT the ſame Time *Verbieſt*, receiving Orders to reform the Kalendar, and the Aſtronomy of the whole Empire, had the Direction of the Tribunal of the Mathematics conferred on him. Hereupon he preſented a Memorial to the Emperor, ſetting-forth the Neceſſity of retrenching from the Kalendar the intercalary Moon, which, even according to their own Calculations, belonged to the following Year. The Members of the Privy-Council, to whom this Memorial was referred, looked upon it as a melancholy Thing, to lop-off a whole Month from the Kalendar, which they had ſo ſolemnly received: But as they neither could, nor durſt contradict the new Director, they thought proper to ſend the chief Preſident of the Council to him.

THE *Mandarin*, accoſting the Miſſionary with a chearful Air, *Take heed*, ſays he, *what you do: You are going to make us contemptible among the neighbouring Nations, who follow and reſpect the* Chineſe *Kalendar, by letting them know we have been ſo groſly miſtaken, that there was a Neceſſity of retrenching a whole Month from the preſent Year: Cannot you palliate this Matter, or find-out ſome Expedient to ſave our Reputation? If you can, you will do us great Service. Verbieſt* replied, that it was not in his Power to reconcile the Heavens with their Kalendar, and that there was an indiſpenſable Neceſſity of ſtriking-out that Month. They then immediately publiſhed an Edict throughout the Empire, importing, that, according to the Calculations of the Jeſuit, it was neceſſary to take-away the intercalary Month; and all Perſons were forbidden to reckon it for the future [a].

Architecture, Geography. *Intercalary Month retrenched.*

SECT. II.

The Knowledge *of the* Chineſe *in the other Parts of* Mathematics.

Fabulous Deſcriptions. Ignorance of foreign Parts, and Mathematics. Contrivance in Optics: Another in Catoptrics. Perſpective Figures. Static Engine. Sailing Waggon. Meteors and Colours. Thermometers.

THE Account which has been already given of the imperial Palace, and public Works of the *Chineſe* [b], ſhews, that although their Architecture is very different from that of *Europe*; yet it has its Beauty and Order, as well as Conveniency. The *Atlas* of *Martini*, with the Maps he has publiſhed, taken from the *Chineſe* Authors, and what has been obſerved elſewhere concerning the Provincial Surveys, and particular Topographies [c] of every City, ſhews alſo, that they have not neglected Geography, ſo far as relates to their own Empire: But as for other Kingdoms, which they ſay are ſeventy-two in Number, they place them, at random, round it in the Sea, like ſo many little Iſlands, without diſtinguiſhing them either by Longitude, or Latitude; they brand them with contemptible Names, and deſcribe their Inhabitants as Monſters.

Architecture, Geography.

ONE they term *Syau-jin-que*, or the Kingdom, whoſe Inhabitants are all Dwarfs, and ſo little, that they are conſtrained to tie themſelves ſeveral in a Bunch together, for fear of being carried-away by the Eagles and Kites. Another *Nyu-jin-que*, or the Kingdom where all the Inhabitants are Women; who conceived by looking-on their Shadow in a Well, or in a River, and

Fabulous Deſcriptions.

[a] *Du Halde's China*, p. 136, *& ſeqq.* [b] See before, *p.* 11, and 100. [c] The ſame, *p.* 146. e.

Chineſe *Learning.*

bring-forth none but Girls. A third *Chwen-ſinque*, or a Kingdom, whoſe Inhabitants have a Hole in their Breaſts, into which they ſtick a Piece of Wood, and ſo carry one another from Place to Place. The fourth, a Kingdom where they have Bodies like Men, and Faces like Dogs. The fifth, a Kingdom where the People have ſuch long Arms, that they reach down to the Ground; and the like. In ſhort, they repreſent the Inhabitants of *Tartary*, the Iſland of *Japan*, the Peninſula of *Korea*, and the other Countries bordering on *China*, under the Title of *The four barbarous Nations*.

Ignorance of foreign Parts,

OF latter Time, having underſtood ſomething of *Europe*, they have added it to their Maps, as if it was ſome deſart Iſland. Hence it was, that the Vice-Roy of *Quang-tong*, in the Year 1668, after he had ſpoken of the Embaſſy of the *Portugueze*, in a Memorial which he ſent to the Emperor, added theſe Words: *We find very plainly, that* Europe *is no more than only two little Iſlands in the Middle of the Sea* [a]. When the *Chineſe* firſt ſaw the *Europeans*, they aſked, if they had any Cities, Towns, or Houſes in *Europe*. But ſince then, they have often found their Miſtake. One Day ſome of the *Literati* deſiring *Chavagnac* the Jeſuit to ſhew them a Map of the World, they ſought a long Time for *China*; and at length took the Eaſtern Hemiſphere for it, thinking *America* appeared too large for the reſt of the World. The Miſſioner let them alone for a While in their Error, till one of them deſiring an Explanation of the Letters and Names, he ſaid; *The Hemiſphere you look-upon contains* Europe, Africa, *and* Aſia: *In* Aſia *here is* Perſia, *the* Indies, *and* Tartary. Where then is *China*, cried they? *It is this little Corner of the Earth*, replied he; *and theſe are the Bounds of it*. Upon this they looked aſtoniſhed at one another, ſaying, in *Chineſe*, *It is very ſmall*. This Ignorance of theirs was owing to their Want of Commerce with foreign Countries [b].

And Mathematics.

THE other Parts of Mathematics were entirely unknown to the *Chineſe*; nor is it above a Century ſince they began to perceive their Ignorance upon the Miſſionaries firſt Arrival in *China*. The late Emperor *Kang-hi*, whoſe favourite Paſſion was to acquire new Knowledge every Day, was never weary of ſeeing and hearing them; while the Jeſuits, perceiving how neceſſary his Protection was to the Progreſs of their Religion, omitted nothing that might excite his Curioſity, and ſatisfy his Thirſt. They firſt gave him an Inſight into Optics, by preſenting him with a pretty large Semi-Cylinder of a very light Kind of Wood; in the Middle of whoſe Axis was placed a Convex-Glaſs, which being turned towards any Object, exhibited the Image within the Tube in its natural Figure. The Emperor greatly pleaſed with this Contrivance, which was wholly new to him, deſired, that a Machine of the ſame Kind might be made in his Garden at *Pe-king*, whereby, without being ſeen himſelf, he might ſee every Thing that paſſed in the Streets, and neighbouring Places. For this Purpoſe a large Cloſet, or *Camera obſcura*, being built adjoining to the Garden-Wall, they made a large Window, ſhaped like a Pyramid; at the Point whereof, which looked towards the Street, they fixed a large Ox-Eye, or Glaſs, directly oppoſite to the Place where there was the greateſt Concourſe of People. With this Sight the Emperor was extreamly pleaſed; but more his Queens, who never ſtirring-out of the Palace, could no otherwiſe behold what was doing abroad.

GRIMALDI produced another Inſtance of the Wonders of Optics, in the Jeſuits Garden at *Pe-king*. He made, upon each of the four Walls, a human Figure of the ſame Length as the Wall; which was fifty Feet: There was nothing ſeen on the Front but Mountains, Foreſts, Chaiſes, and the like; but from a certain Point you perceived the Figure of a Man, handſomely ſhaped, and well-proportioned. The Emperor honoured the Jeſuit's Houſe with his Preſence, and beheld theſe Figures a long Time with Admiration. The Grandees, and principal *Mandarins*, who came in Crouds, were not leſs affected: What ſurprized them moſt, was to ſee Figures appear with ſo much Regularity and Symmetry upon the Walls, which were very irregular, and in ſeveral Places pierced with Doors and Windows. It would be tedious to mention all the Figures that were drawn confuſedly, and yet appeared diſtinctly from a certain Point, or were reduced to Order by Help of Conic, Cylindric, and Pyramidical Mirrors.

IN Catoptrics, they preſented the Emperor with all Sorts of Teleſcopes and Glaſſes, for making Obſervations of the Heavens, and on the Earth; for taking great and ſmall Diſtances; for diminiſhing, magnifying, multiplying, and uniting Objects. The firſt of this laſt Kind was a Tube made like an octogonal Priſm, which being placed parallel with the Horizon, exhibited eight different Scenes; and in ſo lively a Manner, that they might be miſtaken for the Objects themſelves: This, joined to the Variety of Painting, entertained the Emperor a long Time. Their next Preſent was likewiſe a Tube, wherein was a Polygon-Glaſs; which, by its different Faces, collected ſeveral Parts of different Objects to form an Image: So that inſtead of Landſkips,

[a] *Magalhaens*'s Relation of *China*, p. 61, & *ſeq.*

[b] *Du Halde*'s *China*, vol. 1. p. 280.

Woods,

Woods, Flocks, and an hundred other Things a epreſented in the Picture, there appeared a hu- nan Face, an intire Man, or ſome other Figure, n a very diſtinct and exact Manner. Thirdly, They ſhewed him a Tube with a Lamp in it, he Light of which came through a little Hole of Pipe, at the End whereof was a Convex-Glaſs: Then moving ſeveral ſmall Pieces of Glaſs, ainted with divers Figures, between the Light nd the Glaſs, the Figures were thrown upon he oppoſite Wall, appearing either very large, b r ſmall, in Proportion to its Diſtance. This, rom the Surprize it gives to thoſe unacquainted ith it, is called the *Magic-Lanthorn*.

NOR was Perſpective forgotten: *Bruglio* gave he Emperor three Draughts, performed accord- g to Rules, and hung-up to View three Copies f them in the Jeſuits Garden at *Pe-king*: The *Mandarins* who came to ſee them, were all ſur- rized, not being able to conceive how it was oſſible, on a plain Cloth, to repreſent Halls, c Galleries, Porticos, Roads, and Avenues, reach- g as far as the Eye could ſee, ſo naturally, as t firſt Sight to deceive the Spectator.

STATICS likewiſe had their Turn. They reſented his Majeſty with a Machine, conſiſting nly of four Wheels, with Cogs, and an Iron- andle; by Help of which a Child raiſed ſeveral houſand Weight without Difficulty, and ſtood s Ground ſingly againſt twenty of the ſtrongeſt len.

WITH Relation to Hydroſtatics, they made, r the Emperor, Pumps, Canals, Wheels, and veral other Machines proper to raiſe Water ove the Level of the Springs: By one of this ind, they conveyed the Water out of the Ri- r called *the ten thouſand Springs*, into the nds belonging to the Emperor's Demeſne. rimaldi made a Preſent likewiſe to that Mo- rch, of an Hydraulic-Engine of a new Inven- on; wherein appeared a continual *Jet d' Eau*, e Caſcade, a Clock that went very true, the otions of the Heavens, and an Alarm-Watch, ually juſt.

THE Pneumatic-Engines did not leſs excite Majeſty's Curioſity: They cauſed a Waggon be made of light Wood, about two Feet long, the Middle whereof they placed a brazen Veſ- full of live Coals, and upon that an Æolipile*, Wind of which iſſued through a little Pipe on a Sort of Wheel made like the Sail of a f indmill. This little Wheel turned another h an Axel-tree, and by that Means the Wag- was ſet a-running for two Hours together; but, for fear there ſhould not be Room enough for it to proceed conſtantly forward, it was con- trived to move more circularly, in the following Manner. To the Axel-tree of the two Hind- Wheels was fixed a ſmall Beam; and at the End of this Beam, another Axel-tree paſſed through the Stock of another Wheel, ſomewhat larger than the reſt; and, according as this Wheel was nearer or farther from the Waggon, it deſcribed a greater or leſſer Circle. The ſame Contrivance was likewiſe applied to a little Ship with four Wheels; the Æolipile was hidden in the Middle, and the Wind iſſuing out of two ſmall Pipes, filled the little Sails, and made them turn round a long Time.

Mathematics.

WHENEVER any extraordinary Phænomenon, *Meteors and Colours.* ſuch as a Parhelion, Rainbow, Halo of the Sun and Moon, *&c.* appeared in the Heavens, the Emperor immediately ſent for the Miſſionaries to explain the Cauſes of them. They compoſed ſe- veral Books concerning theſe natural Wonders; and, to ſupport their Explications in the moſt obvi- ous Manner, contrived a Machine to exhibit thoſe Appearances in the Heavens. This was a Drum, made very cloſe without, and whitened on the Inſide; the inward Surface of which repreſented the Heavens. The Light of the Sun entered at a ſmall Hole, and, paſſing through a triangular Priſm of Glaſs, fell upon a little poliſhed Cylin- der, by which it was reflected upon the Conca- d vity of the Drum, and there exactly painted all the Colours in the Rainbow; marking, at the ſame Time, the Parallel which the Sun moved in that Day. From a Part of the Cylinder a little flattened, was reflected the Image of the Sun: And by other Refractions and Reflections were ſhewn the Halos about the Sun and Moon, with all the reſt of the Phænomena relating to celeſtial Colours, according as the Priſm was more or leſs inclined towards the Cylinder.

THEY likewiſe preſented the Emperor with *Thermome- ters.* e Thermometers, to ſhew the ſeveral Degrees of Heat and Cold: To which was added, a very nice Hygrometer, to diſcover the ſeveral Degrees of Moiſture and Dryneſs. It was a Drum of a pretty large Diameter, ſuſpended by a thick String, made of Cat-gut, of a proper Length, and parallel to the Horizon: The leaſt Change in the Air, contracting or relaxing the String, cauſes the Barrel to turn ſometimes to the Right, f ſometimes to the Left; and alſo ſhrinks or ſtretches to the Right or Left, upon the Cir- cumference of the Drum, a very ſmall String, which draws a little Pendulum, that marks the

* An Æolipile ſignifies a *Wind Ball:* It conſiſts of a Ball of Braſs or Copper, with a long Pipe; and is to filled with Water by heating the Ball, which rarifying the incloſed Air, makes Room for the Water, that es-in through a Pipe, when applied thereto; and when it is filled, the Water, by a briſk Fire, is rarified, eturned into Air; which iſſues from the Pipe with vaſt Force.

Chineſe *Learning.*

ſeveral Degrees of Humidity on one Side, and a on the other thoſe of Dryneſs.

ALL theſe different Inventions of human Wit, till then unknown to the *Chineſe*, abating ſomewhat of their natural Pride, taught them to have a leſs contemptible Opinion of Foreigners, and begin to look-on the *Europeans* as their Maſters [a].

SECT. III.

Their Skill *in* Natural Philoſophy, *and* Medicine.

Natural Philoſophy. Medicine in Eſteem. Principles of Life. Body, Diviſions of; compared to a Lute. Conformable Parts. Canals of Life through the Body: How compoſed, and governed by the Elements. Nature of the Pulſe. Whole Art of Phyſic. Way of feeling the Pulſe: Diſeaſes diſcovered by it. Their Medicines: Chiefly, Simples. Viſits and Fees. Different Pulſes. Indications and Natures. Pulſes preſaging Death. Predictions from its Nature and Beats. Poſitive Judgments. Pulſe, how felt. Tricks of Quacks. Cauſe of Diſeaſes. Phyſicians Apothecaries. A Quack puniſhed. Chief Remedy, Abſtinence. Regimen. Way of Cupping. Chineſe *Herbal.*

THE *Chineſe* cultivate Natural Philoſophy, and lay down certain Principles for explaining the Compoſition of Bodies, their Properties, and Effects [b]. They have a good many Books that treat of this Science, where there are very refined Reaſonings upon the Nature of different Things. And the Errors to be met with in thoſe Works, proceed rather from the ſmall Commerce they have with other Nations, than from any Defect of Penetration in the Authors. Be this as it will, thoſe Faults with which their Phyſics abound, have prevented their making any great Progreſs in Medicine; to which their ſmall Skill in Anatomy, the other Foundation of the healing Art, is a farther Obſtacle: For they ſcarce knew the Uſes of the Parts of the human Body, and, conſequently, were unacquainted with the Cauſes of Diſtempers; depending on a doubtful Syſtem of the Structure of the human Frame [c].

Medicine in Eſteem.

HOWEVER, the Study of Medicine has always been greatly eſteemed by this Nation: Not only becauſe it is uſeful for the Preſervation of Life, but becauſe they believe there is a cloſe Connection between it and the Motions of the Heavens. There were, formerly, imperial Schools for the Improvement of Medicine: But the Phyſicians, at preſent, in greateſt Eſteem, are thoſe whoſe Anceſtors were Phyſicians before them, and tranſmitted their Knowledge from Father to Son.

THE *Chineſe* hold two natural Principles of Life, *Yang*, or *Vital Heat*, and *In*, or *Radical Moiſture*; of which the Spirits and Blood are the Vehicles: Out of theſe two Names, and their Characters, they have made the Name and Character of Man, called *Jin* in their Language. Theſe two vital Principles, according to them, are lodged in all Parts of the Body, in order to give them Motion and Strength.

THEY make three Diviſions of the Body: 1. Into the right and left Part; to each of which belongs an Eye, an Arm, an Hand, a Shoulder, a Leg, and a Foot. 2. Into three Parts; the upper, extending from the Top of the Head to the Breaſt; the middle Part, from the Breaſt to the Navel; and the lower, from the Navel to the Sole of the Foot. 3. Into Members and Inteſtines.

THE principal Members wherein the radical Moiſture is lodged are ſix; three on the left Side, the Heart, the Liver, and one of the Kidneys; three on the Right, as the Lungs, the Spleen, and the other Kidney; which laſt is called *The Gate of Life.*

THE Inteſtines, or Entrails, in which they place the vital Heat, are likewiſe ſix in Number; three on the Left, the ſmall Guts, or *Pericardium*, the Gall-Bladder, and the Ureters; three on the Right, the great Guts, the Stomach, and the third Part of the Body.

THEY likewiſe acknowledge certain mutual Relations among the Members and the Inteſtines; as, between the ſmall Guts and the Heart, the Gall-Bladder and Liver, the Ureters and Kidneys on the left Side; and on the Right, between the great Guts and Lungs, the Stomach and Spleen, the third Part of the Body and right Kidney. From theſe Parts the vital Heat and radical Moiſture paſs to all other Parts of the Body, by Means of the Spirits and Blood; the Circulation whereof ſeems to have been known to them from the earlieſt Ages.

THEY likewiſe ſuppoſe, that the Body, on account of the Nerves, Muſcles, Veins, and Arteries, is a Kind of Lute, or muſical Inſtrument, whoſe Parts yield divers Sounds, or, rather, have a certain Kind of Temperament peculiar to themſelves, by Reaſon of their Figure, Situation, and various Uſes; and, that the different Pulſes, which are like the various Tones and Stops of theſe Inſtruments, are infallible Signs whereby to judge of their Diſpoſition, in the ſame Manner as a String, touched in different Parts, ei-

[a] *Du Halde*'s *China*, vol. 2. *p.* 126, *& ſeqq.* *Halde*, as before, vol. 1. *p.* 394; and vol. 2. *p.* 183.

[b] *Le Comte*'s Memoirs of *China*, p. 213.

ſtro

trongly or gently, gives different Sounds, and hews whether it be too ſlack or too tight.

AFTER they had eſtabliſhed theſe twelve Springs of Life in the Body of Man, they earched after outward Signs whereby to diſcover he inward Diſpoſitions of thoſe twelve Parts. Theſe, they imagine, they have found in the Head, which is the Seat of all the Senſes that erform the Animal Operations; and, ſuppoſing eceſſary Relations between theſe Senſes and the ources of Life, aſſert, that there is a Confor- nity between the Tongue and the Heart, the oſtrils and the Lungs, the Mouth and the pleen, the Ears and the Kidneys, the Eyes and he Liver. They think likewiſe that, from the olour of the Viſage, Eyes, Noſtrils, and Ears; rom the Sound of the Voice, and the Reliſh hich the Tongue either feels or deſires, they an conclude, with Certainty, concerning the emperament of the Body, and the Life or eath of a ſick Perſon.

FOR communicating the radical Moiſture and ital Heat from their Fountains, above-men- ioned, to other Parts of the Body, they have ſtabliſhed twelve Ways or Canals. They ſay, hat by one, called *Shau-ſhun-in-kin*, the radical Moiſture paſſes from the Heart to the Hands: y the ſame Ducts, the Viſcera, which are united o the Heart, convey the vital Heat; and this anal of Heat is called *Shew-tay-yang-king:* Theſe wo Origins joined, make one of the Sources of ife: That the Liver ſends the radical Moiſture the Feet, by the Canal *So-kve-in-king*; but e vital Heat is conveyed to them from the Gall- ladder, by the Duct *So-ſhau-yang-king:* That e Kidneys ſend the radical Moiſture through nother Paſſage; and the Ureters the vital Heat. heſe Canals keep up the Communication of ife in the left Side of the Body.

THAT on the right Side, the Lungs convey e radical Moiſture to the Reins, by the Duct *ew-tay-in-king*; and the great Guts, the vital eat, by the Canal *Sheng-yang-ming-king*. That om the Spleen the radical Moiſture goes to the et, by *So-yang-ming-king*; and the vital Heat the Stomach, by *So-tay-in-king*. That from e right Kidney, or the Gates of Life, the radi- Moiſture paſſes to the Hands, by *Shew-kve-in-*; and the vital Heat of the third Part of the dy to the Feet, by *Shew-ſhyau-yang-king*.

WHEN this Knowledge of the Structure of a man Body (which is conformable to the anci- Anatomy of the *Chineſe*, and, as plainly ap- rs, not very accurate) is acquired, they then ceed to the Knowledge of the exterior Bodies; ich may cauſe Alterations in the Body of Man. HESE Bodies are the Elements, which, ac- ding to them, are five in Number; the Earth, tals, Water, Air, and Fire: All theſe unite in compoſing a human Body; which is diſpoſed in ſuch a Manner, that one Element prevails more in ſome Parts than others. Thus, Fire predominates in the Heart, and the chief Viſcera, which lie near it; and the South is the Point of the Heavens that principally hath Reſpect to theſe Parts, becauſe Heat reſides there. They alſo obſerve the Affections of the Heart in Summer. The Liver and Gall-Bladder are referred to the Elements of Air, and both have a Relation to the East, which is the Place from whence Winds and Vegetations proceed; and the Diſpoſition of thoſe Parts ought to be obſerved in Spring. The Kidneys and Ureters belong to the Water, and correſpond to the North; whence Winter is the moſt proper Time to obſerve their Indications. The Lungs and great Inteſtines are governed by the Metals, as well as by the Weſt and the Autumn, which is the Time of their Indications. Laſtly, The Spleen and Stomach participate of the Nature of the Earth, and are referred to the Middle of the Heavens, between the four Cardinal Points; and the third Month of every Seaſon is the particular Time of their Indications. The right Liver, and third Part of the Body, are ſubject to Fire and Water, and receive the Impreſſions of the Heart and Kidneys, which they communicate to all the other Parts. They reaſon much in the ſame Manner as the *European* Phyſicians do, concerning the Agreement and Diſagreemeut of theſe Elements with the Body of Man, to account for the Alterations and Diſeaſes incident thereto.

Phyſic, or Medicine.

Governed by the Elements.

BY the different Kinds of Pulſe, they pretend to diſcover, infallibly, the good or bad Condition of the ſeveral Parts of the Body, according to the following Principles. It is Motion, ſay they, that makes the Pulſe, and this Motion is cauſed by the Flux and Reflux of the Blood and Spirits, which are conveyed to all Parts of the Body by the twelve Canals before-mentioned. Every Thing that moves, puts ſome moveable Body in Motion; and every Thing that is moved, either yields or reſiſts: Thus, as the Blood and Spirits, being in a continual Motion, puſh againſt and preſs the Veſſels in which they are conveyed, there muſt neceſſarily ariſe a Beating of the Pulſe. By a thorough Knowledge of theſe Beatings and Percuſſions, the Diſpoſition of the Body, and the Affections which they receive from the Elements, are diſcovered. By theſe Beatings one may know the Nature of the Blood and Spirits, with the Defects and Exceſſes that may happen therein: And it is the Part of ſkilful Phyſicians to regulate and reduce them to their due Temperament.

Nature of the Pulſe.

BLOOD-LETTING is very rarely practiſed among them, although they are acquainted with it. The Uſe of Clyſters they learned from the *Portugueze* of *Ma-kau:* Yet, becauſe it came from

Whole Art of Phyſic.

Chineſe *Learning.* from *Europe*, they call it the *Remedy of Barbarians*. In ſhort, the whole Science of Medicine among them conſiſts in the Knowledge of the Pulſe, and the Uſe of Simples, which they have in great Plenty, and recommend as Specifics in divers Diſtempers. They pretend, by the Beating of the Pulſe only, to diſcover the Cauſe of the Diſeaſe, and in what Part of the Body it reſides: In Effect, their able Phyſicians predict, pretty exactly, all the Symptoms of a Diſeaſe; and it is chiefly this that has rendered them ſo famous in the World. In the Motion of the Pulſe, there are two Things to be obſerved: The Place where it is perceptible, and its Duration. This has obliged the *Chineſe* Phyſicians to point-out the Places of the Body, where the Pulſe may be examined, and the Time of its beating.

Way of feeling the Pulſe. WHEN they are called to a ſick Perſon, they firſt ſet a Pillow under his Arm; then placing their four Fingers along the Artery, ſometimes gently, and ſometimes hard; they take a conſiderable Time to examine the Beating, and diſtinguiſh the minuteſt Differences: According as the Motion is more or leſs quick, ſtrong, or weak, uniform, or irregular, they diſcover the Cauſe of the Diſeaſe. So that without aſking the Patient any Queſtions, they tell him where the Pain lies, whether in the Head, Stomach, or Belly; and whether it be the Liver, or Spleen, which is affected. They likewiſe foretel when his Head ſhall be eaſier, when he ſhall recover his Appetite, and when the Diſorder will leave him.

Diſeaſes diſcovered by it. OUT of many Inſtances that might be produced to put this Aſſertion beyond Doubt, the Author relates one: A Miſſionary falling dangerouſly ill in the Priſon of *Nan-king*, the Chriſtians, who perceived they were in Danger of loſing their Paſtor, prevailed on a topping Phyſician to make him a Viſit. After he had well conſidered the Patient, and felt his Pulſe, with the uſual Ceremonies, he off-hand made-up three Medicines, which he had ordered him to take, one in the Morning, the other at One in the Afternoon, and the third in the Evening. The Patient found himſelf worſe the following Night, loſt his Speech, and was thought to be dead: But early next Morning there was ſo great a Change, that the Phyſician, after feeling his Pulſe, aſſured him that he was cured, and that he need do nothing more than obſerve a certain Regimen, till he had thoroughly recovered his Health; which he did by this Method.

Their Medicines. SOME Phyſicians, when they viſit their Patients, bring in their Chair, or by a Servant who follows them, a Cheſt with ſeveral Drawers divided into forty ſmall Compartments, well furniſhed with Roots and Simples, which are adminiſtred according to the Nature of the Diſtemper, and are either ſudorific, or proper for purifying the Blood and Humours, for ſtrengthening the Stomach, for diſpelling Vapours, ſtopping Fluxes, or giving a gentle Purge. There are others who carry no Cheſt, but preſcribe Phyſic, leaving their Patients at Liberty, either to take it of them, or to buy it of the Druggiſts, who have great Shops furniſhed with very excellent and coſtly Medicines: There are Fairs alſo where nothing but Simples and Remedies are ſold.

AFTER reſtoring Health by ſimple Decoctions in order thoroughly to extirpate the Diſeaſe, they make uſe of their Cordials, which they have of all Sorts, and are generally compoſed of Herbs, Leaves, Roots, Fruit, and dried Seeds. The *Chineſe* Phyſicians allow their Patients to drink Water, but order it to be boiled; and commonly debar them from all other Nouriſhment: Nor are they ſuffered to eat more than a very ſmall Matter, be their Hunger ever ſo great. The Reaſon they give is, that the Body being indiſpoſed, the Stomach is not fit to perform its Function, whence there proceeds a bad Digeſtion.

SOME think it beneath them to diſpenſe Phyſic; and theſe commonly expect much more for their Viſits, than others. What makes the Fortune of many, is their curing *Mandarins* of Diſtinction, or other rich Perſons; from whom beſides being feed every Viſit, they receive conſiderable Gratifications. The Fee required for theſe Viſits, and for their Medicines, is very moderate. After the firſt Viſit, they never attend the Patient any more, unleſs they are ſent for: So that he is at Liberty to chuſe another Phyſician, if he is not pleaſed with the Medicines given by the former; which frequently happens. One meets alſo with a Kind of Quacks who pretend to cure Diſtempers by Means of a Parcel of Receipts, which they pick-up; agreeing to be paid conditionally that they recover the Patient [a].

ACCORDING to a *Chineſe* Treatiſe, called *Secret of the Pulſe* [b], different Pulſes are to be felt in different Diſeaſes: In thoſe of the Head you muſt conſult the Pulſe of the left Wriſt; likewiſe in Diſeaſes of the Liver: But it muſt be examined at the Joining of the Wriſt, with the Bone of the Cubit. In Diſtempers of the Stomach, feel the Pulſe of the right Wriſt;

[a] *Du Halde's China*, vol. 2. p. 183, & *ſeq.* in his Deſcription of *China*, vol. 2. p. 184.

[b] The Tranſlation of this Tract is inſerted by *Du Halde* communicated by *Harvieu*, a Miſſioner of the Society.

in thoſe of the Lungs, that in the Joint of the ſame Hand. In Diſeaſes of the Reins, the Pulſe muſt be examined above the Joint at the End of the Cubit of the Hand, on the ſame Side as the ailing Kidney.

THERE are, in the Pulſe, a thouſand Variations, according to the Difference of Sex, Age, Stature, and Seaſons; each of which has its proper Pulſe. The ſame Author mentions various Kinds of Pulſes, which he divides into three Claſſes, putting ſeven in the firſt, eight in the ſecond, and nine in the third. Of theſe he gives the Names, explains the Nature, and aſſigns the Indications. Among the reſt, he obſerves, that the *Superficial* denotes Windineſs; the *Hollow*, Want of Blood; the *Slippery*, Abundance of Phlegm; the *Full*, Heat; the *Long-tremulous*, Laſſitude; the *Short-tremulous*, ſharp Pain; the *Overflowing*, too much Heat; the *ſmall Pulſe*, too much Cold; the *Deep*, Pain from intercepted Air, or the Interruption of the Spirits; the *Slow*, a Kind of Rheumatiſm in the Breaſt; the *Sharp*, Barrenneſs, or a Diſpoſition that Way; the *Sluggiſh*, Want of internal Heat; the *Flying-low*, Obſtructions in the Blood-Veſſels; the *Soft*, or *Fluid*, ſpontaneous Sweats, and a Diſpoſition to a Conſumption of the Lungs; the *Feeble*, a great Waſting, and dull Pains, as if in the Bones; the *long Pulſe* indicates the Spirits to be plenty, and in good Order; the *Short*, that the Spirits fail, or are troubled; the *Slender like a Hair*, Failure of Spirits; the *Variable*, Diſorder of the Spirits; the *Embarraſſed* and *Confined*, exceſſive Heat; the *Empty*, Loſs of Blood, Fears, and convulſive Motions; the *precipitate*, or *hurrying Pulſe*, Inquietudes, and a Delirium; the *hard Pulſe* denotes Loſs of the Semen in Men, and of Blood in Women.

As to the Nature of each Pulſe, he explains it often in ſuch a Manner, as muſt ſeem ſtrange to an *European*. For Inſtance, he ſays the *ſuperficial Pulſe* cauſes a Senſation like that of the Blade of a ſmall Onion; that the *ſlippery* Pulſe feels like Pearls under the Finger; that the *ſharp* Pulſe makes an Impreſſion not unlike that of a Knife ſcraping a Bambû-Cane; that the *moveable* Pulſe yields a Senſation like that made by Stones, when touched in the Water [a].

THERE is ſomething very fantaſtic, or quackiſh, methinks, in his Explication of the ſeven Pulſes that indicate Danger of Death. 1. When the Pulſe, being felt in the Morning, ſeems to bubble under the Fingers like Water over a great Fire, it is a ſure Sign that the Patient has not long to live. 2. It is a Sign Death is equally near, if the Pulſe ſeems like a Fiſh, whoſe Head is ſtopped, and cannot move, but ſinks with its Tail not very regularly. 3. When the Pulſe, after beating in a *Hurry*, becames of a ſudden *ſlow* and *ſluggiſh*, there is Danger of Death, but not ſo near. 4. If the Pulſe, by the Hardneſs of its Beats, reſembles in ſome Sort a Bullet of Stone, or dried Earth ſhot out of a Croſs-Bow, both the Lungs and Stomach want Spirits. 5. If the Pulſe ſeem like Drops of Water that fall into a Houſe through ſome Crack, or Hole in the Roof, and in its Return is ſcattered and diſordered, much like the Twiſts of a Cord which is unravelled; then the Bones are dried-up to the very Marrow. 6. If the Motion of the Pulſe, at the Extremity of the Cubitus in both Arms, reſembles the Pace of a Frog embarraſſed in Weeds, or that of a Toad, Death is certain. 7. If its Motion reſembles the haſty Pecking of a Bird, then there is a Failure of Spirits in the Stomach, the Heart but ill performs its Function, and the Blood is in no good Condition. There are ſeveral Pulſes more that indicate Danger, which the Tranſlator has added.

Phyſic, or Medicine.

Predictions from the Nature

IN this Treatiſe, Directions likewiſe are given for feeling the Pulſe, together with Prognoſtics from thence in various Diſeaſes. The different Pulſes in the Arms, and internal Parts, as of the Heart, Liver, Lungs, *&c.* are alſo conſidered; and laſtly, you meet with Diagnoſtics and Prognoſtics taken from the Face of the Patient, and other Parts of his Body. The Author, or Authors of this Piece (for it ſeems to be a Collection from ſeveral) is very preciſe in his Deciſions, determining, to a few Hours, the Fate of his Patient. For Inſtance, he obſerves, that when the *hard* Pulſe, which denotes the Diſeaſe to be in the Kidneys, has a Motion like that of a Bird in pecking, the ſick Perſon will die next Day between Nine and Eleven in the Morning, One and Three in the Afternoon, Seven and Nine in the Evening, or One and Three in the Morning following.

And Beats of the Pulſe.

THEY pretend to no leſs Nicety in their Predictions, from the Number of Beats without Interruption. It is ſaid, that according to an ancient Book, if the Pulſe, after forty ſucceſſive Beats, omits one; then one of the noble Parts is deſtitute of Spirits, and the Perſon will die four Years after in the Spring. All Authors ſince then agree, that when the Pulſe beats fifty Times without ſtopping, the Perſon is in perfect Health, and good Conſtitution: But that if after fifty ſucceſſive Beats one fails, then one of the noble Parts is deſtitute of Spirits, and Death will follow five Years after: If at the End of thirty Beats, three Years after. If the Pulſe of the left Wriſt, after nineteen Beats, ſinks, riſes, and ſinks again; the Liver is quite decayed, and Re-

[a] See *Du Halde's China*, vol. 2. p. 184, *&* *ſeqq.*

Chineſe Learning.

medies are vain. The ſame is remarked of the Pulſe at the Extremity of the right Cubitus; and if after ſeven agreeable Beats it ſinks, and ſinks again, without riſing for a long Time, the Patient has but a few Hours to live: If it ſtop after two Beats, he commonly dies in three or four Days; if after three Beats, he may live ſix or ſeven; if after four, he hardly outlives eight Days; and ſo of the reſt in Proportion [a].

THIS may ſuffice to give the Reader a Notion of the Doctrine of the *Chineſe*, concerning the Pulſe. By being ſo very particular in every Reſpect, they ſeem to have taken a vaſt deal of Pains to compleat their Syſtem; but their Explanations and Judgments are ſo affected and poſitive, that the Whole ſeems rather the Fruits of the Phyſician's Invention to amuſe the Public, than of his Experience. Let us return to the Remarks of the *Europeans*.

Poſitive Judgments.

LE COMTE obſerves, that in feeling the Pulſe, they hold the Patient's Hand a Quarter of an Hour at leaſt; ſometimes the Right, ſometimes the Left, and ſometimes both at the ſame Time: At laſt, as if inſpired, they play the Prophet: *You were never troubled with the Head-ach*, ſay they, *but with an Heavineſs that hath made you drowſy; or elſe you have loſt your Appetite; but you will recover it again in three Days preciſely. This Evening, about Sun-ſet, your Head will be freer: Your Pulſe indicates Pain in the Belly, unleſs you have eaten ſuch or ſuch Meat: This Indiſpoſition will laſt five Days, after which it will ceaſe.* Thus they find-out, or prognoſticate in all Maladies, pretty exactly, when they are expert in the Science.

Pulſe, how felt.

THEY feel the Pulſe in ſuch a Manner, as would make a Man ſmile, who is not accuſtomed to it. After they have applied their four Fingers along the Artery, preſſing ſtrongly and uniformly the Patient's Wriſt, they relax them by Degrees, till the Blood, that was ſtopped by the Preſſure, hath reſumed its uſual Courſe: A Moment after, they begin again to preſs the Arm cloſe, which they continue a conſiderable Time: This done, as if they were going to touch the Frets of a muſical Inſtrument, they riſe and fall their Fingers ſucceſſively one after another, pinching ſoftly, or hard, ſometimes ſlower, ſometimes faſter, till ſuch Time as the Artery anſwers to the Phyſician's Touches, and the Strength, Weakneſs, Diſorder, and other Symptoms of the Pulſe be manifeſt.

Tricks of Quacks.

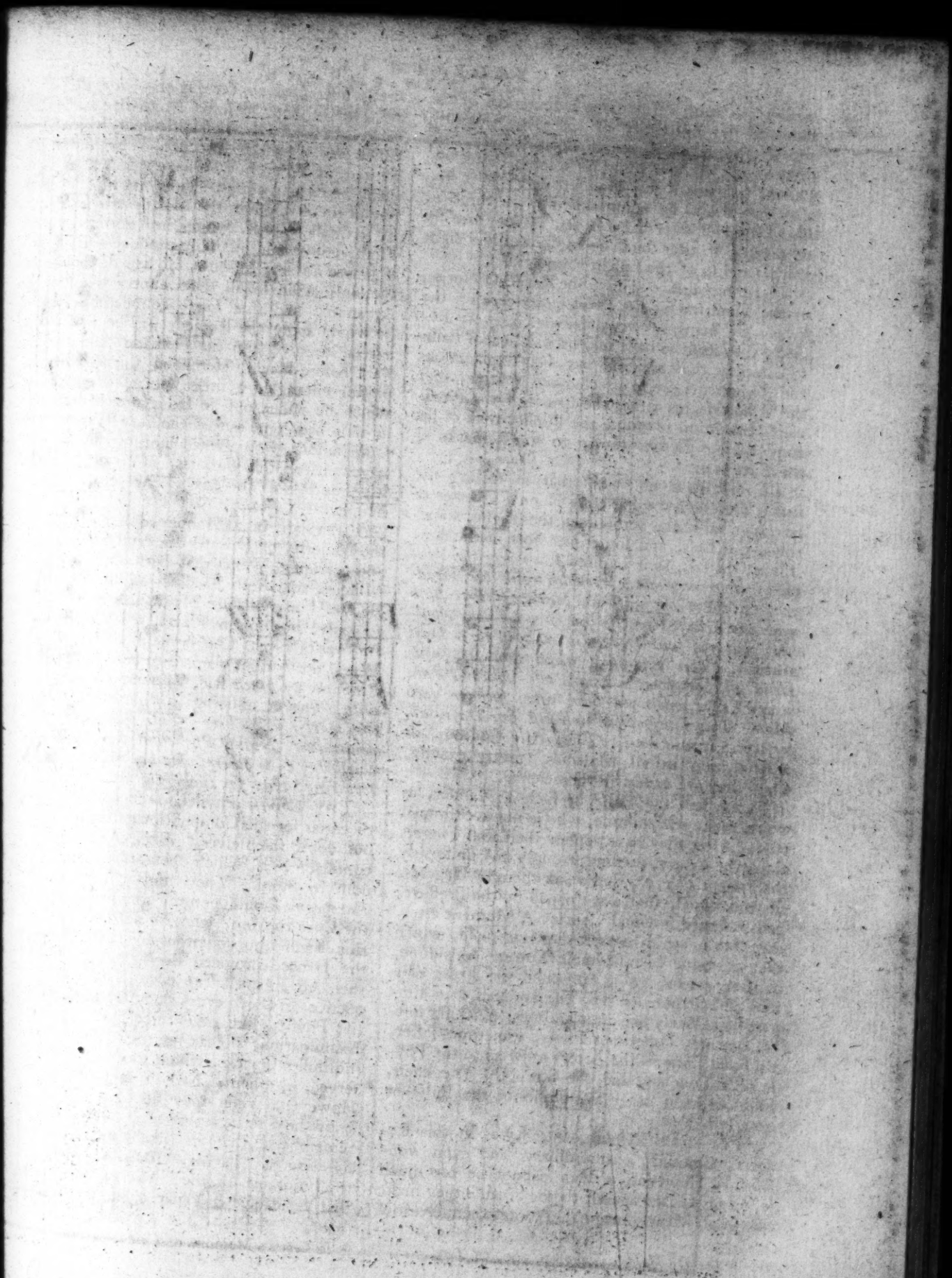
WITHOUT Diſpute, they have, in this Reſpect, ſomething extraordinary, and even wonderful: However, a Man cannot be too much upon his Guard againſt them, becauſe they make uſe of all Means imaginable to get themſelves ſecretly inſtructed concerning the Patient's Condition, before they viſit him: Nay, they are ſo cunning as to feign a Kind of Diſtemper, which ſometimes they themſelves procure. The Author was aſſured, by a Perſon who having ſent for a Phyſician, and a Surgeon, to cure him of a Wound, one of them told him the Malady was occaſioned by a ſmall Worm, which had gotten into the Fleſh, and would infallibly produce a Gangrene, if it was not fetched-out: He added, that he was the only Man in all the Country who had this Arcanum, and that for a conſiderable Reward he would apply the Remedy. The ſick Perſon agreed to give him his Demand, and paid him Part before-hand. Hereupon this cheating Sophiſter entangled a little Worm in his Plaiſter, which he pulled-out an Hour after in Triumph, as if it had come out of the very Wound. His Companion, who gained nothing by the Management of this Buſineſs, afterwards detected it; but it was too late to ſave the Patient his Money.

THEY are in a Manner alſo perſuaded, that the Majority of Diſeaſes are cauſed by malignant and corrupted Wind that hath ſlipped into the Muſcles, and doth ill-affect all the Parts of the Body: The moſt ſure Means to diſſipate them is to apply, in different Places, red-hot Needles, or Buttons of Fire: This is their ordinary Remedy. When the Author ſeemed to be ſurprized at this Practice, a *Chineſe* ſaid, *They treat you in* Europe *with a Sword*, alluding to Phlebotomy, *but here they martyr us by Fire: This Mode will probably never alter, becauſe Phyſicians feel not the Miſchief they do to others, and are not worſe paid for torturing, than for curing us* [b].

THE *Chineſe* Phyſicians do not employ Apothecaries for the Compoſition of their Medicines, but do it themſelves. Their Remedies uſually conſiſt of Pills, which operate by Sweat, but ſeldom by Stool. They think it ſtrange, that the *Europeans* ſhould commit the principal Point of the Cure to Men, who are not concerned in curing them; nor ſolicitous about the Goodneſs of the Drugs, provided they get rid of them to their Advantage: Yet what is of worſe Conſequence, in *China* every-body is admitted to practiſe Phyſic, like other mechanic Arts, without Examination, or taking their Degrees; which multiplies Quacks, whom the Vulgar, though ill-ſerved by them, have a mighty Opinion of. However, when they diſcover a Cheat, they know how to be revenged on him. Our Author remembers, that an Inhabitant of the City of *Sû-chew fû*, having loſt his Daughter through the Ignorance of the Phyſician, was ſo enraged that he cauſed a Paper to be printed, wherein

[a] See *Du Halde*'s *China*, p. 190, *& ſeqq.*

[b] *Le Comte*'s Memoirs of *China*, p. 215, *& ſeq.*



Chinese Airs, *from* du Halde.

the bad Conduct of the pretended Doctor was laid open, with ſeveral Reflections tending to decry him: He affixed Copies of it in all public Places, and cauſed them to be diſtributed to the principal Houſes of the City. This Revenge, or, as he termed it, this Zeal for the public Good, had the Effect he promiſed himſelf. The Phyſician loſt, together with his Reputation, all his Practice; and was reduced to ſo great an Extremity, that he quickly found himſelf in no Condition to kill any-body [a].

NAVARETTE ſays, there are good Phyſicians in *China*, who are all their own Apothecaries, and ſome very expert at diſcovering the Indiſpoſition by the Pulſe: Yet that the greater Part are mere Farriers, becauſe there are no Examinations, nor Degrees to be taken for Phyſic; every-body, who will, being at Liberty to practiſe it.

THEY never bleed, or vomit [b], give Glyſters, or Purges. They know nothing there of Potions. Their greateſt Cure is a regular Diet, which is agreeable to *Galen*; who ſays, that the Body of a Man is oftener found to fall into mortal Diſeaſes through Exceſs, than Want. The firſt Thing they do, is to forbid Fiſh, Fleſh, and Eggs: They allow Rice-Broth, Rice boiled thin, ſome Herbs ſalted, and, upon Recovery, Gooſe-Eggs ſalted; alſo Salt-Fiſh dried and roaſted. The ſame Method is obſerved in *Japan*, *Tonking*, *Kochinchina*, and all other Countries as far as *India*, and the Mogul's Empire. Very little Rhubarb is uſed in *China*, although ſo plenty, that it is ſold for half a Rial, or Three-pence a Pound. They uſe more of that called by them *Fu-lin*, and by the *Europeans*, *China-Root*.

THEY never examine the Patient's Urine. In ſome ſlight Indiſpoſitions they uſe Cupping, whoſe Method the Author likes better than that practiſed in *Europe*. Their Cups are made of Braſs, and have a little Hole at the Top, which they ſtop with Wax: Having put a ſmall lighted Wick ſtanding on the Part, they cover it with the Cupping-Veſſel, which draws well; then taking the Wax off the Hole with a Needle, the Air goes out, and the Cup, of itſelf, gently comes-off the Fleſh. He adds, that there are many good Surgeons, who do their Buſineſs very well, without all that Variety of Inſtruments uſed among the *Europeans* [c].

LE COMTE informs us, that *Viſdelou*, one of the ſix Jeſuits ſent to *China* in 1685 [d], was very intent in tranſlating the *Chineſe* Herbal, explaining the Virtues and Qualities of all their medicinal Plants. He adds, that the ſame Miſſioner, who had accompliſhed himſelf in the Knowledge of Books, deſigned to annex particular Remarks of his own [e]: Probably this is the *Pen-tſau*, or Herbal, inſerted by *Du Halde*, in his Deſcription of *China* [f]; to which he has joined a Book of *Chineſe* Receipts, or Remedies, uſed in curing Diſeaſes. *Muſic.*

SECT. IV.

The Taſte *of the* Chineſe *for* Muſic, Poetry, *and* Hiſtory.

The Chineſe *Muſic: Nature of it. Very imperfect. Academy eſtabliſhed.* Chineſe *Inſtruments.* European *Organs. Clocks and Watches. Chime of Bells. Their Poetry: Nature of it. Rhetoric and Logic. Their Novels. Their Plays, and Actors. Their Tragedies, Account of one. Their Hiſtory: The Materials: Matters treated of, how preſerved.*

THE *Chineſe* pretend to have been the firſt Inventors of Muſic, and boaſt of having formerly brought it to the higheſt Perfection: But if what they ſay be true, it muſt have ſtrangely degenerated; for it is at this Juncture ſo imperfect, that it ſcarcely deſerves the Name. It is certain, that in former Times it ſeems to have been in great Eſteem; and *Confuſius* himſelf undertook to introduce the Rules belonging to it into every Province, whoſe Government he was intruſted with. Their Hiſtories ſpeak much of the Excellence of their Muſic, and the *Chineſe*, at this Day, greatly bewail the Loſs of the ancient Books which treated of this Art. However that be, at preſent Muſic is ſeldom uſed but at Plays, Feaſts, Marriages, and on ſuch-like Occaſions. The *Bonzas* employ it at Funerals. *The* Chineſe *Muſic.*

WHEN they ſing, they raiſe and fall their Voice a Third and a Fifth, or an Octave; but never by Semi-tones. In like Manner, the Beauty of their Concerts does not conſiſt in the Variety of Voices, or the Difference of Parts; but all ſing the ſame Air, as is the Practice throughout *Aſia*. They like the *European* Muſic well enough, provided there be only one Voice to accompany the Inſtruments: But as for the moſt curious Parts of Muſic, I mean the Contraſt of different Voices, of grave and acute Sounds, Dieſes, Fugues, and Syncopes, they are not at all agreeable to their Taſte, appearing to them a confuſed Diſcord. *Nature of it.*

[a] *Le Comte*'s Memoirs of *China*, p. 228, *& ſeq.* [b] It is cup in the Tranſlation; but Cupping appears to be in Uſe lower down. [c] *Navarette*'s Deſcription of *China*, p. 54, *& ſeq.* [d] Afterwards made titular Biſhop of *Claudiopolis*. [e] *Le Comte*, as before, *p.* 220. [f] Vol. 2. p. 208, of the *Engliſh* Tranſlation.

Chineſe *Learning.* *Very imperfect.*

THEY have no muſical Notes, nor any Symbols to diſtinguiſh the Diverſity of Tones, the Raiſing or Falling of the Voice, and the other Variations that conſtitute Harmony: However, they have certain Characters that expreſs the different Tones. Their Tunes, which played, or ſung by a good Voice, have ſomething agreeable in them, are learned almoſt wholly by Rote, or by the Ear; nevertheleſs they make new ones from Time to Time, and the late Emperor *Kang-hi* compoſed ſome himſelf. In the Year 1679, that Monarch ſending for the Jeſuits *Grimaldi* and *Pereira*, to play upon the Organ and Harpſicord, which they had formerly preſented him; he ſeemed to take great Pleaſure in the *European* Airs. Then he ordered his Muſicians to play a *Chineſe* Tune, and touched the Inſtrument himſelf in a very graceful Manner. Meantime *Pereira* taking his Pocket-Book, pricked-down the Tune; and when they had made an End, repeated it as perfectly as if he had practiſed long before.

Academy eſtabliſhed.

THIS ſo ſurprized the Emperor, that he could ſcarce believe it; admiring how the Miſſionary could, in ſo ſhort a Time, have learned an Air, which had given him, and his Muſicians, no ſmall Trouble, and become a thorough Maſter of it, by Help of certain Characters: Nor could he be ſatisfied, till he had made ſeveral farther Trials, and ſung many different Airs; which the Jeſuit pricked, and repeated immediately, with the greateſt Exactneſs. This Prince afterwards eſtabliſhed an Academy for Muſic, compoſed of all thoſe who were moſt ſkilled in that Science, and committed to the Care of his third Son, who was a Man of Letters, and had read a great deal. They began by examining all the Authors who had written on this Subject, cauſing all Sorts of Inſtruments to be made after the ancient Manner, and according to ſettled Dimenſions. Theſe Inſtruments appearing faulty, they were corrected by the more modern Rules; after which they compiled a Book in four Volumes, with this Title, *The true Doctrine of the* Li-ti, *written by the Emperor's Order.* To theſe they added a fifth, containing the Elements of *European* Muſic, compoſed by *Pereira* the Jeſuit.

Chineſe *Inſtruments.*

THE *Chineſe* have invented eight Sorts of muſical Inſtruments, which they think come neareſt of any Thing to a human Voice. Some are of Metal, like our Bells, others of Stone, and one among the reſt has ſome Reſemblance to our Trumpet: Others are made with Skins like Drums, of which there are ſeveral Kinds, and ſome ſo heavy, that to fit them for beating-on, they muſt be propped with a Piece of Wood. They have vaſt String-Inſtruments: But the Strings are generally of Silk, ſeldom of Gut, ſuch as the Cymbals, carried-about by blind People, and their Violins; each of which Kinds has but three Strings, and is played-upon with a Bow: But there is one with ſeven Strings, very much eſteemed, and not diſagreeable when played-upon by a ſkilful Hand. There are others alſo, but they are made wholly of Wood, being pretty large Tablets, which they clap againſt each other. The *Bonzas* uſe a little Board, which they touch with much Art, and in good Time. In ſhort, they have Wind-Muſic: Such are their Flutes, which are of two or three Sorts, and an Inſtrument compoſed of ſeveral Pipes, which has ſome Reſemblance of our Organ, and withal an agreeable Sound; but is very little, being carried in the Hand [a].

THE Organ above-mentioned preſented to the Emperor, having been very ſmall, and defective in many Things; *Pereira* made a larger, and placed it in the Jeſuits Church at *Pe-king*. The Novelty and Harmony of this Inſtrument charmed the *Chineſe*; but what aſtoniſhed them moſt was, to hear it play of itſelf, *Chineſe*, as well as *European* Airs, and ſometimes making a very agreeable Mixture of both.

IT is well-known, that the Jeſuit *Ricci* owed his favourable Admiſſion into the Court, to a Clock and Repeating-Watch, which he preſented to the Emperor; who was ſo charmed with it, that he built a magnificent Tower purpoſely to place the Clock in; and becauſe the Queen-Mother had a Deſire for a Watch of the ſame Kind, the Emperor, who was loth to part with it, had Recourſe to a Stratagem, by ordering it to be ſhewn her, without winding-up the ſtriking Part; ſo that not finding it according to her Fancy, ſhe might ſend it back again; as in Effect ſhe did. The Miſſioners did not fail afterwards to gratify the Emperor's Taſte, by ſending for great Quantities of this Sort of Works. The Chriſtian Princes, who had the Converſion of this great Empire at Heart, aſſiſted them very liberally; ſo that the Emperor's Cabinet was ſoon filled with all Sorts of Clocks, moſt of which were of very curious Workmanſhip.

PEREIRA, who had a ſingular Talent for Muſic, placed a large and magnificent Clock on the Top of the Jeſuits Church. He cauſed a Set of ſmall muſical Bells to be caſt, and hung them in a Tower appointed for that Purpoſe: The Hammer of each was faſtened to an Iron-Wire; which raiſing it, let it fall again upon the Bell. Within the Tower alſo was a large Barrel, upon which certain *Chineſe* Airs were ſet with ſmall Pegs; and juſt before the Hour, the

[a] *Du Halde's China*, vol. 2. *p.* 125.

Barrel

N°. 140. *I. Basire sculp.* Vol. 4. Plate XXXIX. p. 182.

Barrel being disengaged from the Cogs of a Wheel, by which it was stopped, was presently set in Motion by a great Weight, the String whereof was wound-about the Barrel: So that the Pegs raising the Wires of the Hammers, according to the Order of the Tune, each Bell rang in its Turn, and thus distinctly played one of the finest Airs of the Country; which was followed by the Hour, striking on a large Bell of a deeper Tone. This was a Diversion entirely new, as well to the Court as the City; both Great and Small running continually to hear these Chimes [a].

FROM their Music, let us proceed to their Poetry, and Eloquence. These Arts must be of great Antiquity in *China*, it being generally observed, that in all Countries Poetry and Oratory have been cultivated long before other Sciences were even thought of; and that the first Histories of all Nations were composed in Verse, as the best Way to hand them down to Posterity, especially when Writing was not in Use.

BESIDES the ancient Books of the *Chinese*, some of which are in Verse, the Poems of *Kyu-i-wen* are extreamly delicate and sweet. Under the Dynasty of the *Tang*, *Li-tsau-pe* and *Tu-te-mwey*, did not yield to *Anacreon* and *Horace*. In short, in *China*, as formerly in *Europe*, the Philosophers are Poets; and among all their celebrated Writers, *Tseng-nan-fong* is the only one who has not written in Verse; for which Reason he is compared to the Flower *Hay-tang*; which would be perfect, were it not insipid [b].

To understand well in what the Excellency of the *Chinese* Poetry consists, it is necessary to be skilled in their Language; but as that is no easy Matter, we cannot give the Reader a very good Notion of it. Their Compositions of this Kind are somewhat like the Sonnets, Rondeaux, Madrigals, and Songs, of our *European* Poets: Their Verses are some long, some short; that is, have more or fewer Words in them, their Beauty consisting in the Variety of their Cadence and Harmony. They ought to have a Relation to each other, both in the Rhime and Signification of their Words, which have among themselves a Variety of Tones agreeable to the Ear. They have another Kind of Poetry without Rhime, which consists in the Antithesis, or Opposition of the Thoughts, insomuch that if the first Thought relates to the Spring, the second shall concern the Autumn; or if the first concerns the Fire, the other shall relate to the Water; which Manner of Composition has its Difficulties, and requires some Skill. Nor are their Pos destitute of Enthusiasm: Their Expressions are often allegorical, and they know how properly to employ the Figures that render the Stile more lively and pathetic [c]. *Poetry, Plays.*

NEVERTHELESS, their Rhetoric is almost intirely natural; they being acquainted with very few Rules proper to adorn and embellish the Diction: They content themselves with reading the most eloquent Compositions; therein observing the Turns that are most likely to affect the Mind, and make such an Impression as they aim at. *Rhetoric and Logic.*

THEIR Eloquence does not consist in a certain Arrangement of Periods, but in lively Phrases and noble Metaphors, as well as bold Comparisons; and, chiefly, in Maxims and Sentences taken from the ancient Sages; which being expressed in a sprightly, concise, and mysterious Stile, contain a great deal of Sense, and Variety of Thoughts, in a very few Words.

THEIR Logic, which is refined to such a Pitch in *Europe*, is in no better a State. They have invented no Rules to bring Argumentation to Perfection, and shew the Method of defining, dividing, and drawing Consequences. They follow nothing but the natural Light of Reason; by which only, without any Assistance from Art, they compare several Ideas together, and draw Consequences sufficiently just [d].

WITH these Helps the *Chinese* have published a vast Number of Books on all Sorts of Subjects; as, Agriculture and Botany, the liberal, military, and mechanical Arts, Philosophy and Astronomy. But, they have been of most Use to them in composing their Histories, Plays, Books of Knight-Errantry, Romances, and Novels. These last are not unlike those to be met with in *Europe*; with this Difference, that ours generally consist of nothing but Love-Adventures, or ingenious Fictions, which corrupt the Mind at the same Time they divert the Fancy: Whereas, the *Chinese* Novels are commonly very instructive, as well as pleasant, containing Maxims for the Reformation of Manners, and almost always recommending the Practice of some Virtue. These Stories are often intermixed with four or five Verses, to enliven the Narration [e]. *Du Halde* has inserted three or four Pieces of this Kind by Way of Specimen. *Their Novels.*

PLAYS must be very common in *China*, since, as hath been already observed [f], they are acted at every considerable Entertainment: But neither the three Unities, of Action, Time, and Place, nor the other Rules observed by the *Europeans*, to give Regularity and Grace to these Sorts of Works, are to be found in them. The whole Design of their Authors being to divert their Countrymen, *Their Plays.*

[a] *Du Halde's China*, vol. 2. p. 127, *&c. seq.* of the *English* Translation. [b] *Du Halde's China*, vol. 1. p. 94. [c] The same, vol. 2. *p.* 146. [d] The same, *p.* 124. [e] The same, *p.* 147. [f] See before, *p.* 83. e.

Chineſe *Learning.*

and move their Paſſions; to inſpire them with the Love of Virtue, and an Abhorrence of Vice; they think it ſufficient if they ſucceed thus far. They make no Diſtinction between Tragedies, which do not differ from their Novels, excepting, that Perſons are introduced ſpeaking on a Theatre. In the printed Plays, the Names of the Perſons are ſeldom ſet down; becauſe they always begin by telling the Spectators who they are, and the Parts they are to act.

And Actors.

A COMPANY of Comedians conſiſts of eight or nine Actors, who have each their proper Parts allotted, much like the *Italian* Comedians and *French* Strollers: Frequently, the ſame Player acts ſeveral different Parts; otherwiſe, as the *Chineſe* repreſent every Incident, and in the Dialogue Form, the Company would be too numerous: But then the Spectator is liable to be puzzled. This might be remedied by a Maſk; but Maſks are ſeldom uſed, except in Interludes; and are worn only by Villains and the Chiefs of Robbers.

Their Tragedies,

THE *Chineſe* Tragedies are intermixed with Songs; and they often break-off Singing, to recite two or three Phraſes in the uſual Manner of ſpeaking. It ſhocks an *European* to ſee an Actor fall a-ſinging in the Middle of a Dialogue: But it muſt be conſidered, that among the *Chineſe*, the Singing is to expreſs ſome great Emotion of the Soul; ſuch as Joy, Anger, Grief, or Deſpair: For Inſtance, a Man who is filled with Indignation againſt a Villain, ſings; another, who animates himſelf to Revenge, ſings; a third, who is ready to make himſelf away, likewiſe ſings.

THE Songs in ſome Plays are difficult to be underſtood, eſpecially by *Europeans*, becauſe full of Alluſions to Things unknown to them; and Figures of Speech which they have much ado to comprehend. The Airs belonging to the Songs of the *Chineſe* Tragedies are but few, and, in the Impreſſion, they are placed at the Head of the Songs; which are printed in large Characters, to diſtinguiſh them from Proſe.

Account of one.

THE Tragedies are divided into ſeveral Parts, which may be called Acts: The firſt is named *Sye-tſe*, and reſembles a Prologue or Introduction: The Acts are called *Chè*, which may be divided, if one will, into Scenes, by the Entries and Exits of the Actors.

FOR a Specimen of the *Chineſe* Plays, the Author has inſerted a Tragedy, intitled, *Chau-ſhi-ku-eul*, that is, *The little Orphan of the Houſe of* Chau. It was tranſlated by *de Premare* the Jeſuit, from a Collection of an hundred of the beſt Plays compoſed under the Dynaſty of the *Ywen*, (or *Weſtern Tartars*) and contains an hundred Volumes divided into four *Tau*. It is the eighty-fifth of the Collection, and begins the thirty-fifth Volume. There are but five Actors; although near a Dozen Perſons ſpeak, if we reckon the Guards and Soldiers [a].

As for Hiſtory, no People have been more careful to write and preſerve the Annals of their Empire. Thoſe ſo much venerated Books contain every Thing conſiderable that paſſed during the Reign of the firſt Emperors who governed *China*: There you find the whole Hiſtory and Laws of the Emperor *Yau*, with all the Care that he took to eſtabliſh a Government in his Dominions: There you read the Regulations made by his Succeſſors *Shun* and *Yu*, to improve Morality, and eſtabliſh the public Tranquillity; the Cuſtoms in Force among the petty Kings, who governed the Provinces dependent on the Emperor; their Virtues, Vices, and Maxims of Government; their Wars with each other; the great Men who flouriſhed in their Time, and all other Events, which deſerve to be tranſmitted to Poſterity.

THEY have obſerved the ſame Method in recording the Hiſtory of the following Reigns. But what the *Chineſe* are remarkable for, is the great Care they have taken to free it from that Partiality which the Flattery of ſycophantic Writers might have introduced. One of their Precautions conſiſts in chuſing a certain Number of diſintereſted Doctors, whoſe Buſineſs it is to obſerve all the Words and Actions of the Emperor; and, as faſt as they come to their Knowledge, to ſet them down, unknown to each other, in a looſe Sheet of Paper, which they put into a Cheſt through a Slit made for the Purpoſe.

THEY relate therein, with great Sincerity, every Thing, good or bad, that has been ſaid or done: For Inſtance, ſuch a Day the Emperor forgot his Dignity; he was not Maſter of himſelf, and gave Way to Paſſion: Another Day he hearkened to nothing but his Reſentment and Anger in puniſhing ſuch an Officer unjuſtly, or in diſannulling an Act of the Tribunal without Cauſe. Again, in ſuch a Year, and on ſuch a Day, the Emperor ſhewed ſuch a Mark of paternal Affection for his Subjects; he undertook a War for the Defence of his People, and the Honour of the Empire; and in the midſt of the Applauſes of the Court, who congratulated him for ſuch an Action, conducive to the Good of the Empire, he appeared with an Air full of Modeſty and Humility, as if inſenſible of ſo unjuſt Praiſes.

THE Cheſt, in which theſe Sheets are depoſited, is never opened, either while the Prince is living, or any of his Family upon the Throne

[a] *Du Halde's China*, vol. 2. p. 175.

But when the Crown passes to another House, they collect all these Memoirs; and after comparing them together, in order to discover the Truth [a], compose the Annals of such an Emperor out of them.

THE Account which every City prints of whatever considerable happens in its District [b], contributes not a little to enrich the History of their Nation. In these local Histories are mentioned the extraordinary Events and Prodigies, with the Monsters that are born at certain Times: For Instance, the Serpent which a Woman was delivered of, and suckled, at *Fû-chew fû*; or the little Elephant with his Trunk, brought forth by a Sow at *King-te-ching*; although there are no Elephants in that Country: Which Facts are related in the Annals of these two Cities [c].

SECT. V.

The Sciences *peculiar to the* Chinese.

1. *Of their* Moral Philosophy, Laws, *and* History.

Chinese *Sciences: Original and Use. Five moral Duties: Duty of Children to their Parents: Of Subjects to Princes; and to each other: Of ancient standing.* Chinese *Laws. Their History. Their classical Books. The* I-king, *explained by* Confusius, *and others.* Fo-hi's *Fiction. The* Shu-king. *The* Shi-king. *The* Chun-tsyu. *The* Li-ki.

WE come now to those Parts of Knowledge which may be properly called the *Chinese* Sciences: These are their Language, and a good Stile; their History and Laws, Morality and Politics. We have already shewn the Reason why they prefer these practical Sciences to the speculative [d], which are in so much Esteem everywhere else: And as they have, for a long Succession of Ages, applied their Thoughts to the Improvement of them, it is no Wonder, if they have brought them to greater Perfection than all other Nations beside.

IT is certain, that Peace and good Order are the most desirable Objects of Society; and therefore the *Chinese* are most intent in cultivating the Studies most likely to promote those Ends. After having settled a good Form of Government, or System of Politics, their next Care was to support and preserve it. This, they judged, was best done two Ways; first, by regulating the Manners of the Nation in general, and introducing the Rules of Civility and good Behaviour amongst the different Ranks of People; secondly, by encouraging the Study of Morality, their Laws, their History and Language. As the most effectual Means of doing this, it has been ordained, that all Posts and Employments in the Government, both civil and military, should be conferred on those who are best qualified in this Sort of Learning, and on none else: At the same Time, the better to enable Persons, of all Conditions, to pursue their Studies, as well as to distinguish those who have made the greatest Proficiency therein, Schools and Halls, (which may be called Universities) have been erected in all Cities and Towns through the Empire; wherein Youth are educated at the public Expence, and undergo strict Examinations, in order to obtain the three Degrees of Literature, which intitle them to Honours and Preferments [e]. Were none to be admitted into the Senates of *Europe*, without being qualified in the same Manner, the Legislators would never make bad Laws for want of Knowledge, nor be over-reached by the Artifices of wicked Ministers.

Moral Philosophy.

THE *Chinese* Philosophers, we are told, reduce all their Morality to five principal Duties, *viz.* The Duties of Fathers and Children; those of Prince and Subjects; of Husband and Wife; of elder and younger Brothers; and, lastly, of Friend to Friend. Almost all their Books treat only of the Obedience due from Children to Parents, and of Scholars to Masters; of the Loyalty of Subjects to the Prince; of the Respect due from the Wife to the Husband; of the Affection that ought to reign amongst Brethren; and of the reciprocal and inviolable Attachment amongst Friends.

Five Moral Duties.

With regard to the Duty of Children to Parents: Neither the adult Age of the Son, nor high Rank to which he is elevated, nor any bad Treatment which he might have received, can excuse him from the Respect, the Complaisance, and the Love which he owes to his Parents. This Sentiment is carried so far among the *Chinese*, that the Laws give to Fathers an absolute Authority over their Families; empowering them even to sell their Children to Strangers, if they are dissatisfied with their Conduct. A Father who accuses a Son, before a *Mandarin*, of any Failure, in Point of Respect, has no Occasion to bring Proofs; for the Son is always presumed to be culpable, and the Father to be in the right.

Duty of Children

THE Case is different with regard to the Son;

To their Parents.

[a] This implies, that the Sincerity of some of the Authors is doubtful. [b] See before, *p.* 146. e. [c] *Le Comte*'s Memoirs of *China*, p. 261; and *Du Halde*'s *China*, p. 146, *& seq.* [d] See before, *p.* 163. b. The same, *p.* 114, *& seqq.*

Chineſe Sciences.

he would be conſidered as a Monſter who ſhould pretend to complain of his Father; and there is even a Law which prohibits a Magiſtrate from hearing an Accuſation of the Kind. Indeed, if the Petition of the Son be ſigned by the Grandfather, it may be admitted; but in caſe the leaſt Article of it ſhould be falſe, the Son runs the Hazard of his Life. *It is the Son's Duty*, ſay they, *to obey, and have Patience: With whom will he bear, if not with his Father?*

BUT if a Child ſhall proceed ſo far as to give his Father any opprobrious Language; or if he is ſo tranſported with Fury, as to ſtrike, or to kill him; which, however, very rarely happens, ſuch a Crime puts the whole Province in an Alarm; his Relations are puniſhed [a], and the Governors frequently depoſed: It being always preſumed, that the unfortunate Child could never have reached to ſuch a horrid Pitch of Guilt, but by Degrees; and that the Scandal might have been prevented, had thoſe, who ought to have watched over his Conduct, puniſhed the firſt Faults committed by a Perſon infected with ſuch bad Diſpoſitions. No Puniſhment is thought ſevere enough for ſo ſhocking a Crime: The Malefactor is condemned to be cut in a thouſand Pieces, his Houſe is deſtroyed, and a Monument reared to excite Horror for ſo execrable an Action [b].

Of Subjects to Princes,

THE Reader has already ſeen an Inſtance of the great Veneration paid by Children to their Parents in the Article of Mourning for the Dead [c]. This Obedience and Submiſſion to their natural Fathers, in which they are educated from their Infancy, diſpoſes them the more eaſily to the Obſervance of the next Duty, which regards their Princes, Governors, or Maſters; and theſe two Principles are the chief Baſis of the *Chineſe* Morals and Politics.

THE two next Duties which reſpect Huſband and Wife, elder and younger Brethren, contribute not a little to ſupport the two firſt; and the great Advantage of them appears in that exquiſite Harmony and Order, which generally reigns in private Families, where that Strife, Noiſe, and Broiling, which is found ſo commonly between Man and Wife, as well as Brothers and Siſters, in other Countries, is ſeldom heard of. The ſame happy Influence, which theſe two Principles have in private Life, is introduced into public Society by the fifth and laſt; which concerns the Obligations between Friends: Under which Denomination are included all Sorts of People, who

And to each other.

are not Relations, Strangers as well as Neighbours and Acquaintance. Theſe Obligations conſiſt in the Modeſty and Circumſpection that is to be obſerved in the Behaviour of every Body in particular, and the mutual Civilities and Compliments that are to be paid by all Perſons to one another, according to their reſpective Ages, Qualities, and Merit.

THE Rules of Decorum, both as to Words and Geſtures, of which ſome Account has been already given [d], have introduced into the Air and Manners of the *Chineſe*, ſuch a Reſerve, Complaiſance, and Diſpoſition to Politeneſs, as prompts them to prevent one another in paying thoſe Reſpects, which each has a Right to require; and to diſſemble, or even to ſtifle, a Reſentment. According to them, nothing conduces more to ſoften and poliſh Mankind, than this [e]: While a Ferocity, natural to certain Nations, increaſed by a brutal Education, renders the People intractable, diſpoſes them to Rebellion, and throws States into Convulſions [f].

THESE Principles of Morality among the *Chineſe*, are almoſt as old as their Monarchy itſelf, they being taught in the ancient Books of their firſt Sages, all whoſe Maxims are founded upon theſe different Duties; by which, in all Ages, they have regulated their Manners and Actions. This appears from two moral Treatiſes written by *Chineſe* Authors, and inſerted by *Du Halde*, in his Deſcription of *China* [g]. The firſt and moſt ancient of theſe Treatiſes, was tranſlated by *Hervieu*, under this Title, *A Collection of Maxims, Reflections, and Examples relating to Manners:* The other, which is a modern Compoſition, was done into *French* by *Dentrecolles*; both Jeſuits already mentioned. From this laſt Piece, which is in great Reputation, it is evident, that the moral Philoſophy of the *Chineſe* is of a popular Nature, tending rather to reform the Manners of Mankind, than to increaſe the Number of its own Diſciples [h].

THE *Chineſe* Laws, which is the ſecond Article to be conſidered, are all grounded on the ſame Principles of Morality, and right Reaſon, and fitted to ſupport the Government, according to its original Conſtitution. Theſe are to be found in their ancient claſſical Books, which we ſhall ſpeak of preſently; and in the Edicts, Declarations, Ordinances, and Inſtructions of the Emperors of the ſeveral Dynaſties, or Races, which have reigned in *China*. *Du Halde* has

[a] This ſeems to be a very juſt Law: For generally ſpeaking, the Faults of the Children are owing to the Neglect, or ill Example of the Parents. Nothing would go farther to reform the Manners of the People, than a Law of this Kind, with proper Limitations. [b] *Du Halde*'s *China*, vol. 2. p. 37, & *ſeq.* See alſo *Le Comte*'s Memoirs of *China*, p. 272. [c] See before, *p.* 91. [d] The ſame, *p.* 78. [e] See an Inſtance, vol. 3. p. 535. e. and ſeveral in *Navarette*'s Travels, *p.* 499. [f] *Du Halde*, as before, *p.* 38. *Le Comte*, as before, *p.* 277. [g] Vol. 2. p. 39. [h] See *Du Halde*, as before, *p.* 39.

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published a curious Collection of these [a], together with the Remonstrances and Discourses of their most able Ministers, upon good or bad Government. It is intitled, *The imperial Collection*, having been made by the late Emperor *Kang-hi*, who added Remarks of his own to most of them. These Pieces well deserve the Perusal of such as would be acquainted with the *Chinese* Maxims of Government, or improve themselves in that Sort of sound Politics, which has the Interest of a Nation, rather than of Governors, for its Object.

THE History of *China* is very voluminous, as well on Account of the long Succession of Emperors, for above four thousand Years, as of the Circumstantialness wherewith all Transactions and Events of any Consequence are related. They have also the particular Histories, or Annals, of the petty Kings, who formerly reigned in the Provinces, written with the same Minuteness, and Impartiality, as that of the Emperors [b]. There are several very copious Works of this Kind, particularly one, containing an hundred Volumes in Folio, which is in the King of *Prussia*'s Library. The *Chinese* have also a great Number of Authors, who have written the Histories of their Times, or particular Reigns, those of Revolutions, like that of the *Tartars*, or other extraordinary Events. Hence this Study is laborious enough, and it requires a very good Memory, as well as great Application, to digest such a Multitude of Instances of a different Nature, in order to apply them according to the several Occasions that may occur; either to form a right Judgment, confirm their Reasonings, or support their Opinion in any Point relating to Government.

2. *The* classical, *or* canonical Books *of the first Order.*

THE ancient classical Books of the *Chinese* above-mentioned, contain the Morality, Laws, and History of the Empire in the earliest Ages. These, from their Number called *U-king*, or *the five Volumes*, are in Effect their sacred Writings, being held in no less Veneration by them, than the *Pentateuch*, or the *Old Testament*, is by the *Jews*, the *New Testament* by *Christians*, or the *Koran* by *Mohammedans*. The other Books, which are of the greatest Authority in *China*, are only Comments, or Interpretations upon them: The chief of which, are those written in four Books, by *Confusius*, and his Disciple *Meng-tse*. The *U-king* are called the *Classic*, or *Canonical Books of the first Order*; the Comments, those of the *second Order*. The Word *King* signifies *a Doctrine sublime, solid, and invariable*; because founded upon fixed Principles. The first of the five canonical Books is called *I-king*, or *the Book of Transmutations*, and purely symbolical, consisting in a Table of sixty-four Characters, or Figures, which are double, each composed of three Lines, some whole, others broken, or divided into two, and placed in a parallel Position. For Instance, one Figure consists of three whole Lines, another of three broken Lines, a third of two whole Lines and one broken into two, a fourth of two broken Lines and one whole Line; and so on, in Order, by their different Combinations, to express different Things, or Ideas, which their Inventor *Fo-hi*, the Founder of the *Chinese* Monarchy, annexed to them. These are more properly arbitrary Signs of Things, than Hieroglyphics, and were the Original of the *Chinese* Characters; which by augmenting the Number of the Strokes, and giving them a greater Variety of Forms and Positions, are capable of representing an infinite Number of Things: Whereas *Fo-hi*'s being vastly more confined, could exhibit but a few.

Canonical Books.

The I-king.

Explained by Confusius.

THIS mysterious Work, we are told, exercised the ablest Men in *China*, till the Time of *Confusius*. The Emperor *Ven-vang*, who attempted it, lived eighteen hundred Years after *Fo-hi*: His Son *Chew-keng* proceeded in the same Design; but both Comments only perplexed this Ænigma, by Ænigmas equally obscure. The clear Explication of these puzzling Lines, it seems, was reserved for the above-mentioned Philosopher, who appeared four hundred Years after, and unriddled not only them, but the dark Interpretations of the two Emperors. He makes them to contain Doctrines relating partly to the Nature of Beings, especially the Elements, and their Properties; and partly to Morality, and the right governing of Mankind; being persuaded [e], that those symbolical Lines contained Mysteries of great Importance to the Welfare of States.

And others.

THESE are reckoned, by able Critics, the only Commentaries that were written by *Confusius*: And his Disciples affirm, that he was so little satisfied with them, that when he grew old, he wished to live some Years longer, that he might new-model his Work. After all, the Interpreters rather deserve the Name of Authors, than Interpreters; for the *I-king* is full of Obscurities, and Things hard to be understood: In Process of Time, this Obscurity occasioned a Multitude of Errors, and Superstitions; for falling into the Hands of certain Doctors in the corrupt Ages, they altered and falsified the Text, wresting the Sense to vain Prognostics, Divinations, and Magic; and hence they have been called *the Book of Lots.*

[a] See his Description of *China*, vol. 1. p. 454. [b] See before, *p.* 182, and 186. e. [c] At least he was judicious enough to give it that Term, and form an Explication agreeable to his Design.

Chineſe Sciences.

Fo-hi's Fiction.

THE *Literati* have the utmoſt Eſteem for this Book, and many ancient Authors expreſs their Regret for having loſt the real Meaning of it, while they retain only a ſuperficial [a] one. *Fo-hi*, by this Work, rendered himſelf the Father of Science, and good Government, in *China*. To give the greater Reputation to his Figures, he pretended, that he ſaw them on the Back of a Dragon, which aroſe from a Lake, and is ſince become the Arms of the Emperor. But what chiefly contributes to the great Authority of the *I-king*, is, firſt, the Tradition that it eſcaped the general Deſtruction by Fire, which all other literary Monuments underwent, by Command of the Emperor *Tſin-ſhi-whangti*, about two hundred Years after *Confuſius*, and before Chriſt. Secondly, the great Encomiums beſtowed on it by the beſt Writers in all Ages, who ſuppoſe it full of excellent, moral, and political Maxims [b]; though in Effect they know nothing of the Matter, and it might have been no more than a Kind of Drawing, or Experiment, in ranging two Sorts of Lines in as many different Manners as they would admit of.

The Shu-king.

THE ſecond of the five chief canonical Books is called *Shu-king*, otherwiſe *Shang-ſhu*, that is, *the Book ſpeaking of ancient Times*. It is divided into ſix Parts, whereof the two firſt contain the moſt memorable Events in the Reigns of the ancient Emperors *Yau*, *Shun*, and *Yu*, who are looked-on as the Legiſlators and Heros of the *Chineſe* Nation. *Yu* founded the firſt Dynaſty of *Hya* two thouſand two hundred and ſeven Years before Chriſt, which laſted four hundred and fifty-eight Years. The third Part contains the Tranſactions under the ſecond imperial Family, which began in *Ching-tang* one thouſand ſeven hundred and ſeventy-ſix Years before the Chriſtian Æra, and laſted ſix hundred Years: Therein are recited the wiſe Ordinances of this Emperor, with the fine Inſtructions of the Miniſter *Tſong-whey*, and wholeſome Regulations of *Fuywe*, another *Ko-lau*. The Emperor *Kau-tſong*, having ſeen this Perſon in a Dream, cauſed him to be ſearched for; and he was found among a Company of Maſons.

THE three laſt Parts of the *Shu-king* contain the Hiſtory of the third Race, which was founded by *Vu-vang* eleven hundred and twenty-two Years before Chriſt, and continued eight hundred and ſeventy-three Years; intermixed with many excellent Maxims and Regulations, for the public Benefit. *Du Halde* has given ſome Extracts from this Book, made by *de Premare* the Jeſuit [c].

The Shi-king.

THE third canonical Book of the firſt Order, is called *Shi-king*, conſiſting of Odes, Songs, and Verſes [d], compoſed under the third Race; wherein the Manners, Cuſtoms, and Maxims of the petty Kings, ſubordinate to the Emperor, are deſcribed. *Confuſius* beſtows great Encomiums on them, and declares, that the Doctrine they contain is very pure and holy; but as ſome of the Pieces are extravagant and impious, ſeveral Interpreters ſuſpect that they have been foiſted in among the reſt. Theſe poetical Compoſitions (whoſe Stile is very obſcure, from their *Laconic* Stile, and Number of old Proverbs) may be divided into five different Kinds. The firſt contains the Encomiums of Men, illuſtrious for their Virtues and Talents; with many Inſtructions accuſtomed to be ſung in the Solemnities, Sacrifices, Obſequies, and Ceremonies, inſtituted in Honour of Anceſtors. The ſecond reports the Uſages eſtabliſhed in the Empire, in a Kind of Romances, compoſed by private Perſons, not ſung, but recited before the Emperor, and his Miniſters; whoſe Defects, as well as thoſe of the People, are freely cenſured. The third is ſtiled *Compariſon*; becauſe its Meaning is explained by Similies and Compariſons. The Manner of the fourth riſes to the Sublime; becauſe the Odes commonly begin with certain bold Strokes of the Marvellous, which prepare the Mind of the Reader to be attentive to what follows. The fifth comprizes the Verſes that are ſuſpected, and were reckoned by *Confuſius* to be apocryphal. *Du Halde* has inſerted ſome Odes from this Book, tranſlated by the Miſſioner before-mentioned [e].

THE *Chun-tſyu*, or fourth canonical Book of the firſt Order, was not admitted into the Rank of the *King*, till the Reign of the *Han* Dynaſty. It was written in the Time of *Confuſius*, and, conſequently, much inferior to the other three. Some make that Philoſopher the Author, but the Majority reject this Opinion: Many hold, that it contains the Hiſtory of the Kingdom of *Lû*, at preſent the Province of *Shan-tong*, where *Confuſius* was born. Others maintain, that it is an Abridgement of what paſſed in the different Kingdoms, into which *China* was divided, before united by *Tſin-ſhi-whangti* before-mentioned: For this Reaſon, ſome learned Men would have it degraded to the ſecond Claſs of canonical Books: However, the *Chineſe* have a peculiar Value and Fondneſs for it.

IN this Volume, the Actions of many Princes, with their Vices and Virtues, are deſcribed: Likewiſe the Rewards and Puniſhments attending them, are exhibited, as in a Mirror. The Hiſtory begins with *In-kong* [f], who poſſeſſed the

[a] He might have ſaid, an imaginary one. [b] *Du Halde*'s *China*, p. 399, & *ſeq.* [c] The ſame, *p.* 400, & *ſeqq.* [d] *Shi* ſignifies *Verſe*. [e] *Du Halde*, as before, *p.* 408, & *ſeq.* [f] This anſwers to the forty-ninth Year of the Emperor *Ping-vang*, thirteenth of the Race of the *Chew*.

Kindom of *Lû*, and ends with *Ngay-king*, the twelfth Prince, comprizing the Space of two hundred and forty-one Years under ten Kings: This Book is intitled *Spring and Autumn*, in Alluſion to the flouriſhing State of an Empire, under a virtuous Prince, and its declining Condition under a vicious one. *Ko-ſhi*, a Diſciple of *Confuſius*, compoſed a learned Commentary on this Work, called *Que-yu*, or *the Maxims of Government*.

THE *Li-ki*, or *Memorial of the Laws, Duties, and Ceremonies of a civil Life*, the fifth canonical Volume, contains twelve Books, which *Confuſius* compoſed from the different Works of the Ancients: It is believed, that its principal Author was *Chew-kong*, Brother to the Emperor *Vu-vang*, already mentioned: It comprehends likewiſe the Works of ſeveral of that Philoſopher's Diſciples, as well as other Writers, more modern, and leſs to be depended on. The Cuſtoms and Ceremonies, both ſacred and profane, are there treated of; together with the Uſages of all Kinds that were practiſed, eſpecially in the Times of the three firſt Dynaſties of the *Hya*, *Shang*, and *Chew*: It treats likewiſe of the Duties of Children to their Parents; of Wives to their Huſbands; of the Rules of true Friendſhip; of Civilities at Feaſts; of Hoſpitality, Funeral-Honours, War, Muſic, and many other Things proper to preſerve Society: But as three hundred Years after this Compilation was made by *Confuſius*, all the Copies were burnt by *Tſin-ſhi-whang*'s Order, already mentioned, and no more of the Book could be recovered, than a few Leaves ſaved from the Flames, and what the old Men had been able to retain by heart; it is ſuſpected of being mixed with ſeveral ſpurious Matters: Beſides, many Uſages are found in it not received at preſent; for which Reaſon the *Chineſe* own, that it ought to be read with a great deal of Caution [a].

3. *The* claſſical, *or* canonical Books *of the ſecond Order.*

The Tay-hyo. *The* Ching-yong. *The* Lun-yu. *The* Meng-tſe. *The* Hyau-king. *The* Syau-hyo.

THE canonical Books of the ſecond Order are four; which were compoſed by *Confuſius*, or his Diſciples: To theſe there are added two more, which are almoſt of equal Reputation with the reſt. *Noël* the Jeſuit-Miſſioner, famous for his aſtronomical, and other Obſervations, relating to *China*, and the *Indies*, made a *Latin* Tranſlation of theſe Books, printed at *Prague* in 1711; from which *Du Halde* has given Extracts, which will be mentioned in their reſpective Places.

THE firſt Book of this ſecond Order is the *Tay-hyo*, or *grand Science*; becauſe deſigned for the Inſtruction of Princes and Noblemen in well-governing. *Confuſius* is the Author, and his Diſciple *Tſong-tſe*, the Commentator. It treats firſt of the Care they ought to take in governing themſelves, that they may be able afterwards to govern others; and of Perſeverance in the ſovereign Good, which, according to him, is nothing elſe but the Conformity of their Actions with right Reaſon. To ſucceed herein, *Confuſius* ſays, that it is neceſſary to examine well into the Nature of Things, and endeavour to acquire a true Knowledge of Good and Evil; to fix the Will towards the Love of this Good, and the Hatred of this Evil; to preſerve Integrity of Heart, and regulate the Manners: That when a Man is thus renewed, he will find no Difficulty to renew others, and Peace will ſoon flouriſh in the Empire, as well as private Families. The Doctor *Tſeng*, to give his Maſter's Doctrine its full Scope, explains it in ten Chapters. *Canonical Books.*

THE ſecond Book is named *Chong-yong*, or *the immutable Medium*: It is the Work of *Confuſius*, and treats of the Medium that ought to be obſerved in all Things; and that all, eſpecially thoſe intruſted with the Government of Nations, ought to follow this Middle, or Mean, in which Virtue, he ſays, conſiſts. The Book is divided into thirty-three Articles, in which he inſiſts, that the Law of Heaven is engraven in the Nature of Man; and that the Light of Reaſon is the Guide he ought to follow: He deplores the unhappy State of Mankind, whereof ſo few follow this middle Path; and explains what is the Mean of ſeveral Virtues: He ſhews, that this Science is difficult in Speculation, but eaſy in Practice; and that it extends to the moſt common Actions of Life: He confirms his Doctrine by Examples of Princes, who have obſerved this Medium; and ſhews the great Advantages ariſing from thence. Laſtly, that to acquire this Perfection, it is not neceſſary to undergo Auſterities, and perform difficult Things; it ſufficing to apply one's ſelf ſimply to the Purſuit of this Virtue. *The* Chong-yong.

LUN-YU, or *the Book of Sentences*, is the third Volume of this ſecond Order, divided into twenty Articles; ten are taken-up with the Account given of *Confuſius* by his Diſciples; the other ten conſiſt only of Queſtions, Anſwers, or Sayings, of the Philoſopher, or his Diſciples, on the Virtues, good Works, and the Art of governing well. This Collection abounds with as fine Maxims, and Sentences of Morality, as any aſcribed to the ſeven wiſe Men of *Greece*. Among the reſt, he ſays, that it is impoſſible a Flatterer ſhould be virtuous: That a wiſe Man does not grieve for being little known to Men, but becauſe they are not ſufficiently known to *The* Lun-yu.

[a] *Du Halde*'s *China*, p. 414, & *ſeq.* *Le Comte*'s Memoirs of *China*, p. 190, & *ſeqq.*

Chineſe *Science.*

him: That he who approves of the evil Sects, ſuch as thoſe of the *Ho-ſhang*, and *Tau-tſe* Bonzas [a], does Hurt to himſelf, and Injury to the Empire; and that there is no true Doctrine but what they received from the ancient Sages, which teach them to follow right Reaſon: That the wiſe Man has nothing in view, but the Beauty of Virtue; and the Fool thinks of nothing, but the Conveniencies and Pleaſures of Life. *Du Halde* has given ſeveral Extracts from this Volume.

The Meng-tſe.

THE fourth Book is ſtiled *Meng-tſe*, or *the Book of Doctor Meng*, called by *Europeans Mencius*. He was related to the Kings of *Lû*, and the Diſciple of *Tſe-tſe*, Grandſon of *Confuſius*, whoſe Senſe and Energy he expreſſed beſt of all that Philoſopher's Followers. His Work is divided into two Parts, the firſt containing ſix Chapters, the ſecond eight; and treats of good Government almoſt throughout: As at that Time the whole Empire was involved in civil Wars, he proves, that Peace and Tranquillity were not to be reſtored by Force of Arms, but by Examples of Virtue: Theſe Diſcourſes are connected in Form of Dialogues, or Converſations, which he had either with his Diſciples, or with Princes; and to illuſtrate what he advances, makes uſe of Similitudes agreeable to the ancient Cuſtom. *Du Halde* has inſerted an Abridgement of the Whole.

The Hyau-king.

THE fifth Book is intitled *Hyau-king*, or *of filial Reſpect*: It is a ſmall Volume, and contains only the Anſwers of *Confuſius*, to his Diſciple *Tſeng*, concerning the Duty of Children towards their Parents, which he makes the Foundation of the wiſe Government of the Empire: In this Tract therefore, filial Duty is carried to the greateſt Pitch: No Virtue is made ſo ſublime and neceſſary, as the Obedience of a Son; or Crime deemed ſo enormous, as that of filial Diſobedience. The Obligation is equally laid on Princes with the meaneſt People; and thoſe are reckoned to have attained to the Perfection of Virtue, who, by their own Example, have propagated filial Love and Reſpect: Yet, it is acknowledged, that neither the Son ought to obey his Father, nor the Miniſter the Prince, in caſe they ſhould command any Thing contrary to Juſtice, or Civility.

The Syau-hyo.

THE ſixth, and laſt claſſical Book, is named *Syau-hyo*, or *the School of Infants*: It was compoſed by *Chu-hi*, a Doctor, under the *Song* Family, about the Year of Chriſt 1150: It is a Collection of Maxims and Examples both ancient and modern, divided into Chapters and Paragraphs: It treats more particularly of public Schools, of the Honours due to Parents, Kings, Magiſtrates, and aged Perſons; of the Duties of Man and Wife; of the Manner of regulating the Heart, the Geſtures of the Body, Food and Raiment; the Deſign of the Author being to inſtruct Youth, and reform their Manners. *Du Halde* has given an Extract of the Maxims added by the Compiler, to thoſe found in the ancient Books [b].

4. *The Life of* Kong-fû-tſe, *or* Confuſius, *the great* Chineſe *Philoſopher.*

Time of his Birth. Idea of God. His Parentage, Studies, and Marriage. Propoſes a Reformation. His Preferment. Reſigns his Places. His Diſciples numerous. His virtuous Aims. Courage and Firmneſs. His great Modeſty. Pernicious Miſtake. His laſt Sickneſs, and Death. His Sepulchre. His Perſon. His Morality excellent. Honours paid him. Halls and Feſtival. Ceremony of the Sacrifice. Emperor's Offering.

Time of his Birth.

CONFUSIUS [c] was born in a Town [d] of the Kingdom of *Lû*, now the Province of *Shantong*, in the twenty-firſt Year of *Ling-vang*, twenty-third Emperor of the *Chew* Race, five hundred and fifty-one Years before Chriſt, and two before the Death of *Thales*, one of the ſeven Sages of *Greece*. He was contemporary with the famous *Pythagoras* [e], and ſomewhat earlier than *Socrates*: But *Confuſius* has had this Advantage above the other three, that his Glory has increaſed with the Succeſſion of Years, and ſtill ſubſiſts throughout the greateſt Empire in the World, which thinks itſelf indebted to him for its Duration and Splendor.

His Life.

THIS wiſe Philoſopher, without being ſolicitous to ſearch into ſuch impenetrable Secrets as the Origin of the World, like *Thales*, or the Nature of future Rewards and Puniſhments, like *Pythagoras*; ſolely confined himſelf to ſpeak concerning the Principle of all Beings; to inſpire a Reverence, Fear, and Gratitude for him; to inculcate, that nothing, not even the moſt ſecret Thought, eſcapes his Notice; that he never leaves Virtue without Reward, nor Vice without Puniſhment, whatever the preſent Condition of both may be. Theſe are the Maxims ſcattered throughout his Works, and on which he endeavoured a Reformation of Manners.

[a] Theſe Sects were not in *China* for ſeveral Centuries after *Confuſius*; perhaps, they are put in by the Miſſioner, by Way of Explanation; but they could not poſſibly be meant by *Confuſius*. [b] *Du Halde*'s *China*, p. 418, and 441. [c] This is a Corruption of *Kong-fû-tſe*, his true Name. [d] Called *Kyo-feu hyen*: See before, *p.* 50. [e] The Author might have added, and with *Solon*, the celebrated Philoſopher and Legiſlator.

CONFUSIUS was but three Years old when a
e loſt his Father *Sho-lyang-he*, who died about
he Age of ſeventy-three. This old Man en-
oyed the higheſt Offices of the Kingdom of
ang, yet left no other Inheritance to his Son,
ut the Honour of deſcending from *Ti-yé*, the
wenty-ſeventh Emperor of the ſecond Race of
he *Shang*: His Mother, whoſe Name was *Shing*,
nd who drew her Pedigree from the illuſtrious
amily of the *Yen*, lived twenty-one Years after
he Death of her Huſband.

IN his moſt tender Age, he was obſerved to
ave the Wiſdom of a diſcreet Man; Play and
hildiſh Amuſements were not at all to his Lik-
ng: A grave, modeſt, and ſerious Air gained
im the Reſpect of thoſe who knew him: He
ad ſcarce attained his fifteenth Year, when he
pplied himſelf ſeriouſly to the Study of the an-
ient Books. At the Age of nineteen he mar-
ied, and had but one Wife; by her he had a
on, called *Pe-yu*, who died at the Age of fifty:
This latter left an Heir, called *Tſú-tsë*, who
treading in the Steps of his Grandfather, by his
Merit obtained the chief Employments of the
Empire.

WHEN *Confuſius* was more advanced in Years,
nd thought he had made conſiderable Progreſs in
he Knowledge of Antiquity, he propoſed to re-
tore the Form of a wiſe Government, and
hereby procure a Reformation of Manners in
he ſeveral little Kingdoms, of which the Em-
ire was compoſed: For then each Province was
diſtinct Kingdom, had its particular Laws, and
was governed by its own Prince, who levied
Taxes and impoſed Tribute, conferred Dignities
nd Employments, declared War, when they
thought proper, againſt their Neighbours; and,
though dependent on the Emperor, often became
formidable to him by their Power. As Ambi-
ion, Corruption, and Luxury prevailed in all
hese little Courts, *Confuſius* undertook to baniſh
hoſe Vices, and to introduce the oppoſite Vir-
ues in their Stead, by his Preaching and Ex-
mple.

HIS Integrity, extenſive Knowledge, and the
plendor of his Virtues, ſoon cauſing him to be
nown, ſeveral Places in the Magiſtracy were
ffered him; which he accepted of, ſolely with a
iew of propagating his Doctrine, and reform-
ng Mankind. When he found his Succeſs did
ot anſwer his Expectation, he preſently threw-
p his Employments, to go in Queſt of a more
ractable People. Of this he gave ſeveral Proofs,
pecially in the fifty-fifth Year of his Age; for
aving been promoted to the chief Poſts in the
Kingdom of *Lû*, his native Country, in leſs than
ree Months the King, the Grandees, and the People, were become quite different from what they were before. This ſudden Change alarmed the neighbouring Princes, who concluded, that the King of *Lû* would become too powerful, if he continued to follow the Counſels of ſo wiſe a Man. By Advice, therefore, of the King of *Tſi*, it was concluded, under Pretence of an Embaſſy, to ſend a Preſent to the King of *Lû*, and the great Lords of his Court, of a conſiderable Number of beautiful Girls, who had been educated in Singing and Dancing [a], and had all the Charms requiſite to captivate the Heart. This Stratagem ſucceeded, for the Preſent was received with Joy, and thenceforward the Buſineſs of the State gave Way to Pleaſure. *Confuſius* endeavoured, by Remonſtrances, to bring back the deluded Prince to his Reaſon; but when he found it was to no Purpoſe, he laid-down an Employment, which could be of Uſe no longer to the People, and left the Court. *Life of* Confuſius. *Reſigns his Places.*

HE from thence paſſed through the Kingdoms of *Tſi*, *Ghey*, and *Tſú*, to no Effect. The Auſterity of his Morals made his Politics dreaded; nor were the Miniſters of thoſe States willing to countenance a Rival, who was able quickly to ruin their Authority. Thus wandering from Province to Province, he came at laſt into the Kingdom of *Shing*, where he was reduced to the greateſt Indigence, without laying-aſide his Greatneſs of Soul, and uſual Conſtancy. He had ſo often in his Mouth the Maxims and Examples of *Yau*, *Shun*, *Yu*, *Ching-tang*, and *Ven-vang*, that thoſe Heros of Antiquity ſeemed to be revived in him. Hence it is not ſurprizing, that he had ſuch a Number of Diſciples, who were inviolably attached to him; for they reckon three thouſand, of whom five hundred poſſeſſed with Honour the higheſt Truſts in ſeveral Kingdoms; and among theſe there were ſeventy-two ſtill more diſtinguiſhed than the reſt, for the Practice of Virtue. His Zeal inſpired him even with a Deſire of croſſing the Sea, and propagating his Doctrine in the moſt diſtant Climates. *His Diſciples numerous.*

HE divided his Diſciples into four different Claſſes. The firſt conſiſted of thoſe who were to cultivate their Minds by Meditation, and to purify their Hearts by the Care of acquiring Virtue. The moſt eminent of this Sort were *Meng-tſe-kyen*, *Jen-pe-myew*, *Shun-kong*, and *Yen-ywen*: This laſt died at the Age of thirty-one, to the great Affliction of his Maſter. The ſecond Claſs was of thoſe whoſe Buſineſs it was to reaſon juſtly, and to compoſe perſuaſive, as well as elegant Diſcourſes. The moſt admired among theſe were *Tſay-ngo*, and *Tſú-kong*. The Employment of the third Claſs was to ſtudy the Rules of good Government, to give the *Mandarins* an Idea of

[a] Perſons in ſeveral Cities make a Trade of this, particularly at *Yang-chew*. See before, *p.* 27.

it,

Chineſe *Sciences.*

it, and to teach them to acquit themſelves worthily in the public Offices. The moſt eminent, in theſe Reſpects, were *Jen-yeu* and *Ki-lû*. In ſhort, to write, in a conciſe and elegant Stile, the Principles of Morality, was the Province of the Diſciples of the laſt Claſs; among whom, *Tſû-yen*, and *Tſû-hya*, deſerved great Commendations. Theſe ten choice Diſciples were the Flower and chief of *Confuſius*'s School.

His virtuous Aims.

THE whole Doctrine of this Philoſopher tended to reſtore human Nature to its primitive Luſtre and Beauty, received from Heaven; which had been obſcured by the Darkneſs of Ignorance, and Contagion of Vice. The Means he propoſed to Mankind for obtaining it, was to obey, honour, and fear the Lord of Heaven; to love their Neighbours as themſelves; to conquer irregular Inclinations; never to take their Paſſions for the Rule of their Conduct; but to ſubmit to Reaſon, and liſten to it in all Things; ſo as neither to act, ſpeak, nor think contrary to it, on any Account whatever.

As his Actions never contradicted his Maxims; and as by his Gravity, Modeſty, Mildneſs, and Frugality, his Contempt of earthly Enjoyments, and a continual Watchfulneſs over his Conduct, he was himſelf an Example of the Precepts he taught in his Writings, and Diſcourſes, each of the Kings ſtrove to draw him into his Dominions. The Prince of *Chew* was a great Admirer of his; but after his Death, the Philoſopher became of a ſudden, through the Envy of his Courtiers, the Ridicule of the ſenſeleſs Populace, who made ſatirical Songs on him: Yet this unworthy Treatment gave him no Uneaſineſs. At this Time his Reſolution was conſpicuous; for when a great Officer of the Army, who hated *Confuſius*, though he had never offended him, held-up his Sword to give him a mortal Blow, he did not diſcover the leaſt Concern, or Emotion, though his Diſciples diſperſed through Fear. On the contrary, when ſome of thoſe who had moſt Affection for him, preſſed him to make haſte away, to avoid the *Mandarins* Fury, *If* Tyen, replied he, *protect us, of which he has juſt given a very evident Proof, what Harm can the Rage of* Whan-ti *do us, notwithſtanding he is Preſident of the Tribunal of the Army?* This ſhews he held a particular Providence, or the Interpoſition of Heaven in the Affairs of this World.

Courage and Firmneſs.

His great Modeſty.

THE Virtues of this *Chineſe* Philoſopher were ſtill more heightened by his charming Modeſty. He was never heard to praiſe himſelf, and could hardly bear the Encomiums others beſtowed on him: To which he anſwered only by reproaching himſelf, for taking ſo little Care in watching-over his own Actions, and neglecting to practiſe Virtue. When any one admired his Doctrine, and the ſublime Principles of Morality which he taught; far from aſſuming the Honour to himſelf, he confeſſed, that it was derived from thoſe wiſe Legiſlators, *Yau* and *Shun*, who lived fifteen hundred Years before him.

ACCORDING to a Tradition univerſally received amongſt the *Chineſe*, he was frequently heard to repeat theſe Words, *Si-fang yew-ſhing-jin*, importing, that, *in the Weſt, the true Saint was to be found.* It is not known who the Perſon was, concerning whom he ſpoke: But it is certain, that ſixty-five Years after the Birth of Chriſt, *Ming-ti*, the fifteenth Emperor of the *Han* Family, equally affected with the Words of this Philoſopher, and the Image of a Man who appeared to him in a Dream, as coming from the Weſt, ſent *Tſay*, and *Tſin-king*, two Grandees of the Empire, into thoſe Parts, with Orders not to return till they had found the holy Perſon, whom Heaven had revealed to him, and had learned the Law which he taught: The Meſſengers terrified with the Dangers and Fatigues of the Journey, ſtopped ſomewhere in the *Indies*; for the Place is uncertain, where they found the Image of a Man named *Fo*, who had infected thoſe Parts with his monſtrous Doctrine about five hundred Years before the Birth of *Confuſius*; and having informed themſelves in the Superſtitions of this Country, on their Return to *China*, they propagated that Idolatry.

CONFUSIUS having finiſhed his philoſophical Labours, and in particular the hiſtorical Work of *Chun-tſyû*, died in the Kingdom of *Lû*, his native Country, aged ſeventy-three, in the forty-firſt Year of the Reign of *King-vang*, the twenty-fifth Emperor of the Race of the *Chew*. A few Days before his laſt Sickneſs, he told his Diſciples with Tears in his Eyes, that he was pierced with Grief, to ſee the Diſorders which reigned in the Empire, adding, that *the Mountain was fallen, the high Machine deſtroyed, and the Sage were no more to be ſeen.* His Meaning was, that the Edifice of Perfection, which he had endeavoured to raiſe, was almoſt overthrown. He began, from that Time, to languiſh; and at length turning himſelf towards his Diſciples, *The Kings*, ſaid he, *refuſe to follow my Maxims, and ſince I am no longer uſeful on the Earth, it is neceſſary that I ſhould leave it.*

HAVING ſpoken theſe Words, he fell into a Lethargy, which continued ſeven Days; at the End whereof he expired, in the Arms of his Diſciples. When *Ngay-kong*, who then reigned in the Kingdom of *Lû*, heard of the Death of the Philoſopher, he could not refrain from Tears. *Heaven is not ſatisfied with me*, cried he, *ſince it has taken* Confuſius *from me: In Effect, the Sages are precious Gifts, which Heaven beſtows on the Earth; and their Worth is moſt known by the Loſs of them.*

THIS

THEY built his Sepulchre near the City *Kyew* [a], on the Side of the River *Su*, in the ſame ſpot where he uſed to aſſemble his Diſciples: It was ſince then been incloſed with Walls, and at preſent looks like a ſmall City. He was lamented by the whole Empire [b], but eſpecially by his Diſciples, who went in Mourning, and bewailed him, as if he had been their Father. Theſe Sentiments, full of Veneration which they had for him, increaſing with Time, he is at preſent conſidered as the great Maſter, and chief Doctor of the Empire.

HE was tall, and well-proportioned: His Breaſt and Shoulders were broad, his Air grave and majeſtic, his Complexion olive, his Eyes large, his Beard long and black, his Noſe a little flat, and his Voice ſtrong and piercing: On the Middle of his Forehead there was a Swelling, or Kind of Wen, which disfigured him a little, and cauſed his Father to call him *Kyew*, that is, *little Hill*: A Name he ſometimes gave himſelf out of Modeſty and Humility [c].

LE COMTE, from whom *Du Halde* has taken almoſt all his Account of this eminent Philoſopher, relates ſome farther Paſſages of his Life, particularly a Diſcourſe between his Grandfather and him, when but a Child; and his Defence of the *Chineſe* canonical Books, at the Age of ſixteen, againſt a great *Mandarin*, who reflected on them as obſcure, and unprofitable: On which Occaſion the young Philoſopher read his Superior ſo ſevere a Lecture, that he ran the Danger of his Life [d]: But as he is repreſented ſaying, that the Senſe of them ought to be underſtood only by the Learned; that the People would undervalue them, if they comprehended the Meaning of them; and that they ought to ſubmit their Judgments to the Learned; it ſeems rather to be an Invention of the Jeſuit to ſupport the ſame Doctrines taught in the *Romiſh* Church by the Authority of this *Chineſe* Sage, and the rather becauſe *Confuſius* himſelf afterwards took no ſmall Pains to explain thoſe Books, and render them intelligible to all.

THIS Author declares, that ſcarce any Thing can be added either to his Zeal, or the Purity of his Morality, they were ſo ſuperlative. He thinks, he ſometimes ſpeaks like a Doctor of the new Law, rather than a Man who was brought-up in the Corruption of the Law of Nature [e]; and that which perſuades him, that Hypocriſy had no Share in what he ſaid, is, that his Actions never belied his Maxims. In fine, his Gravity and Mildneſs in the Uſe of the World, his rigorous Abſtinence (for he paſſed for the ſobereſt Man of the Empire) his Contempt of the good Things of the World, that continual Attention and Watchfulneſs over his Actions, and then (which we find not among the Sages of Antiquity) his Humility and Modeſty would make a Man apt to judge, that he was not a mere Philoſopher formed by Reaſon, but a Man inſpired by God, for the Reformation of this new World. *Life of Confuſius.*

THE whole Empire, from the very Time of his Death, have honoured him as a Saint [f], and influenced Poſterity with a Veneration for him; which, in all Probability, will never have an End, but with the World. Kings, after his Deceaſe, built Palaces for him in all the Provinces; whither the Learned, at certain Times, go to pay him Honours. There are to be ſeen, in ſeveral Places, theſe Titles of Honour, written in large Characters; *To the great Maſter*, *To the head Doctor*, *To the Saint*, *To him who taught Emperors and Kings*. However, which is very extraordinary, the *Chineſe* did never deify him, although they have given the Quality of God, or, as they ſpeak, *of pure Spirits*, to many *Mandarins*, much inferior to him; as if Heaven, ſays *Le Comte*, was unwilling, that the Perſon to whom it had given Birth for the Reformation of Manners, ſhould after his Death adminiſter Occaſion of Superſtition and Idolatry [g]. *Honours paid him.*

IN every City a Palace is erected, which ſerves for the Aſſemblies of the *Literati*, who have given it ſeveral Names; as *Pwan-king*, or *the Royal Hall*; *Ta-ſhing-tyen*, *the Hall of Wiſdom, or Perfection*; *Ta-hyo*, *the great College, or School*; *Qua-hyo*, *the College of the Empire*. On the Walls are hung divers ſmall Boards, gilt and japanned, inſcribed with the Names of the moſt famous Philoſophers, and ſuch as have diſtinguiſhed themſelves in the Sciences, *Confuſius* being at their Head. *Halls and Feſtival.*

To this great Man the Emperors have ordered, that the Doctors and *Literati* ſhould annually celebrate, as it were in the Name of the Empire, a Feſtival, according to the Ceremonial. Every Thing is prepared the Evening before; a Butcher comes, and kills a Hog, and the Servants of the Tribunal bring Wine, Fruits, Flowers, and Herbs, which they place on a Table, ſet with Wax-Candles, and Perfuming-Pans. On the Morrow the Governors, Doctors, and Bache-

[a] Where he was born. [b] Who, *Le Comte* ſays, honoured him as a Saint. [c] *Le Comte*'s Memoirs of *China*, p. 193, & *ſeqq*. *Du Halde*'s *China*, p. 415, & *ſeqq*. [d] *Le Comte*, as before, *p*. 198. [e] Is not this an Argument, that the Light of Reaſon is ſufficient to reſtore the Law of Nature, at any Time, to its full Purity and Luſtre, however degenerated, corrupted, or obliterated, by the Craft of Men? [f] It was obſervable, according to the ſame Author, that he never eat any Thing but he firſt proſtrated himſelf on the Ground, and offered it to the Lord of Heaven. [g] *Le Comte*, as before, *p*. 199, & *ſeq*.

lors,

Chineſe Sciences.

lors, repair with Drums beating, and Hautboys a ſounding, to the Feaſt-Hall; where the Maſter of the Ceremonies commands them ſometimes to bend forwards, ſometimes to kneel-down, ſometimes to bow to the very Earth, and ſometimes to ſtand-up.

Ceremony of

WHEN the Hour for beginning the Ceremony is come, the chief *Mandarin* takes, ſucceſſively, Meat, Wine, Pulſe, and preſents them before the Tables of *Confuſius*; the Muſic playing all the while to Verſes ſung in Honour of this great b Philoſopher. They afterwards repeat his Encomium, which is ſeldom more than eight or ten Lines, in Praiſe of his Knowledge, Wiſdom, and good Morals. The Formula is the ſame throughout all the Cities of the Empire; and theſe Honours, which are in effect paid to all the Learned in the Perſon of *Confuſius*, inſpire the Doctors

The Sacrifice.

with great Emulation. The Ceremony is concluded with repeated Bows and Reverences at the Sound of Flutes and Hautboys, and with reci- c procal Compliments among the *Mandarins*. Laſt of all, they bury the Blood and Hair of the Animal that has been offered; and burn, in Token of Joy, a large Piece of Silk, which is faſtened to the End of a Pike, and hangs to the Earth in Manner of a Streamer. They afterwards go-into the ſecond Hall, to pay certain Honours to the ancient Governors of Cities and Provinces, who are famous for behaving well in their Employments. Then they paſs-into a third Hall, where d the Names of Citizens, illuſtrious for their Virtues and Talents, are exhibited; and there perform ſome farther Ceremonies.

Emperor's Offering.

It is reported, that the *Chineſe* Emperor *Kyatſing*, before he began his Studies, went to the Palace of *Confuſius* to offer before his Tablet Praiſes and Preſents, as Marks of his Reſpect for all the ancient Doctors of the Nation; eſpecially for the Prince *Chew-kong*, and that Philoſopher. He likewiſe made a Speech, promiſing to apply e himſelf aſſiduouſly to read over, repeatedly, the Works left by theſe great Men, and ſage Maſters of Antiquity, containing the Maxims, according to which Poſterity ought to regulate their Manners[a].

SECT. VI.

Of the Chineſe *Language.*

Differs from all others. Senſe of Words varied by ſeveral Means. Do not ſing their Words. A Character for every Word. Their Dictionaries. Egyptian *Hieroglyphics:* Chineſe *more convenient: When firſt invented. Style of the* Chineſe: *Eſteem for their Characters. Dialects of the* Chineſe. Mandarin *Dialect: The uſed in Books: Another Sort. The* Chineſe *Language eaſy to learn: The Characters compared with the* European: *Difference whence. Not fit for writing with in other Languages.* Chineſe *Words not to be written by* European. *The Vowels.* Engliſh *Orthography beſt. Certain Words, how pronounced.*

THE Knowledge of the *Chineſe* Language and to write a very fair Hand, is, as has been before obſerved, a Part of the *Chineſe* Learning; and as all, who will, may aſpire to Employments, the very meaneſt of the People learn to write and read.

THE *Chineſe* has no Reſemblance with any dead or living Language that we are acquainted with: All others have an Alphabet of a certain Number of Letters, which, by their various Combinations, form Syllables and Words: Whereas this has no Alphabet, but as many Characters, and different Figures, as there are Words and Changes; which makes the Number ſo very great, that ſome reckon them to amount to fifty-four thouſand four hundred and nine [b], others to fourſcore thouſand: While the Number of their Words does not exceed three hundred and thirty, which are all Monoſyllables, indeclinable, and, excepting a few, end with a Vowel, or the Conſonant *N*, or *Ng*.

THESE few Syllables are, notwithſtanding ſufficient to treat of all Manner of Subjects; becauſe, without multiplying Words, the Senſe is varied, almoſt to Infinity, by the Difference of Accents, Inflections, Tones, Aſpirations, and other Changes of the Voice: It is true, this Variety of Pronunciation, to thoſe who are not well verſed in the Tongue, is a frequent Occaſion of miſtaking one Word for another: For Example, the Word *chu* ſounded by drawling out the Voice and raiſing the Voice, ſignifies *Lord* and *Maſter*, but pronounced in an even Tone, with a long means *a Hog*: When expreſſed quick and light it ſignifies a *Kitchen*; but ſounded in a ſtrong and maſculine Tone, remitted towards the End it intends a *Column*. In like Manner, the Syllable *Po*, according to its different Accents [c] and Way of Pronunciation, has eleven different Meanings. It ſignifies, *Glaſs*, to *boil*, to *winnow Rice*, *prudent*, *liberal*, to *prepare*, *an old Woman*, to *break* f or *cleave*, *inclined*, *as little as may be*, to *waſh*, *a Slave*, or *Captive*. Whence we may conclude that this Language, which appears ſo barren, and confined by the ſmall Number of Monoſyllables that compoſe it, is nevertheleſs copious and ſignificant.

[a] *Du Halde's China*, p. 295, *& ſeq.* [b] So *Magalhaens.* [c] Theſe Accents the Miſſioners have marked on the Words to facilitate learning the Language. *Magalhaens* illuſtrates his Account of the Language both by giving the Words accented, with eleven Marks invented by *Lazaro Catanco* the Jeſuit, and in Chineſe Characters.

AGA

AGAIN, the ſame Word variouſly compounded, denotes an Infinity of different Things: *Mû*, for Inſtance, by itſelf, ſignifies a *Tree*, or *Wood*; but when compounded, has many other Senſes; *Mû-lyau*, ſtands for *Wood prepared for building*; Mû-lan, *Bars*, or *wooden Grates*; Mû-hya, *a Cheſt*; Mû-ſyang, *a Preſs*; Mû-tſyang, *a Carpenter*; Mû-ul, *a Muſhroom*; Mû-nu, *a Kind of ſmall Orange*; Mû-ſing, *the Planet* Jupiter; Mû-myen, *Cotton*, &c. This Word may be joined to ſeveral others; and has as many different Significations as Combinations. Thus the *Chineſe*, by differently ranging their Monoſyllables, make ſet Diſcourſes, and expreſs themſelves very clearly and gracefully. In ſhort, they, by Habit, diſtinguiſh the ſeveral different Tones of the ſame Monoſyllable ſo well, that they comprehend its various Senſes, without the leaſt reflecting on the Accents that determine it.

WE muſt not imagine, as ſome Authors have related, that they ſing in ſpeaking, and make a Sort of Muſic; for this would be very diſagreeable to the Ear: On the contrary, theſe different Tones are ſo nicely ſounded, that Strangers would find it difficult to perceive their Difference; eſpecially in the Province of *Kyang-nan*, where the Accent is moſt perfect. We may form a Judgment of it from the guttural Pronunciation in the *Spaniſh* Tongue, and by the different Tones in the *French* and *Italian*; which, though hardly diſtinguiſhable, have different Meanings, that gave Riſe to the Proverb, *The Tone is all.*

As the *Chineſe* have no written Accents to vary the Sound, they are obliged to have as many different Figures or Characters for the ſame Word as there are Tones, which vary its Meaning. Beſides, there are Characters which ſtand for two or three Words [a], and ſometimes entire Sentences: For Inſtance, to write theſe Words, *Good-morrow, Sir*, inſtead of joining the Characters for *Good* and *morrow* with that of *Sir*, a different one muſt be uſed; which, by itſelf, expreſſes theſe three Words: Theſe Things are what ſo greatly multiplies the *Chineſe* Characters, and makes the Art of joining the Monoſyllables very difficult. After all, the barely joining them in this Manner, though ſufficient to write ſo as to be underſtood, is yet but mean, and uſed only by the Vulgar. In Compoſition, though the Words are the ſame, the polite and maſterly ſtile is quite different from what is uſed in Diſcourſe; which, in a Man of Letters, would look ridiculous. It is no difficult Matter to judge how many Years muſt be required to learn ſuch a vaſt Number of Characters, to diſtinguiſh them when they are compounded, and to remember their Shape and Meaning. However, the Perſon who is Maſter of ten thouſand, may expreſs himſelf in this Language, and read a great Number of Books; he who knows moſt, is the moſt learned: But the generality underſtand not above fifteen or twenty thouſand; and few Doctors more than forty thouſand. *Their Language.*

THIS prodigious Number of Characters is collected in their Vocabulary, called *Hay-pyen*; and as in *Hebrew*, there are radical Letters which ſhew the Origin of Words, and how to find thoſe derived from them, when looked for in Dictionaries; ſo likewiſe the *Chineſe* have their radical Characters: For Inſtance, the Characters of Mountains, Trees, Man, the Earth, and a Horſe. And, farther, you muſt learn to diſtinguiſh in every Word thoſe Strokes or Figures, which are above, beneath, on the Sides, or in the Body of the radical Figure. There was a Dictionary made by Order of the late Emperor, which, at the firſt compiling, contained ninety-five Volumes [b]; moſt of them very thick, and in a ſmall Character: Yet this Work did not comprehend all the Language, ſince it was found neceſſary to add a Supplement to it, in twenty-four Tomes. No other Language in the World would take-up near ſo many Volumes; and, conſequently, is more abundant [c]. *Their Dictionary.*

BESIDES this great Vocabulary there is a ſhorter, containing only eight or ten thouſand Characters, which is uſed in learning to read or write, to underſtand or compoſe Books: When this ſmaller is defective, they have Recourſe to the larger. The Miſſionaries, in like Manner, have collected all the Terms, that may ſerve to inſtruct the People in their Religion, that are uſed in Converſation, and found in common as well as difficult Books.

CLEMENT of *Alexandria* attributes three Sorts of Characters to the *Egyptians*; the firſt Epiſtolary, or fit for writing Letters, like thoſe of our Alphabet; the ſecond Sacerdotal, proper only for the ſacred Writings, in the ſame Manner as the Notes for Muſic; and the third Hieroglyphical, uſed only for public Inſcriptions on their Monuments. This was done two Ways; one by proper Images, or ſomething that came near the Things they would repreſent; as when they expreſſed the Moon by a Creſcent: The other by ænigmatical Figures and Symbols; as a Serpent bent round with the Tail in its Mouth, to ſignify the Year, or Eternity. The *Chineſe* have always had a like Variety of Characters. In the Beginning of their Monarchy, they com- *Egyptian Hieroglyphics.*

[a] They can, by combining thus, form new Characters at any Time, to expreſs new Words and Ideas. Perhaps, this may be the *Hay-pyen*. [c] But this may be queſtioned, if what the *Arab* Authors tell us be true, of a Dictionary made for a King of *Arabia*, which required a Team of forty Horſes to draw it.

Chineſe *Sciences.*

municated their Ideas by drawing on Paper the natural Images of the Things they would expreſs: For Inſtance, a Bird, Mountains, Trees, wavy Lines, in order to expreſs Birds, Mountains, a Foreſt, and Water [a].

THIS Method of explaining their Thoughts was very imperfect, and required Volumes to expreſs a few Things: Beſides, an infinite Number of Objects could not be repreſented by Drawing; ſuch as the Soul, the Thoughts, the Paſſions, Beauty, Virtues, Vices, the Actions of Men and Animals, and many others which have neither Body nor Shape: For this Reaſon, they changed by Degrees their old Manner of Writing; and compoſed more ſimple Figures, inventing many others to expreſs thoſe Things that do not come within the Verge of the Senſes.

Chineſe *more convenient.*

NEVERTHELESS, theſe more modern Characters are truly hieroglyphical [b]; firſt, becauſe they conſiſt of ſimple Letters which retain the Signification of the primitive Characters: Formerly, for Inſtance, they repreſented the Sun, called *Je*, by a Circle ⊙; now they repreſent it by two upright Strokes croſſed by three tranſverſe. Secondly, becauſe human Inſtitution has affixed to theſe Figures the ſame Ideas that the firſt Symbols naturally repreſented; and every *Chineſe* Letter has its proper Signification, which it always preſerves, though joined with others. *Tſay*, for Inſtance, which ſignifies *Misfortune*, *Calamity*, is compoſed of the Letter *Myen*, a *Houſe*; and the Letter *Ho*, *Fire*; becauſe it is the greateſt Misfortune to ſee one's Houſe on Fire. However this be, the Characters of *Kochinchina*, *Tong-king*, and *Japan*, are the ſame as the *Chineſe*, and ſignify the ſame Things. Thoſe Nations, though their Languages are ſo very different, that, in ſpeaking, they do not in the leaſt underſtand each other, yet they very well underſtand each others Writing; and their Books are in common. Their Characters are in this reſpect like the numerical Figures [c], which are uſed by ſeveral Nations under different Names; but their Meaning is every-where the ſame [d].

When firſt invented.

As to the Original of the *Chineſe* Characters, before the Commencement of the Monarchy, little Cords with ſliding Knots, each of which had its particular Signification, were uſed in tranſacting Buſineſs. Theſe are repreſented in two Tables by the *Chineſe*, called *Ho-tû*, and *Lo-ſhu*. The firſt Colonies who inhabited *Se-chwen*, had no other Literature beſides ſome arithmetical Sets of Counters made with little knotted Cords, in Imitation of a String of round Beads; with which they calculated and made up all their Accompts in Commerce: Theſe they carried about with them; and, ſometimes, uſed as Belts for girding-in their Cloaths. In ſhort, for want of Characters, there is no Account of what paſſed in thoſe Times, either from Annals, or any written Tradition. Afterwards, *Fo-hi*, the firſt Emperor, invented Lines to expreſs his Ideas, as is ſuppoſed, of certain natural Things; and being taught the Art of Combination, by Means of the two ancient Tables above-mentioned, drew up his Linear Table [e], as his firſt Eſſay. Theſe Lines not being ſufficient to expreſs every Thing, he ſet about inventing more extenſive Characters. His Succeſſors, *Shin-nong* and *Whang-ti*, increaſed their Number: And when they had formed, one after another, a ſufficient Quantity, they then attempted to make Books [f].

THE Stile of the *Chineſe*, in their Compoſitions, is conciſe, allegorical, and ſometimes obſcure to thoſe not well verſed in the Characters. It requires Skill to make no Miſtakes in reading an Author: They ſay many Things in a few Words: Their Expreſſions are lively, animated, and intermixed with bold Compariſons and noble Metaphors. To expreſs, for Inſtance, *Let none dare think of deſtroying the Chriſtian Religion which the Emperor has approved of by an Edict*: They would write, *The Ink that wrote the Edict of the Emperor, in favour of the Chriſtian Religion, is not yet dry, and you go about to deſtroy it*; they affect, eſpecially, to inſert in their Writings Sentences and Paſſages taken from the five canonical Books; and, as they compare their Compoſitions to a Picture, they alſo compare thoſe Sentences to the five principal Colours uſed in Painting; in this their Eloquence chiefly conſiſts. Laſtly, they value themſelves extremely in writing neatly, and drawing their Characters truly; and there is great Regard had to this, in examining the Compoſitions of Candidates for Degrees.

THEY even prefer a beautiful Character to the moſt finiſhed Picture; and it is common to ſee a Page of old Writing, if well performed, ſold very dear. They honour their Characters in the moſt common Books; and if by chance they find any printed Leaves, they gather them up with Reſpect: They think, it would ſavour of Breeding to tread on them, or even throw them away in a careleſs Manner. Joiners and Maſons

[a] *Du Halde*'s *China*, vol. 1. p. 363, & *ſeqq.* and *Magalhaens*'s Relation of *China*, p. 69, & *ſeqq.* [b] think not. They appear to us to be real Characters, as before obſerved, but not hieroglyphics; for thoſe had either ſome natural, or ſymbolical Reſemblance of the Things they repreſented: Theſe have none, but arbitrary Characters, to which the Inventors have annexed certain ſimple Ideas, and by joining two or more together form compound Ideas, and expreſs their Thoughts. [c] It is in Effect a *real*, or univerſal, *Character*, ſuch as Biſhop *Wilkins* has invented and publiſhed in a Book under that Title. [d] *Du Halde*, as before, *p.* 364, & *ſeq.* *Magalhaens*, as before, *p.* 69. [e] See before, *p.* 185. [f] *Du Halde*, as before, *p.*

for the generality, will not venture to tear a printed Sheet, which they find paſted againſt the Wall or Wainſcot, for Fear of committing a Fault.

FROM what has been ſaid, the *Chineſe* Language may be diſtinguiſhed into three Sorts [a]; that of the common People, that of polite Folks, and that of Books. The firſt, though not ſo elegant as the two others, is yet not ſo much inferior to the *European* Languages, as may be thought; ſince it has none of thoſe Defects that are ſometimes aſcribed to it. The Miſſioners, who come to *China*, and are not yet Maſters of the Language, find equivocal Meanings, where there is not the leaſt Shadow of any: For Want of taking ſufficient Pains at firſt, to pronounce the *Chineſe* Words with their Aſpirations and Accents, they are able to underſtand but imperfectly what the *Chineſe* ſay, and find it difficult to make themſelves underſtood: But the Fault is apparently in themſelves, and not in the Language. We are told, in ſome Relations, that the Learned, in converſing, often trace Characters with the Finger, or their Fan, upon their Knees, or in the Air [b]: If they do ſo, it muſt be out of Vanity, or Cuſtom, rather than Neceſſity; or becauſe the Word they would expreſs, may be ſeldom uſed, like our Terms in Navigation, Muſic, and Surgery.

NEXT above this vulgar and rude Language, which varies according to the different Provinces, is pronounced a hundred Ways, and uſed in Compoſitions of the loweſt Claſs, there is a more poliſhed and refined Dialect, called the *Mandarin Language*; which is nearly what the *Latin* is in *Europe* amongſt Eccleſiaſtics, and the Learned. This Language is properly what was formerly ſpoken at Court, in the Province of *Kyang-nan*; from whence it was, by ſlow Degrees, propagated all-over the Empire; but it is beſt ſpoken in the Provinces adjoining to that. They have an infinite Number of Hiſtories and Novels, written in this Dialect with the utmoſt Elegance, which may be eaſily read and underſtood; and through them all is a Purity and Politeneſs, equal to the beſt Writings of *Europe*.

THE third Sort of Language is that of Books, which are not written in a familiar Stile: This is not uſed in Diſcourſe, but only written; nor could it be eaſily underſtood without Help of the Letters; but it is read with Pleaſure, running in a neat and flowing Stile: Each Thought is generally expreſſed in four, or in ſix Characters: One finds nothing to ſhock the niceſt Ear; and the Variety of Accents, artfully managed, affords a Sound altogether ſoft and harmonious. The Difference between the Books written in this Dialect, and thoſe called *King*, conſiſts in the Matter they treat of, which is neither ſo ſolemn, nor elevated; and in the Stile, which is neither ſo conciſe, nor ſo grand; there being many Degrees of Superiority before one can arrive to the majeſtic and ſublime Brevity found in thoſe Writings. In ſublime Subjects, no Pointing is uſed: The Learned, for whom only theſe Compoſitions are deſigned, are left to judge where the Senſe concludes; and the Skilful among them, are never miſtaken in this Particular. *Their Language.*

THE *Chineſe* have, moreover, an ancient Sort of Language, and Character, in which there are ſome Books, that the Learned muſt underſtand; but it is uſed at preſent only for Titles, Inſcriptions, Seals, and Devices. They have alſo a common Running-Hand, in which they engroſs Deeds, Contracts, Obligations, and Acts of Juſtice; as the *Europeans* have a particular Character for Law-Buſineſs. Laſtly, they have a Letter, which requires a particular Study, on Account of the Variety of Strokes and Abbreviations [c], or Interweavings, which render it difficult. The chief Uſe of this Character, is to write any Thing for Diſpatch [d]. *Another Sort.*

NOTWITHSTANDING the ſeeming Difficulties of the *Chineſe* Language, and that ſome Miſſioners have repreſented the Learning of it as extreamly tedious, painful, and almoſt inſuperable; yet others ſpeak of it in a very different Manner. *Magalhaens*, for Inſtance, affirms, that it is eaſier to attain, than the *Greek*, the *Latin*, or any other Languages of *Europe*; and much leſs difficult than the Languages of thoſe other Countries, where the Jeſuits are employed in Miſſions. He lays it down as a Thing certain, that a Perſon who applies himſelf induſtriouſly to ſtudy the *Chineſe* Language, by a good Method, may be able, in a Year's Time, to underſtand and ſpeak it very well: And affirms, that the Miſſioners, in two Years Time, became ſo perfect in it, as to be able to confeſs, catechize, preach, and compoſe, with as much Eaſe, as in their native Tongue, although they are generally Perſons far-advanced in Years; adding, that they could never attain to the ſame Perfection in the *European* Languages, although they have generally a Dependence upon one another [e]. *The* Chineſe *Language*

[a] The Author makes three Sorts of Languages, which is not ſo exact. There are indeed two Sorts, the *Chineſe*, and that ſpoken by the Inhabitants of *Fo-kyen*, which he does not mention. That this laſt is eſſentially different, appears, among other Things, from hence, that it has the Letter or Sound *r* in it, which is wanting in the *Chineſe*. [b] So ſays *Le Comte*. Why does not the Author name him? [c] A Sort of Short-Hand. [d] *Du Halde*'s *China*, p. 365, *&* *ſeq.* [e] *Le Comte*, p. 177, wonders *Magalhaens* ſhould write thus. He thinks ſome Miſſioners had better have laboured in the Mines. He denies that learning the *Chineſe* depends on the Memory, but the Imagination and Ear, on Account of the Tones. He adds, that a Word, though pronounced ill, may be underſtood; but the Accent muſt be exactly hit to make the Senſe intelligible.

Chineſe Sciences. *Eaſy to learn.*

To confirm this by Reaſon, he obſerves, that as the acquiring a Language depends greatly on the Memory; ſo one which has ſo few Words as the *Chineſe*, muſt be far eaſier to learn, than any of the others above-mentioned, which comprize many Thouſands, as it requires only a Memory to retain the Accents [a]. How far this Argument is concluſive, we ſhall not pretend to ſay, ſince the Accent may be as difficult to remember, as a new Word. If we conſider every Word, ſimple, or compound, in the *Greek*, *Latin*, or any other *European* Language, as a ſingle Character, conſiſting of a Combination of various Letters, in the ſame Manner as the *Chineſe* Characters do of Strokes; perhaps it may be found to contain as many different Characters as the *Chineſe*, and, conſequently, may be as difficult to learn.

The Characters compared *With the* European.

THE great Difference between the *Chineſe* and *European* Characters, has been, in ſome Meaſure, explained in the Article of Printing [b]: The only Conformity they have together is, that as our Alphabet is made-up of twenty-four Letters, formed out of ſeven Strokes [c]; ſo all the *Chineſe* Characters are formed out of ſix [d]. The *Chineſe* is the very Reverſe of all other Languages, in having an infinite Number more of Letters, as we may ſay, than Words; and not a great many more Words, than ſome other Languages have Letters. It is true, though in the *European* Alphabets they reckon but about twenty-four Letters, yet in Effect there are great Numbers more, if it be conſidered, firſt, that they are diverſified into Capitals, *Roman*, *Italick*, &c. that there are ſeveral Variations of them for Writing, as in Round-Hand, Secretary, Court, Text, *German*, and the like [e]: That there are ſeveral Sorts of Punctuations, as the Period, the Comma, the Apoſtrophe, the Accents, the Parentheſis, the Points of Interrogation and Admiration, with many others: That Arithmetic has its Cyphers, or Figures; and Aſtronomy, Geometry, and Muſic, their reſpective Signs, Marks, or Characters. In a Word, that there are few Arts, or Sciences, which have not ſome characteriſtical Figures proper to them, that ſerve to expreſs certain Ideas more conveniently than by Words at Length [f]: Yet all theſe put together fall infinitely ſhort of the Number of Characters, which the Nature of the *Chineſe* Writing obliges them to make uſe of.

Difference, whence.

HOWEVER, if *Europeans* are ſurprized at this great Number of Characters, the *Chineſe*, we are told, admire no leſs how with ſo few Letters the *Europeans* can expreſs all their Words, when theirs require ſo many: But this will be no Matter of Wonder, if it be only conſidered, that Words are compoſed by a Combination of a few ſimple Sounds, formed by the Organs of Speech, and that the *European* Characters are contrived to expreſs Sounds, but the *Chineſe* to ſignify Words, and, conſequently, muſt be infinitely more numerous. How they came to think of one Method, and not the other; or, in caſe they thought of both, why they preferred one to the other, is hard to determine: Only this we know, that but for this Preference we ſhould have had no Inſtance in the World of a whole Language repreſented in a verbal or real Character: For though the *Egyptians*, *Mexicans*, and other Nations, had Characters of the ſame Nature [g], yet very few of them are remaining; neither do they appear to have been, in any Reſpect, ſo judiciouſly contrived, ſo uniform, or ſo capable of expreſſing all the Varieties of compound and ſimple Ideas, as the *Chineſe*.

IT is difficult to expreſs the *Chineſe* Words in *European* Characters; but impoſſible to expreſs the *European* in *Chineſe*; not only on Account of its wanting ſeveral Sounds to be found in the other Languages, but alſo becauſe the *Chineſe* Characters expreſs Words inſtead of ſimple Sounds, at hath been before obſerved, or the Sounds of two or more Letters together inſtead of one: The Vowels however muſt be excepted; each of which has a particular Character. Now as all the Words in this Language are ſingle Syllables, and thoſe not exceeding three hundred and thirty, it is evident, that no greater a Number of Syllables in any other Language can be expreſſed in *Chineſe* Characters; and that as one-fourth Part of them are of ſuch a Nature as to be found no-where elſe, conſequently, not above two hundred and fifty foreign Syllables can be expreſſed by them. Thus, although a *Chineſe* may write the *Engliſh* Words *Sing-ſong*, or *New-king*, in his own Characters, yet he could not write *fine Wool*, or *old Count*; becauſe, as appears from the following Tables, there are no ſuch Words in his Language. When they would write or pronounce any *European* Words, the Syllables of which are not to be found among their three hundred and thirty Words, they make uſe of thoſe which come neareſt them. Thus, inſtead of pronouncing *Holland*, they would ſay *Go-lan-ki*; for *Holſtein*, *Ho-eul-ſe-te-in*; for *Stockholm*, *Se-tyau-ko-ulma*; and for *Alexowitz*, *O-li-ſhe-ye-ſi-ſhe*.

[a] *Magalhaens*'s Relation of *China*, p. 77, & *ſeq.* [b] See before, *p.* 162. [c] Or rather, four different Strokes, two and three of the ſeven being the ſame Strokes placed in different Poſitions. [d] Rather, four or five at moſt. [e] To theſe we may add Short-hand, which affords a great Number of Characters. [f] *Du Halde*'s *China*, p. 365, & *ſeq.* [g] This ſeems to prove, that the Thought of expreſſing Words by Characters more naturally occurred, than that of expreſſing Sounds.

As the *Chineſe* want the Sounds of *b*, *d*, *r*, *x*, and *z*, which frequently occur in the *European* Languages, the Difficulty is increaſed. The *d*, as well as *t*, they commonly expreſs by *ki*, as appears from the Word *Holland*; for *b* they uſe *p*: Yet, both the *d* and *z* ſeem to be ſounded in this Word *I-tsë*, which ſome pronounce *I-dſe*: But the *Chineſe*, who can ſay diſtinctly *I-dſe*, cannot ſay *da*, *de*, *di*, *do*, *du*; nor *za*, *ze*, *zi*, *zo*, *zu*. Inſtead of *r* they uſe *l*, or, rather, a Word beginning with *l*; as in *Fu-lan-tſu-ſe*, *France*; for *x*, *ſhe*, as in *O-li-ſhe-ye-ſi-ſhe*, *Alexowitz*, above-mentioned.

In like Manner, we are told, it is in vain to attempt the *Chineſe* Words in *European* Characters: For not only many of them would be ill expreſſed, but, after a Perſon had gotten to the Bottom of a Page, he would not be able to underſtand what he had written. This is a Circumſtance not peculiar to the *Chineſe* Language, but common to all; there being ſcarce any one but what hath ſome Sounds peculiar to it, that cannot be expreſſed by the Letters or Characters of other Nations. Thus, the *Engliſh* have no Letter anſwering to the *French J* Conſonant [a]; nor the *French* any correſponding with that of the *Engliſh*. However, there are few Sounds or Words, either in the *Chineſe*, or any other Language, but what may be expreſſed by the *Engliſh* Letters, either ſimple or compound. But it is not the ſame with the *French*; whoſe Alphabet is the moſt ſcanty and imperfect of all the *European* Nations: For, beſides the *J* Conſonant, they want the *Ch*, *K*, *Q* and *W*, of the *Engliſh*, Sounds which occur in moſt other Languages; eſpecially thoſe called the *Oriental*: Nor can they with any Juſtneſs ſupply the Defect by joining two or three Letters together. And this is the Reaſon why, as *Du Halde* obſerves, many Words can neither be pronounced nor written by them, rather than that which he aſſigns, *viz.* That the Teeth of the *Chineſe* are placed in a different Manner from ours; the upper Row ſtanding-out, and, ſometimes, falling upon the under Lip, or, at leaſt, on the Gums of the under Row, which lies inward; the two Rows ſcarce ever meeting together, like thoſe of the *Europeans*.

All the *Chineſe* Words, written in *European* Letters, terminate either with one of the five Vowels, *a*, *e*, *i*, *o*, *u*, or with an *n* [b]; which is ſometimes ſingle, producing *an*, *en*, *in*, *on*, *un*; and ſometimes followed by a *g* [c], making *ang*, *eng*, *ing*, *ong*, *ung* [d]. Their Vowels alſo have different Sounds, like the *European*; or, rather, we have not Letters enough to expreſs all the open Sounds and Diviſions of them, which we call Vowels, that are to be found either in the *Chineſe* Language, or our own.

Their Language.

With regard to the following Table the Reader may obſerve three Things: 1. That the Words contained under the ſeveral Letters, are formed agreeably to one common Rule in the *Chineſe* Language; though they are not equally numerous under each. 2. That, according to the *Portugueze* and *French* Way of Writing, many of them appear to be of two or three Syllables; and muſt be ſo pronounced, if the common Way of Reading be followed: Whereas, according to our own Way of writing them, they are all Monoſyllables, agreeably to the Genius of the *Chineſe* Language. 3. That the Change of Orthography, from the *Portugueze* and *French* to the *Engliſh*, is natural as well as neceſſary.

Engliſh Orthography beſt.

The chief Difficulty is in pronouncing certain Characters conſiſting of double Conſonants, which are not uſed in our Language; but as we have ſeveral other double, and even ſome treble Conſonants, a little Practice muſt make this eaſy. For Inſtance, it cannot be very difficult for an *Engliſhman*, who can ſay *bran*, *ſling*, *prong*, *ſwing*, *ſtrong*, &c. to pronounce in one Sound, *Swen*, *ywen*, *Syang*, *Kyang*, *Hyang*, *Sven*, *lwi*, *tſyen*; for the ſame Rule is to be obſerved in pronouncing *Sw*, *yw*, *Sy*, &c. together, that is obſerved in pronouncing, *br*, *fl*, &c. that is, to pronounce them as if they were but one Letter; which is learned by putting a Vowel between, and pronouncing it very quick, ſo as by Degrees to throw it quite out.

Certain Words, how pronounced.

An Alphabetical Table of all the Words which compoſe the *Chineſe* Language, according to the *Engliſh*, *Portugueze*, and *French* Pronunciation.

Engliſh.	*Portugueze.*	*French.*
Ch	Ch	Tch
Cha	Cha	Tcha
chan	chan	tchan
chang	cham	tchang
chau	chao	tchao
chay	chai	tchai
che	che	tche
chen	chen	tchen
cheng	chem	
chew	cheu	tcheu
chi	chi	tchi

[a] Yet they can expreſs it perfectly by *zh*. [b] To theſe we may add *l*, *w*, and *y*: As in the Words *ul*, *shew*, *may*, and the like, to be found in the following Table. [c] No *Chineſe* Word, in Reality, ends with *g*; which was added by the *Spaniards* and *French*, to diſtinguiſh the ſounding *n* from the mute *n*, in Place of the *ꝑ*, which the *Portugueze* uſe. [d] *Du Halde*'s *China*, vol. 2. p. 140. This Author has taken a great deal of what he ſays of the Language from *Magalhaens*, as well as *Le Comte*.

Chineſe *Sciences.*

Engliſh.	*Portugueze.*	*French.*
Ch	Ch	Tch
chin	chin	tchin
ching	chim	tching
cho	cho	tcho
chun	chun	tchun
chung	chum	tchun
chwa	chua	tchua
chwang	chuam	tchuang
chwe	chue	tchue
chwen	chuen	tchuen
chwi	chui	
chyau	chiao	
chyen	chien	
F	F	F
Fa	Fa	Fa
fan	fan	fan
fang	fam	fang
few	feu	feu
fi	fi	fi
fo	fo	fo
foy		foi
fu	fu	fu
fung	fum	fung
fwen	fuen	fuen
G	G	G
Gan	Gan	
gang	gam	
gau	gao	
gay	gai	
gho	guo	
ghey, *or* gwey	goei, *or* guei	guei
go	go	
gu	gu	
H	H	H
Han	Ham	Hang
hang	han	han
hau	hao	heo
hay	hay	hai
he	he	he
hen	hen	hen
heng	hem	heng
hew	heu	heu
hi	hi	hi
hing	him	hing
ho	ho	ho
hu	hu	hu
hun	hun	hun
hung	hum	hung
hve [a]	hiue	hiue
hven	hiuen	hiven

a	*Engliſh.*	*Portugueze.*	*French.*
	H	H	H
	hya	hia	hia
	hyang	hiam	hiang
	hyau	hiao	hiao
	hyay	hiai	hiai
	hye	hie	hie
	hyen	hien	hien
	hyew	hieu	hieu
	hyo	hio	hio
b	hyu	hiu	hiu
	hyun	hiun	hiun.
	hyung	hium	hiung
	I Vowel	Y	I
	In	Yn	In
	ing	ym	ing
	J Conſ.	G	J
	Je	Ge	
c	jen	gen	
	jeng	gem	
	jew	geu	
	jin	gin	
	K	C	C
	Ka	C	Ca
	kan	can	can
	kang	cam	cang
	kau		cao
d	kay	cai	cai
	ke	ke	ke
	ken	ken	ken
	keng	kem	keng
	kew	kew	keu
	ki	ki	ki
	kin	kin	kin
	king	king	king
	ko	co	co
	ku	cu	cu
e	kung [b]	cum	cung
	kve	kiue	kieue
	kven	kiuen	kieuen
	kya	kia	kia
	kyang	kiam	
	kyau	kiao	kiao
	kyay	kiai	
	kye	kie	kie
	kyen	kien	kien
	kyew	kieu	kieu
	kyo	kio	kio
f	kyu	kiu	kiu
	kyun	kiun	kiun
	kyung	kium	kiung

[a] This Word and the next may be pronounced *hiv*, *hivn*; but as the *v* is of the obſcure Kind, and t
other Letters, which are not obſcure, are pronounced clearly, *hve* and *hven* ſeem to be the true Orthograp
[b] This is alſo written *kong*; the like happens in other Words of this Form, where the *o* and the *u* are uſed p
miſcuouſly by the Miſſionaries.

Their Language.

English.	*Portuguese.*	*French.*
L	**L**	**L**
La	La	La
lan	lan	lan
lang	lam	lang
lau	lao	lao
lay	lai	lai
le	le	le
leng	lem	leng
lew	leu	leu
li	li	li
lin	lin	lin
ling	lim	ling
lo	lo	lo
lu	lu	lu
lun	lun	lun
lung	lum	lung
lven	liuen	
lwan	loan	loan
lwi	lui	lui
lwon	luon	luon
lyang	leam	leang
lyau	leao	leao
lye	lie	lie
lyen	lien	lien
lyew	lieu	lieu
lyo	lio	lio
lyu	liu	liu
M	**M**	**M**
Ma	Ma	Ma
man	man	man
mang	mam	mang
mau	mao	mao
may	mai	mai
me	me	me
men	men	men
meng	mem	meng
mew	meu	mu
mi	mi	mi
min	min	min
ming	mim	ming
mo	mo	mo
mu	mu	mu
mung	mum	mung
mwen	muen	muen
mwi	mui	mui
mwey	moei	
mwon	muon	muon
myau	miao	miao
mye	mie	mie
myen	mien	mien
myew	mieu	
N & ng	**N**	**N**
Na	Na	Na
nan	nan	nan
nang	nam	nang
nau	nao	nao

	English.	*Portuguese.*	*French.*
a	**N**	**N**	**N**
	nay	nai	nai
	ne	ne	
	neng	nem	neng
	new	neu	
	ngan	ngan	ngan
	ngau	ngao	ngao
	ngay	ngai	ngai
	nghe	nge	ngue
b	nghen	ngen	nguen
	nghew	ngeu	ngeu
	ngo	ngo	ngo
	ni	ni	ni
	nin	nin	
	ning	nim	ning
	no	no	no
	nu	nu	nu
	nun	nun	nun
	nung	num	nung
c	nwi	nui	nui
	nwon	nuon	nuon
	nyang	niam	niang
	nyau	niao	niao
	nye	nie	nie
	nyen	nien	nien
	nyew	nieu	nieu
	nyo	nio	nio
	nyu	niu	niu
d	**O**	**O**	**O**
	o	o	o
	P	**P**	**P**
	Pa	Pa	Pa
	pan	pan	pan
	pang	pam	pang
	pau	pao	pao
	pay	pai	pai
	pe	pe	pe
e	peng	pem	
	pew	peu	peu
	pi	pi	pi
	pin	pin	pin
	ping	pim	ping
	po	po	po
	pu	pu	pu
	pung	pum	pung
	pwen	puen	puen
	pwey	poei	poei
f	pwon	puon	puon
	pyau	piao	piao
	pye	pie	pie
	pyen	pien	pien
	pyew	pieu	
	Q	**K**	**Q**
	Qua	Kua	Qua
	quan	kuan	
			quang

Chineſe *Sciences.*

Engliſh.	*Portugueze.*	*French.*
Q	K	Q
quang	kuam	quouang
quay	kuai	quoai
que	kue	quoue
quey	kuei	quouei
quen	kuen	quouen
queng	kuem	
quo	kuo	qouo
quon	kuon	qouon
S	S	S
Sa	Sa	Sa
ſan	ſan	ſan
ſang	ſam	ſang
ſau	ſao	ſao
ſay	ſai	ſai
ſe	ſe	ſe
ſen	ſen	ſen
ſeng	ſem	ſeng
ſew	ſeu	ſeu
ſi	ſi	ſi
ſin	ſin	ſin
ſing	ſim	ſing
ſo	ſo	ſo
ſu	ſu	ſou
ſun	ſun	ſuñ
ſung	ſum	ſung
ſve	ſiue	ſiue
ſven	ſiuen	ſiuen
ſwi	ſui	ſui
ſwon	ſuon	ſuon
ſyang	ſiam	ſiang
ſyau	ſiao	ſiao
ſye	ſie	ſie
ſyen	ſien	ſien
ſyew	ſieu	ſieu
ſyo	ſio	ſio
ſyu	ſiu	ſiu
ſyun	ſiun	ſiun
Sh	X	Ch
Sha	Xa	Cha
ſhan	xan	chan
ſhang	xam	chang
ſhau	xao	chao
ſhay	xai	chai
ſhe	xe	che
ſhen	xen	chen
ſhew	xeu	cheu
ſhi	xi	chi
ſhin	xin	chin
ſhing	xim	ching
ſho	xo	cho
ſhu	xu	chu
ſhun	xun	chun
ſhung		chung
ſhwa	xoa	choua
ſhwang	xoam	chouang

	Engliſh.	*Portugueze.*	*French.*
	Sh	X	Ch
	ſhwa		chua
	ſhwe		chue
	ſhwen		chuen
	ſhwi	xui	
	ſhyau	xiao	
	ſhyew	xieu	
	T	T	T
b	Ta	Ta	Ta
	tan	tan	tan
	tang	tam	tang
	tau	tao	tao
	tay	tai	tai
	te	te	te
	teng	tem	teng
	tew	teu	teu
	ti	ti	ti
	ting	tim	ting
c	to	to	to
	tu	tu	tu
	tun	tun	tun
	tung	tum	tung
	twi	tui	tui
	twon	tuon	tuon
	tyau	tiao	tiao
	tye	tie	tie
	tyen	tien	tien
	tyew	tieu	tieu
d			
	Tſ or dſ	C	Tſ
	Tſa	Ca	Tſa
	tſan	çan	tſan
	tſang	çam	tſang
	tſau	çao	tſao
	tſay	çai	tſai
	tſe	çe	tſe
	tſeng	çem	tſeng
	tſeu	çeu	tſeu
e	tſi	çi	tſi
	tſin	çin	tſin
	tſing	çim	tſing
	tſu	çu	tſu
	tſun	çun	tſun
	tſung	çum	tſung
	tſve	çiue	tſiue
	tſven	çiuen	tſiun
	tſwe	çoe *or* çue	
	tſwi	çui	tſui
f	tſwon	çuon	tſuon
	tſyang	çiam	tſiang
	tſyau	çiao	tſiao
	tſye	çie	tſie
	tſyen	çien	tſien
	tſyew	çieu	tſieu
	tſyo	çio	tſio
	tſyu	çiu	tſiu
	tſyung	çium	tſiung

U Vowel

English.	*Portugueze.*	*French.*		*English.*	*Portugueze.*	*French.*
U Vowel	U	U		W	ho	ho
u		oû		whey	hoei	hoei
ul or eul	ul	lh		whe	hue	hue
ung	um	oum		when	hoen	hoen
				whon [a]	huon	huon
V Conſ.	V	V				
Va	Va	Va		Y	Y	Y & I
van	van	van		Ya	Ya	Ya
vang	vam	vang		yang	yam	iang
vay	vai	vai	b	yau	yao	iao
vey	vei	ve		yay	yai	yai
ven	ven	ven		ye	ye	ie
vi	vi	vi		yen	yen	ien
vin	vin			yeng	yem	
vo	vo	vo		yew	yeu	ieu
von	von	von		yin	yin	
vû	vu	vu		yo	yo	io
vung	vum	vum		yu	yu	iu
W	ho	ho		yun	yun	iun
Whâ	hoa	hoa	c	yung		iung
whân	hoan	hoan		ywe	yue	iue
whâng	hoam	hoang		ywen	yuen	iuen
whay	hoai	hoai		ywei	yui	
whe	hoe	hoe		ywin	yuin	

The Eſtabliſhed, or Natural.

CHAP. V.

The RELIGIONS *of* CHINA.

INTRODUCTION.

IN *China*, like other Countries, the Inhabitants are divided by different Religions: The principal are four. The firſt is that of Nature, which is properly the eſtabliſhed Religion, being profeſſed by the *Literati*, and all Perſons concerned in the Government. The ſecond is that broached by *Lau-kyun*, a Philoſopher; which ſeems to be a Corruption of the Law of Nature, reſtored afterwards by *Confuſius*. The third is the Religion of the Impoſtor *Fo*, which conſiſts of the groſſeſt Idolatry, or Saint and Image-Worſhip, being the very Counter-part of the *Romiſh*. The fourth is that called *Ju-kyau*, which ſeems to be a Refinement on the firſt, and is profeſſed by a ſect among the *Literati*. To theſe may be added the *Jewiſh*, *Mohammedan*, and *Romiſh* Religion, which have gained ſome Footing in the Empire.

THE Knowledge we have of the firſt four Religions [b], is owing chiefly to the Jeſuit Miſſioners, who, to their own Obſervations, have added ſeveral Extracts from the *Chineſe* Authors. But whether it proceeds from their Negligence, to enquire into Things, or a ſtrong Propenſity of miſrepreſenting other Religions, they have treated of them all, but the firſt, very imperfectly, inaccurately, and, it is to be ſuſpected, in many Inſtances contrary to Truth. It is remarkable, with Regard to the Religion of *Fo*, that they ſuppreſs ſome Things, and diſguiſe others, as if with Deſign to conceal the exact Reſemblance it has with their own. But the Tranſlator of *Du Halde* has drawn the Parallel; which it would be criminal to omit, eſpecially at this Juncture. On the other Hand, they charge the Sect of *Ju-kyau* with Atheiſm, poſſibly to free the eſtabliſhed Religion, from

[a] In the Words of this Form, which generally come at the End of each Letter, the *o* is ſo obſcure, or mute, that it ſeems to be an *e*. Hence ſome pronounce *when*, *hoon*, or *hun*. [b] The Miſſioners reckon three Sects, viz. thoſe of *Confuſius*, *Lau-kyun*, and *Fo*.

Religions. which they have borrowed ſome Things in their own Worſhip, from that Imputation thrown on it by their Adverſaries: However this be, we ſeem ſtill to be very little acquainted with the real Syſtems of thoſe three Sects.

SECT. I.

Of the Eſtabliſhed Religion *of* China, *which is agreeable to the* Law of Nature.

Chineſe *Worſhip of the Deity. Emperor, high Prieſt. Sacrifices eſtabliſhed. Temple built. Separate Worſhip. Future State. Free from Idolatry, to what owing. Principal Faſts in uſe.*

IT is the common Opinion of Authors, that ſome of the Deſcendants of *Noah*, after the Diſperſion, having penetrated into *China*, about two hundred Years after the Deluge, there founded this vaſt Monarchy, and eſtabliſhed natural Religion; of which many Traces are to be found in their canonical Books of the firſt Order, already ſpoken of [a].

Chineſe Worſhip THE chief Object of Worſhip amongſt the *Chineſe*, is the ſupream Being, and Principle of all Things; whom they adored under the Name either of *Shang-ti*, that is, *ſupream Emperor*, or *Tyen* [b], which with them ſignifies the ſame Thing: *Tyen*, ſay the Interpreters, *is the Spirit that preſides in Heaven, becauſe Heaven is the moſt excellent Work produced by this firſt Cauſe.* It is taken alſo for the material Heavens, the Senſe being to be determined by the Subject to which it is applied. The *Chineſe* ſay, that the Father is the *Tyen* of the Family; the Vice-Roy, the *Tyen* of the Province; and the Emperor, the *Tyen* of the Kingdom, *&c.* They likewiſe honour, but with a ſubordinate Worſhip, inferior Spirits, depending on the ſupream Being; which, according to them, preſide over Cities, Rivers, Mountains, *&c.*

Of the Deity. IT appears, eſpecially from the *Shu-king*, that this *Tyen*, or firſt Being, is the Creator of all Things, ſolely independent, Almighty, Omniſcient, knowing even the Secrets of the Heart; who watches over the Conduct of the Univerſe, ſo that nothing whatever happens but by his Orders; who is holy, without Partiality, and only affected with the Virtue of Mankind; ſuperlatively juſt, puniſhing Wickedneſs in the moſt ſignal Manner, even in Kings, whom he depoſeth: That public Calamities are his Warnings for beginning a Reformation of Manners, and are ſtill followed by Acts of Mercy and Goodneſs: That Prodigies, or extraordinary Appearances, are ſent to give Notice of the Miſeries wherewith the State is threatened, that Men may reform their Manners, as the ſureſt Way to appeaſe the Anger of Heaven: Of theſe ſeveral Paſſages are produced as Inſtances.

THE Emperors have always thought themſelves chiefly obliged to obſerve the primitive Rites, the ſolemn Functions of which belong to them alone, as being the Heads of the Nation: Thus they are Emperors to govern, Maſters to teach, and Prieſts to ſacrifice, for the greater Honour of the Deity. *Fo-hi*, who is ſuppoſed to have been one of the Heads of the Colony [c], which came to ſettle in this extream Part of the Eaſt, bred, in a domeſtic Park, ſix Sorts of Animals, to ſerve as Victims in his Sacrifices; which he ſolemnly offered twice a Year, at the two Solſtices, called the *Feſtivals of Gratitude to Tyen*; at which Time the Tribunals, as well as the Shops, were ſhut-up; nor were the People even permitted, on thoſe Days, to undertake any Journey. *Shin-nong*, his Succeſſor, appointed two others at the Equinoxes: The firſt in Spring, in Favour of Agriculture; the other in Autumn, after Harveſt; the Firſt-fruits of which he offered to *Shang-ti*: He likewiſe cultivated the Field, which furniſhed the Corn and Fruits for the ſame Sacrifice.

WHANG-TI, who ſucceeded *Shin-nong*, exceeding the reſt in Zeal, built a large Temple, for offering the Sacrifices under Shelter, and inſtructing the People in their principal Duties. *Shau-hau*, Son of *Whang-ti*, increaſed the Pomp of the Sacrifice with Concerts of Muſic: But the laſt Years of his Reign were diſturbed by the Conſpiracy of nine *Chew-hew*, or feudatory Princes. Their Deſign being to ſubſtitute the Fear of Spirits to that of *Shang-ti*, they had Recourſe to Magic; by which Means they diſturbed Houſes with evil Spirits, and ſo terrified the People with their Deluſions, that they tumultuouſly required Sacrifice ſhould be offered to thoſe Spirits: But *Chwen-hyo*, his Nephew and Succeſſor, extirpated the Race of the nine Enchanters, and reſtored Order in the Sacrifices.

HAVING reflected on the Inconvenience of aſſembling an active, reſtleſs People, in the ſame Place where the Emperor performed thoſe Rites, he ſeparated the Place of Inſtruction from that of Sacrifices, and eſtabliſhed two great *Mandarins* as Preſidents, choſen from among the Sons of the deceaſed Emperor; one of whom was charged with the whole Ceremonial, and the other took Care of the Inſtruction of the People. He alſo

[a] See before, *p.* 185. [b] *Tyen* is properly *Heaven*, and *Tyen-chu*, *Lord of Heaven*; which laſt Title the Miſſioners, for better Certainty, gave the Deity. [c] But this is a mere Chimera. See *Univerſal Hiſtory*, vol. 1. p. 116, in the Note.

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settled Rules for chusing the Victims, ordering, a that they should neither be lame, nor defective, nor of any other Sorts of Animals, but the six appointed by *Fo-hi*: Likewise, that they should be well-fed, and of a Colour agreeable to the four Seasons wherein the Sacrifices were made [a].

IT is true, that although the canonical Books, especially the *Shu-king*, place the Souls of virtuous Men near *Shang-ti*; yet it does not appear, that they have spoken clearly of everlasting future Punishments. In like Manner, though b they affirm, that the supream Being created all Things out of nothing; yet they have not treated of it so distinctly as to judge, whether they mean a Production of all Things out of nothing: However, they have not denied the Possibility thereof; nor, like certain *Greek* Philosophers, asserted, that the Matter of the Universe is eternal. Again, the Missioners do not find, that they have treated explicitly concerning the State of the Soul; on the contrary, they seem c only to have confused Notions of it, no Way agreeable to the Truth: Yet it cannot be doubted, but that they believe the Soul exists after its Separation from the Body, as well as the Certainty of Apparitions [b].

IT is observable, that there is not to be found, in the canonical Books, the least Footstep of idolatrous Worship, till the Image of *Fo* was brought into *China*, several Ages after *Confusius*: That from the Time of that Philosopher, Ma- d gic, and divers other Errors, had infected the Minds of many: But the Learned, adhering to the Doctrine which they received from their Forefathers, had no Share therein.

THAT which has contributed greatly to the Preservation of the Religion of the early Ages in *China*, and preventing its being wholly destroyed, is, that the supream Tribunal of Rites has been established in the Empire, almost from the Time of its Foundation, with full Authority e to condemn, or suppress any Superstitions that might arise. The Missionaries, who read the Decrees of the *Mandarins* composing this Tribunal, have observed, that though they sometimes in private practised certain Superstitions [c]; yet when they assembled in a Body to deliberate about them, they openly condemned them.

CHINA, for many Ages, was a Stranger to the Superstitions to be met with in other Nations; who having but a very gross and imperfect Idea f of the Deity, fell by Degrees to honour the Heros of the Country with the Title of Gods. Whatever Veneration the *Chinese* have had for their greatest Emperors, they never paid Adoration to any but the supreme Being; and though they have discovered their Esteem and Respect for the Memory of great Men, who have been distinguished by their Rank, their Virtues, and Services, yet they have rather chosen to preserve their Memory by Tablets, (like those hung up in Honour of good Magistrates) inscribed with their Names and short Encomiums, than by Pictures or Images. *The Established, or Natural.*

HOWEVER, the Troubles that happened in the Empire, the civil Wars which divided it, and the Corruption of Manners, which became almost general, had entirely banished the ancient Doctrine: But *Confusius* revived it, by giving fresh Reputation to the ancient Books [d].

MAGALHAENS observes, that the *Chinese* have four principal Fasts, generally answering to the four Seasons: For when they design to perform their solemn Sacrifices, they fast the three preceding Days; and when they would implore the Favour of Heaven in Time of Famine, Pestilence, Earthquakes, extraordinary Inundations, or any other public Calamity, during these Days, the *Mandarins* live apart from their Wives; and, remaining Day and Night in their Tribunals, neither eat Flesh, drink Wine, nor discourse of any Business, especially in criminal Matters. The Emperor also keeps himself solitary in his Palace, upon the East Side of the supreme imperial Hall [e]. *Principal Fasts.*

WHAT relates to the moral Part of this established Religion, may be found in the Account already given of the canonical Books [f].

SECT. II.

Sect of the Tau-tse [g].

The Sect's Original: Of the Epicurean *Kind. Liquor of Immortality: Emperors deluded by it: Yet support and honour this Sect. Folly of one. Impiety of another. Sacrifice to the Devil. Juggling Tricks. History of* Lau-tse: *His Course of Life and Death: Vanity and Folly.*

LAU-KYUN [h], is the Name of the Philoso- *The Sect's Original.* pher who gave Rise to this new Sect: His

[a] *Du Halde*'s *China*, vol. 1. p. 64, *& seqq.* [b] To prove this, the Author produces nothing but a Parcel of Dreams; only, one of them ascribed to *Confusius*, was judged by a learned Man to have been a real Apparition. [c] *Le Comte* says, this is owing to their being sprung, for the most Part, from idolatrous Families. [d] *Le Comte*'s Memoirs of *China*, p. 316, *& seqq.* and *Du Halde*, as before, *p.* 646, *& seq.* [e] *Magalhaens*'s Relation of *China*, p. 304. [f] See before, *p.* 185. [g] *Tau-tse* is the Name of a Book written by *Lau-kyun*. [h] He is also called *Li-lau-kyun*, and commonly *Pe-yang*, or *Lau-tan* [*P. Couplet. Scient. Sinens. proœm. Declar.* p. 24.] His Name was *Li*, and his Surname *Eul*; but as he came into the World with white Hair, he was called *Lau-tsë*, or the *old Boy*. See *Du Halde*, vol. 2. p. 167.

Religions. Diſciples, to make his Birth extraordinary, affirm, that he lay fourſcore Years in his Mother's Womb, and came into the World by making his Way through her left Side, which killed her. His Books are ſtill extant; but ſuppoſed to be much altered by his Followers: Nevertheleſs, they contain ſeveral Maxims and Sentiments worthy of a Philoſopher, concerning the moral Virtues, and avoiding Honours, the Contempt of Riches, and that Elevation of the Soul, which, raiſing itſelf above terreſtrial Things, believes, that it has a Sufficiency in itſelf. Amongſt his Sentiments, there is one which he often repeated; eſpecially when he ſpoke of the Production of the World: *Tay*, ſays he, (that is, the Law or Reaſon) *hath produced one, one hath produced two, two have produced three, and three have produced all Things* [a]. By this, ſays the Author, he ſeems to have had ſome Knowledge of the Deity [b]; but it was a very groſs one.

Of the Epicurean *Kind.* THE Morality of this Philoſopher, and his Diſciples, nearly reſembles that of the *Epicureans*; it conſiſts in putting-away vehement Deſires and Paſſions, capable of diſturbing the Peace and Tranquillity of the Soul. According to them, it ought to be every wiſe Man's Care to paſs his Life free from Anxiety and Uneaſineſs; and to this End, never to reflect on what is paſt, nor be inquiſitive after what is to come. They affirm, that to be agitated with ruffling Cares, to be buſied about great Projects, to give one's ſelf up to Ambition, Avarice, and other Paſſions, is to toil more for Poſterity than ourſelves; and, that it is Madneſs to purchaſe the Happineſs of others, or purſue even our own, at the Expence of our Repoſe: Becauſe, whatever we look upon as Happineſs, ceaſes to be ſo, if it is accompanied with Trouble, Diſtaſte, and Inquietude, and the Peace of the Soul be ever ſo little diſturbed.

Liquor of Immortality. FOR which Reaſon, theſe Sectaries affect a Calm, that ſuſpends, as they ſay, all the Functions of the Soul: But as this Tranquillity muſt needs be diſturbed with the Thoughts of Death, they boaſt of having found out a Liquor called *Chang-ſeng-yo* [c]; by Means whereof they may become immortal. They are addicted to Chymiſtry, and much infatuated with the Notion of the Philoſophers Stone. They are likewiſe fond of Magic; and perſuaded, that, by the Aſſiſtance of the Demons whom they invoke, they can ſucceed in their Deſigns. The Hope of eſcaping Death, induced a great Number of *Mandarins* to ſtudy this diabolical Art: The Women eſpecially, being naturally curious, and exceeding fond of Life, madly gave into theſe Extravagancies. At length, certain credulous and ſuperſtitious Emperors brought this impious Doctrine in Vogue, and greatly multiplied the Number of its Followers.

THE Emperor *Tſin-ſhi Whang-ti*, the Book-burner [d], was perſuaded by theſe Impoſtors, that they had actually found the Liquor of Immortality. *Vu-ti*, the ſixth of the *Han* Dynaſty, addicted himſelf wholly to the Study of magical Books, under a Leader of this Sect, (which he had embraced) named *Li-ſhau-kyun*. Hereupon, the Court was immediately filled with an innumerable Croud of theſe falſe Doctors. About this Time one of his Queens died; and being inconſolate for her Loſs, one of theſe Impoſtors, by his Inchantments, cauſed her to appear before that Monarch. And this Apparition, with which he was ſurprized and terrified, more ſtrongly attached him to the Sect. He ſeveral Times drank the Liquor of Immortality: But, at laſt, perceived he was as mortal as ever; lamenting too late his fooliſh Credulity.

HOWEVER, the new Sect ſuffered no Prejudice by the Emperor's Death; for it found Protectors in his Succeſſors. Two of their moſt famous Doctors having been authorized to propagate the Worſhip which was paid to the Demon in a great Number of Temples already erected through the Empire, they ſold every-where, at a high Price, little Images, repreſenting the Croud of Spirits of Men, whom they had ranked among their Gods, and named *Syen-jin*, that is, *Immortals* [e]. This Superſtition increaſed to ſuch a Degree, that, under the Emperors of the *Tang* Dynaſty, they gave its Prieſts the Title of *Tyen-tſe*, that is, *Heavenly Doctors*. The Founder of this Race erected a ſtately Temple to *Lau-kyun*; and *Hven-tſong*, the ſixth Emperor of the ſame Dynaſty, cauſed his Statue to be brought with great Pomp into the Palace [f].

THE Succeſſors of the Head of this Sect were always honoured with the Dignity of great *Mandarins*, and reſide in a Town of the Province of *Kyang-ſi*, where they have a magnificent Palace. Crouds of People flock thither from the neighbouring Provinces, to procure Remedies for their Diſeaſes, or to learn their Deſtiny, and what is to happen in the Courſe of their Lives. They receive of the *Tyen-tſe* a Billet filled with magical Characters, and go-away well ſatisfied with the Sum they pay for it.

BUT the *Tau-tſe* gained Ground chiefly under the Dynaſty of the *Song*; whoſe third Emperor

[a] See *Couplet. Scient. Sinen. proœm. Declar.* p. 24. [b] He means the Trinity. [c] *Yo*, Medicine *Chang*, erernal; *Seng*, Life. [d] See before, *p.* 186. [e] Here the Author unfairly repreſents the Saints, or Heros, as Gods; and to countenance the Matter, miſrenders *Syen-jin Immortals*, inſtead of *immortal Men*. [f] *Du Halde*'s *China*, p. 648, & *ſeq.* *Le Comte*'s Memoirs of *China*, p. 324, & *ſeqq.*

Chin-tſong, was ridiculouſly led-away with their Tricks and Forgeries. Theſe Impoſtors, in a dark Night, hung-up a Book on the principal Gate of the imperial City, filled with Characters and magical Sentences for invoking Demons, giving out, that it had fallen from Heaven: Hereupon, the credulous Prince, out of great Veneration, went on-foot to fetch it; and after receiving it with the moſt profound Reſpect, carried it in a triumphant Manner into the Palace; where he incloſed it in a gold Box, and kept it with abundance of Care. Theſe Cheats were the Men who introduced that Multitude of Spirits, till then unknown; whom they worſhipped as independent Deities, and honoured with the Name of *Shang-ti*: They even deified ſome of the ancient Kings, and prayed to them.

WHEY-TSONG, the eighth Emperor of the ſame Line, carried the Superſtition to ſuch a Pitch, as to give the Name of *Shang-ti*, or *Supreme Lord*, to a Doctor of this Sect called *Shang-i* [a]; who had acquired a great Reputation under the Dynaſty of the *Han*. Till that Time, the Idolaters themſelves had diſtinguiſhed *Shang-ti* from other Deities. Thus a famous *Ko-lau*, who had written on this Subject, attributes the Ruin of the *Song* intirely to this [b] Impiety. In ſhort, this Sect got Footing by Degrees, partly through the Protection of the Princes abovementioned, partly by flattering the Paſſions of the Grandees, and partly by the Impreſſions of Wonder and Terror which they made on the Minds of the People. The Compacts of their Prieſts with Demons, the Lots which they caſt, and the ſurprizing Effects of their magical Arts, infatuated the Multitude, ſtill extremely prejudiced in Favour of theſe Impoſtors; who are generally called to heal Diſeaſes, and exorciſe [c] Demons.

THEY ſacrifice to this Spirit of Darkneſs three Sorts of Victims; a Hog, a Fiſh, and a Fowl: They drive a Stake in the Earth as a Kind of Charm, and trace upon Paper odd Sorts of Figures, accompanying the Stroke of their Pencil with horrible Cries and Grimaces. They make a frightful Din with Kettles and little Drums: And though often they do not ſucceed, yet they know how to procure Reſpect and Authority by their Inchantments. They buy great Numbers of profligate Fellows, who follow the Trade of Divination. Though they have never ſeen the Perſon who conſults them, they tell his Name, and all the Circumſtances of his Family, in what Manner his Houſe is ſituated, how many Children he has, their Names and Age; with an hundred other Particulars, which may be naturally enough ſuppoſed known to the Demons, and are ſtrangely ſurprizing to weak and credulous Minds [d] among the Vulgar. *The Eſtabliſhed, or Natural.*

SOME of theſe Conjurers, after invoking the Demons, cauſe the Figures of the chief of their Sect, and of their Idols, to appear in the Air. Formerly they could make a Pencil write of itſelf, without any-body touching it, upon Paper or Sand, the Anſwers to Queſtions. They likewiſe cauſe all the People of any Houſe to paſs in Review in a large Veſſel of Water; wherein they alſo ſhew the Changes that ſhall happen in the Empire, and the imaginary Dignities to which thoſe ſhall be advanced who embrace their Sect. In ſhort, they pronounce myſterious Words without any Meaning; and place Charms on Houſes, as well as Mens Perſons. Nothing is more common than to hear of theſe Sorts of Stories; and though, ſays our Author, it is very likely that the greater Part of them are only Illuſions, yet it is not credible, that all ſhould be ſo: For, many Effects ought, in Reality, to be attributed to the Power of the [e] Devil [f]. *Juggling Tricks.*

CHIN, a Philoſopher of the Sect of modern *Literati* [g] gives the following Account of the Birth, Death, and Doctrines of *Lau-kyun*, or *Lau-tſe*. This Perſon, ſays he, was born towards the End of the Dynaſty of the *Chew*, near the City of *Lin-pau*, in the Diſtrict of *Ho-nan* His Father, ſurnamed *Quang*, was a poor labouring Peaſant, and ſeventy Years old before he could meet with a Wife; when having gained the Affections of a Country Wench, of the Age of forty, he married her. This Woman being one Day in a ſolitary Place, of a ſudden conceived by the ſimple Commerce and Union of the vivifying Virtue of Heaven and Earth, and went with Child fourſcore Years. The Maſter, whom ſhe ſerved, vexed that ſhe ſhould be ſo long without being delivered, turned her out of Doors; upon which *Hiſtory of Lau-tſe.*

[a] And have not the Popes been called Gods by ſome of the *Romiſh* Doctors, which is equally impious? [b] And yet both the Sect itſelf, as well as the Popes, are ſtill in being; which ſhews ſuch Concluſions to be groundleſs. [c] One Impoſture naturally begets another; and why may not the Prieſts of *Aſia* make Gain of them as well as the Prieſts of *Europe?* [d] Is not *Du Halde* himſelf one of theſe weak and credulous Perſons, ſince he believes all the impoſing Stuff which the *Tyen-tſe* give out to bring Gain and Veneration to themſelves? [e] *Du Halde*, in a Note, obſerves, the wiſer Sort of People in *China* ſay, that theſe are falſe Reports ſpread by thoſe Impoſtors; and that there is nothing real in them. The wiſe and honeſt Sort of People in *Europe*, doubtleſs, will ſay the ſame: Notwithſtanding, the Jeſuit, to keep-up Prieſtcraft, and the Influence of the *Romiſh* Clergy, over the Ignorant, impiouſly aſcribes Power to the Devil, as if he would propagate Manicheiſm, or the Belief of two Principles. [f] *Du Halde*, as before, *p.* 649. [g] Part of his Book, tranſlated by *Dentrecolles* the Jeſuit, often before mentioned, is inſerted in *Du Halde*'s *China*, vol. 1. *p.* 665.

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Religion. ſhe was conſtrained to wander about the Country, till, at length, under a Plum-Tree, ſhe brought forth a Son [a], with Hair and Eyebrows as white as Snow. The Mother, who was ignorant of her Huſband's Family Name, and knew only his Surname, called the Infant after the Tree under which it was born: Then, obſerving that the Tips of his Ears were exceeding long, ſhe took from thence his Surname, and called him *Li-eul*, *Plum-Tree Ear*; but the People, who ſaw him ſo very white, called him *Lau-tſe*, or *The old Boy*.

His Courſe of Life. WHEN he had attained a certain Age, he became Library-keeper to an Emperor of the *Chew*; by whoſe Favour he obtained a ſmall Government. He made himſelf a Proficient in ancient Hiſtory, and the Knowledge of the Rites of the early Ages: It was that which induced *Confuſius* to go and diſcourſe him about the Ceremonial, and the Talents of a good *Mandarin* [b]. *Lau-tſe*, in his old Age, foreſaw the approaching Downfal of the *Chew* Dynaſty. He got on the Back of a black Cow, and, bending his Courſe Weſtward, arrived at the Entrance of a diſmal Valley: This Paſſage was guarded by an Officer, named *I-hi*. The Book *Tau-tſe*, containing five thouſand Sentences, was compoſed by him in the City of *Chew-ſhe*, in the Diſtrict of *Tſin-chwen*.

And Death. At length he died, and his Tomb is to be ſeen at *U*. This was the Beginning and End of *Lau-tſe*: He could not, while he was living, prevent the Ruin of the Race of the *Chew*, whoſe Subject and *Mandarin* he was; and yet they would have us believe all the Fables which are confidently reported about his pretended Merit; and, among the reſt, that, after his Death, he was placed at the Top of all the Heavens in Quality of the three Purities.

WITH regard to his Doctrine, the ſame Author, whoſe Name is *Chin*, aſks, what a fine Syſtem it is which has nothing for its Principle, and only teaches Indolence and Inactivity? To ſhew the Delicacy of his Reaſoning, he cites a Paſſage from the Inſtructions he gave his Diſciples; wherein, ſpeaking in Praiſe of whatever is ſoft and contrary to the canonical Books, which extol Firmneſs, he ſays, *Conſider my Tongue, does it not ſubſiſt whilſt it is ſoft and flexible? On the contrary, is not that which deſtroys our Teeth their own Hardneſs?*

Vanity and Folly. THE ſame Philoſopher alſo contemns his Arrogance, in affirming, that he had found Means to ſteal from Nature the vivifying Virtue, and could diſpoſe of it juſt as he pleaſed. He adds, after ſuch Pretences as theſe, he who had the moſt, vaſt, and ambitious Deſires of all Men, is ſo ſilly as to tell us, that all is Vanity; that we ought to ſet our Hearts on nothing, though he himſelf was more fond of Life than any other Perſon; that there is nothing commendable, but a State of Inactivity and Indolence; yet he himſelf was always vigorous in his Purſuits. *Chin* farther ridicules him for pretending to make others immortal, and yet dying himſelf before he was an hundred. Laſtly, he makes a Compariſon between the Doctrines of *Lau-tſe* and *Fo*; of which ſome Account will be given in the next Section [c].

SECT. III.

Of the Sect of Fo, *or* Fwe.

1. *Account of it from the* Miſſioners.

Origin of this Sect. Strange Birth of Fo: *Transformed to a God: Teaches contrary Doctrines: Fables invented of him: Is invoked. Bonzas moral Precepts. Arts to fleece People. An Inſtance. Story ſhewing how they gull the Credulous. Knaviſh Tricks. Prieſts, how propagated. Pilgrimages. Paſſports for Heaven. Images. Sanctified Cheats. Impoſing Tricks. A knaviſh Mendicant. Sneer on a Jeſuit. Their Sway in Families. Conſecrated Trifles, for the other World. Aſſemblies of Men. Faſting, and Abſtinence: A Trick to get Money; and Cloak for Vice. Arts to keep their Followers ſtanch. Interior Doctrine of* Fo: *In what it conſiſts. Quietiſm: Stupidity, Perfection: Its Progreſs oppoſed.*

ABOUT ſixty-five Years after the Birth of Chriſt, the Emperor *Ming-ti* introduced a new Sect in *China*, which is ſtill more dangerous than the former, and has made a much more rapid [d] Progreſs. This Prince, on Occaſion of a Dream which he had, calling to Mind a Sentence ſaid to be often in the Mouth of *Confuſius* [e], viz. *That the holy One was to be found in the Weſt*, ſent Ambaſſadors into the *Indies* to diſcover who this Saint was, and ſearch for the true Law which he taught. The Ambaſſadors ſuppoſing they had found it among the Worſhippers of the Idol *Fo*, or *Fwe* [f], carried it into *China*, with

[a] The monſtrous Birth is here turned into a monſtrous Pregnancy. [b] One of the Sect had alledged, that the Deſire of long Life was the End of his Viſit. [c] *Du Halde*'s *China*, p. 669, *& ſeq.* [d] *Couplet* ſays it has infected all the *Chineſe* Books and Sects, excepting the *Mohammedan*. *Proœm. Declar. ubi ſupr.* p. 2 This and the following Notes are, for the general, thoſe of the Tranſlator of *Du Halde*. [e] See before *p.* 190. a. [f] Called alſo *Fwe-kyau*, *Fo tſe*, and *She*, or *She kya*, (corruptly *Shaka* by the *Japaneſe*) which laſt Name, *Couplet* obſerves, *p.* 28, that the whole Body of the *Bonzas*, (or Clergy) as well as their Religion, is underſtood.

the Fables and Superſtitions, the Doctrine of the *Metempſychoſis*, and the Atheiſm wherewith the *Indian* Books were filled. The Author ſays, that if the extraordinary Things, which his Diſciples relate of him, are not ſo many Inventions, he ſhould be apt to believe with St. *Francis Xavier*, that he was rather a Spirit than a real [a] Man.

THEY relate, that he was born [b] in that Part of the *Indies* which the *Chineſe* call *Chung-tyen-cho*: That his Father (named *In-fan-vang*) was the King of this Country; and his Mother, called *Mo-ye*: That ſhe was delivered of him through her right Side [c], and died ſoon after he was born: That when ſhe conceived, ſhe almoſt conſtantly dreamed ſhe had ſwallowed an Elephant [d]; and that hence aroſe the Honours paid to white Elephants by the Kings of the *Indies*, who often make War upon each other to procure this Sort of Animal: That he ſtood upright upon his Feet as ſoon as he came into the World; and walked ſeven Paces, pointing with one Hand to the Heaven, and the other to the Earth: Nay, that he even ſpoke, and pronounced diſtinctly the following Words, *There is none, either in Heaven or on Earth, who ought to be adored but I alone.*

AT the Age of ſeventeen he married three Wives, and had a Son, called by the *Chineſe Mo-hew-lo* [e]. At nineteen he forſook his Wives, and all earthly Cares, to retire into a ſolitary Place, under the Guidance of four Philoſophers, called by the *Indians*, *Joghi*. At thirty, he was of a ſudden transfuſed by the Divinity, and became *Fo*, [or a Deity] called by the *Indians*, *Pagod*. Henceforward looking upon himſelf as a God, he minded nothing elſe but propagating his Doctrine, doing the moſt wonderful Things [f]; and, by the Novelty of his Miracles, procured the Peoples Veneration. The *Chineſe* (of the *Bonzian* Sect) have deſcribed theſe Prodigies, and repreſented them in Cuts in ſeveral large Volumes. It is ſcarcely credible how many Diſciples this chimerical God gained: For they reckon fourſcore thouſand who were employed by him in propagating his impious Tenets through the Eaſt. Among this great Number there were ten moſt diſtinguiſhed for their Rank and Dignity, who publiſhed five thouſand Volumes in Honour of their Maſter. The *Chineſe* call his Followers, (or rather Prieſts) *Seng* and *Ho-ſhang*; the *Tartars*, *Lamas*, or *La-ma-ſeng*; the *Siameſe*, *Talapoins*; and the *Japanneſe*, (or rather the *Europeans*) *Bonzas*. *Sect of Fo.*

HOWEVER, this new God found himſelf mortal as other Men; for he died at the Age of ſeventy-nine. Finding Death approach, he declared to his Diſciples, that, till that Moment, he had ſpoken to them ſolely in Parables and Figures; under which, for forty Years, he had concealed the Truth: But, that being about to leave them, he would communicate his real Doctrine; which was, that there is no other Principle of Things but Emptineſs and Nothing; that from Nothing all Things proceeded, and to Nothing all will return; this being the End of all our Hopes. But his Diſciples adhered to what he firſt taught; and their Principles are directly oppoſite to Atheiſm. *Teaches contrary Doctrines.*

HIS Diſciples did not fail to ſpread a great Number of Fables after his Death [g], and eaſily perſuaded credulous People, that their Maſter had been born eight thouſand Times: That his Soul had ſucceſſively paſſed into different Animals; and that he had appeared in the Form of an Ape, a Dragon, a white Elephant, *&c.* This was plainly done with Deſign to eſtabliſh the Worſhip of this falſe God, under the Shape of various Animals: Accordingly theſe different Creatures, through which the Soul of *Fo* was ſaid to have paſſed, were adored in ſeveral Places; the *Chineſe* themſelves built many Temples to all Sorts of Images, which multiplied exceed- *Fables invented of him.*

[a] Could the *Bonzas* themſelves believe any Thing more ſtupid than theſe Jeſuits, who yet are every Moment ridiculing the Stupidity of the *Bonzas?* [b] *Le Comte* ſays, a thouſand Years before Chriſt. [c] On Occaſion of his monſtrous Birth, *Couplet* obſerves, that this Saviour of Mankind, as his Followers call him, had more of the Nature of a Viper than a Man; and, that the Name *Foe*, (as he writes it) being compounded of *Non* and *homo*, intimates as much. [d] *Couplet* has it, that the Mother dreamed, a white Elephant paſſing down her Throat, entered into her Womb; whence ſhe was reported to have conceived by an Elephant: But that others more rightly conjectured, that the Devil, ſtealing human Seed, got her with Child in the Shape of that Beaſt. (*Coupl. ubi ſupr.* p. 28.) This is Philoſophy, and Divinity, truly worthy of the Jeſuits. [e] According to *Couplet*, *Lo-hew-lo*. [f] The Author ſays, by the Aſſiſtance of the Devil. He had better have denied he did any ſuch Things. [g] Our Author omits ſeveral very material Things related by others. *Couplet* tells us, that his Body was burned with odoriferous Wood, according to the Cuſtom of the Country; and his Aſhes, as they ſay, diſtributed among Men, Spirits, and Dragons of the Sea: That one of his Teeth was ſent as a Preſent to the King of the Iſland of *Ceylan*, where it was worſhipped, till *Conſtantine*, the Duke of *Braganza*'s Brother, having taken it with other Spoil, burnt it, and ſcattered the Aſhes; refuſing to releaſe it for a vaſt Sum: And, that the *Portugueze* Hiſtorians, in calling it the Tooth of an Ape, have not erred, ſince *Fo* is worſhipped in *Ceylan* in the Figure of an Ape, as he is worſhipped in other Places under various Forms and Names. (*Coupl. ubi ſupr.* p. 29.) By this Paſſage, it appears, that the Religion of the *Bonzas* has a great Connection with that of the *Indians*, if it be not at Bottom the very ſame: Yet the Miſſioners take little or no Notice of this Conformity.

ingly,

Religions. ingly throughout the Empire. *Mo-o-kya-ye*, a Disciple more dear to him than all the reſt, he truſted with his greateſt Secrets, and charged more particularly to propagate his Doctrine [a]: He enjoined him not to make uſe of Proofs and Arguments to ſupport his Tenets; but only to put, at the Head of his Works, which he ſhould publiſh, theſe few Words: *It is thus that I have learned.*

Is invoked. THIS *Fo*, in one of his Books, ſpeaks of a Maſter more ancient than himſelf, called by the *Chineſe*, *O-mi-to*, and corruptly by the *Japanneſe*, *Amida*: This Perſon appeared in the Kingdom of *Bengal*, and the *Bonzas* pretend, that he attained to ſuch a high Degree of Sanctity, and had acquired ſuch abundant Merit, that it is ſufficient, at preſent, to invoke him to obtain Pardon for the greateſt Crimes [b]. On this Account, the *Chineſe* of this Sect have continually in their Mouths theſe two Names, *O-mi-to*, *Fo* [c]: They think, that after the Invocation of theſe pretended Deities, they are effectually purified, and may give a Looſe to their Paſſions afreſh, ſince to wipe-off the Score they have nothing to do, but to invoke them again [d]. The laſt Words of *Fo*, when he was dying, gave Riſe to a Sect of Atheiſts among a few *Bonzas*. A third Sect endeavoured to reconcile the two Doctrines, by the Diſtinction of the exterior, and the interior: The firſt being more ſuitable to the Capacity of the People, prepared their Minds to receive the ſecond; which was fit only for elevated Minds, and remains like the Arch, after the Center-Frame, on which it was built, is taken away.

Bonzas moral Precepts. THE Morality, which the *Bonzas* are very careful to inculcate, is contained in the exterior Doctrine: They ſay, there is great Difference between Good and Evil; that after Death there will be Rewards for the Well-doers, and Puniſhments for thoſe who have done Evil: That there are Places appointed for the Souls of both, wherein they are ſtationed according to their Merit: That the God *Fo* was born for a Saviour to Mankind, and to bring back thoſe to the Way of Salvation who had ſtrayed from it: That it was he who expiated their Sins, and procured them a happy new Birth in the other World: That there are five Precepts to be obſerved; the firſt, not to kill any living Creature; the ſecond, not to take what belongs to others; the third prohibits Impurity, the fourth Lying [e], and the fifth drinking of Wine.

BUT, above all Things, they muſt not be wanting in the Practice of certain charitable Works, which their Guides preſcribe: "Uſe "the *Bonzas* well, ſay they, and furniſh them "with every Thing neceſſary for their Subſiſtance; build them Monaſteries and Temples, that by their Prayers, and their Penances, they inflict on themſelves for the Expiation of your Sins, they may deliver you from "the Puniſhments you are liable to [f]. At the "Funeral-Obſequies of your Relations, burn "gilt and ſilver Paper, together with Garments "and Silks; all which, in the other World, "ſhall be changed into Gold, Silver, and real "Garments: By this Means your departed "Kindred will be ſupplied with the Things "they want, and have wherewithal to gratify "the eighteen Guardians of the infernal Regions; who without theſe Bribes would be inexorable, and treat them with great Rigour. "If you neglect theſe Commands, you muſt expect nothing after Death, but to be delivered "over to the moſt cruel Torments: Your Soul, "by a long Courſe of Tranſmigrations, ſhall "paſs into the vileſt Animals; and you ſhall appear again in the Form of a Mule, a Horſe,

[a] But it does not appear, that ever he thought of laying Claim to a Supremacy on theſe Words; as the *European* Popes have done on Words not ſo ſtrong. [b] Here theſe *Aſiatic* Catholics have gotten the Doctrine of Merits and Supererogation: And, indeed, the *European* Catholics ſeem to have copied almoſt all their Religion from them. [c] This is like the Papiſts *Jeſu Maria*. [d] This anſwers to the Popiſh Confeſſion, and Invocation of Saints at privileged Altars, *&c.* whereby the moſt atrocious Sins are pretended, in like Manner, to be expiated and done away. [e] It being abſolutely neceſſary for every Religion to have the Appearance of Goodneſs, the *Bonzas* have taken Care to teach the moral Doctrines; but, as a due Obſervance of them, is utterly inconſiſtent with their Views of becoming rich and powerful, they have taken no leſs Care to ſet them aſide by other Doctrines; which, to the unthinking or major Part of Mankind, may appear equally good and neceſſary. And this is the very Courſe taken by the Church of *Rome*. They admit the Decalogue; but, by their ſanguinary Laws againſt Heretics, (made to ſecure their Uſurpations) they have firſt repealed the Command againſt Murder; whence have ariſen their Cruſades, Maſſacres, Perſecutions, ſolemn Executions, Dragoonings, Confiſcations, Baniſhments, *&c.* By decreeing no Faith is to be kept with Heretics, they authorize Perjury, and diſſolve one of the chief moral Bonds of Society; and, by making it lawful to ſpoil Heretics and ſeize their Poſſeſſions, they have abrogated the Command which forbids Robbing and Stealing: By the Doctrine of the depoſing Power in the Pope, they violate the Obedience due to Sovereigns, and overturn civil Government. Thus, after admitting the moral Principles, which are of an univerſal Nature, they teach their Followers to violate them with reſpect to all Mankind; excepting thoſe of their own Perſuaſion, who make but a ſmall Part of the Whole. [f] Can the Author be angry with the *Bonzas* for this, or think they do miſs? Do not the *Komiyo* Clergy inculcate the very ſame Doctrine among the Laity?

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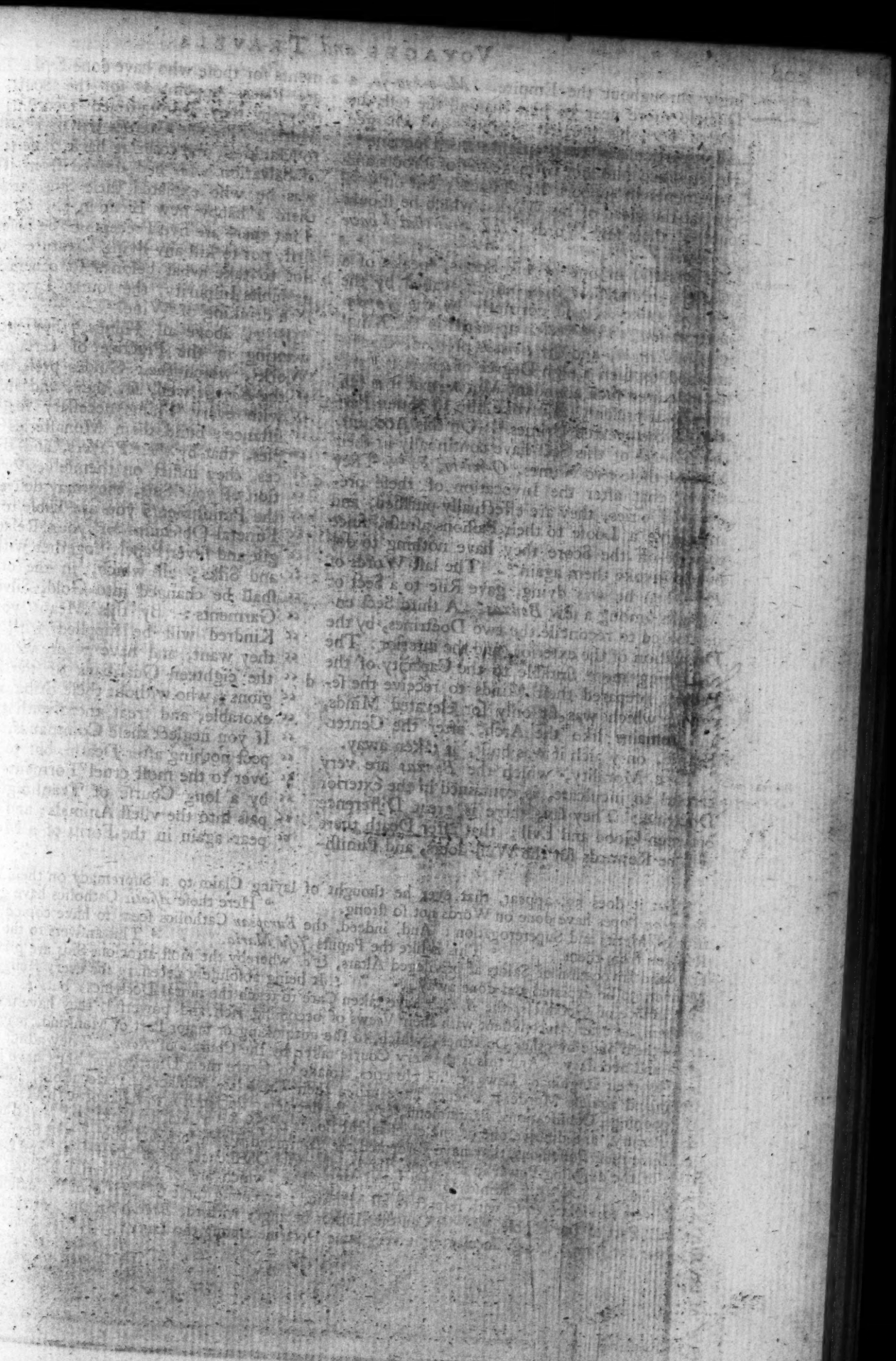


N.o 144.

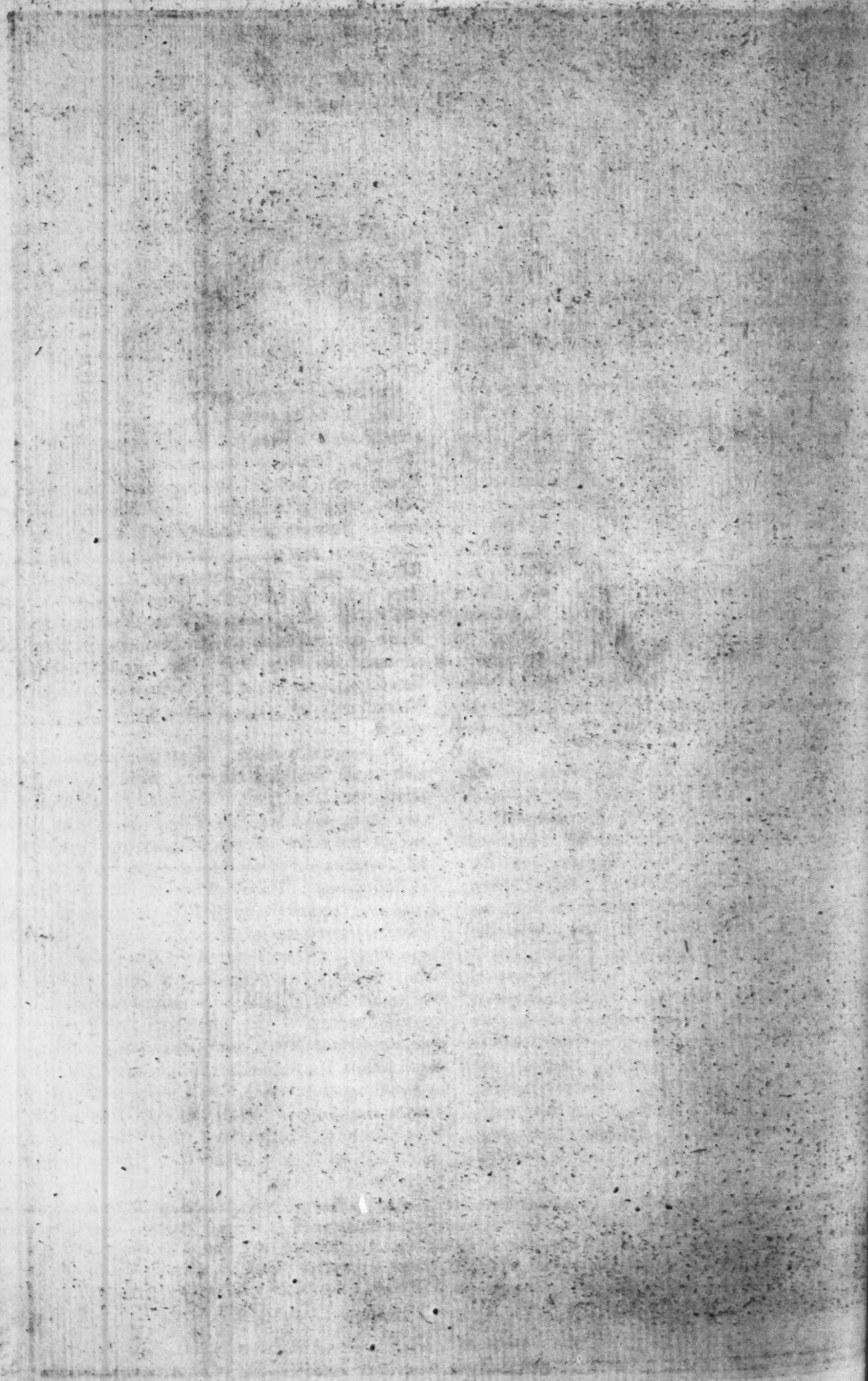
G. Child Sculp.t

Plate XLVIII. Vol. IV. p. 210

G. Child Sculp.t

Plate XLVII. Vol. IV. p. 210

N.o 144



" a Dog, a Rat, or ſome other Creature ſtill " more contemptible."

IT is hard to deſcribe what an Influence the Dread of theſe Chimeras has on the Minds of the credulous and ſuperſtitious *Chineſe* [a]; which will appear from a Story related by *Le Comte* [b]. Being in the Province of *Shen-ſi*, he was called one Day to baptize a ſick Perſon, who was an old Man of ſeventy. It ſeems, he lived on a ſmall Penſion given him by the Emperor, and the *Bonzas* had aſſured him, that as out of Gratitude he ſhould be obliged to ſerve him in the next World, his Soul would infallibly paſs into one of the Poſt-Horſes which carry Diſpatches of the Court into the Provinces. For this Reaſon they cautioned him not to ſtumble, wince, bite, or hurt any-body; and exhorted him to run faſt, eat little, and be patient; by which Means they ſaid he would move the Compaſſion of the Gods, who often convert a good Beaſt at length into a Man of Quality, and make him a conſiderable *Mandarin*. The Thoughts of theſe Things cauſed him to tremble, and diſturbed his Dreams every Night. He ſometimes, in his Sleep, fancied himſelf harneſſed, and ready to ſet-out at the firſt Laſh of the Rider's Whip. This made him awake in a Sweat, and half diſtracted, not knowing whether he was ſtill a Man, or a Horſe. As he had heard, that thoſe of the Miſſioners Religion were not ſubject to ſuch Miſeries, but that the Men would always be Men, and the ſame in the next World as they are in this; he deſired to be of the ſame Community, and, if you will believe the Jeſuit, died a good *Roman-Catholic* [c].

THE Doctrine of the Tranſmigration of Souls is proper to authorize the Frauds and Artifices, which they contrive to excite the Liberality of the People; as appears from another Story told by *Le Comte*. Two of theſe *Bonzas*, one Day perceiving, in the Court-Yard of a rich Peaſant, two or three large Ducks, began to ſigh, and weep bitterly. The good Woman, who obſerved them from her Chamber, coming out to learn the Cauſe: *We know*, ſaid they, *that the Souls of our Fathers have paſſed into the Bodies of theſe Creatures; and the Apprehenſion we are under of your killing them, will certainly kill us with Grief. I own*, ſaid the Woman, *that we had reſolved to ſell them; but ſince they are your Parents, I promiſe to keep them.* This not being what the *Bonzas* wanted, *Perhaps*, ſaid they, *your Huſband will not be ſo charitable as yourſelf, and you may depend on it, that it will be fatal to us, if any Accident happens to them.* In ſhort, after a great deal of Diſcourſe, the honeſt Peaſant was ſo moved with their counterfeit Sorrow, that ſhe gave them the Ducks to bring-up for ſome Time: They received the Birds with great Reſpect, making twenty Proſtrations before them; but that very Evening killed, and feaſted on them. *Sect of Fo.*

THE *Bonzas*, to continue their Sect, buy Children of ſeven or eight Years old, and inſtruct them in their Myſteries for fifteen or twenty Years, to qualify them for the Office: But they are generally very ignorant, few of them underſtanding the Principles whereon their Doctrines are grounded. As there are different Degrees among the *Bonzas*, ſome are employed in begging of Alms; others, who have acquired a Knowledge of Books, and ſpeak politely, make it their Buſineſs to viſit the Learned, and inſinuate themſelves into the good Graces of the *Mandarins*; but the Number of theſe is ſmall. There are likewiſe, among them, venerable old Men, who preſide over the Aſſemblies of Women: However, theſe Aſſemblies are not very numerous, nor to be met with in many Places. Though the *Bonzas* have not a regular Hierarchy, yet they have their Superiors, whom they call *Ta-ho-ſhang*, that is, *great Bonzas*; and this Rank greatly adds to the Reputation they have acquired by their Age, their grave and modeſt Carriage, and by their Hypocriſy. There are Monaſteries of theſe *Bonzas* to be found every where. *Prieſts, how propagated.*

IN every Province, there are certain Mountains with Temples thereon, which have greater Credit than the reſt: To theſe they go very far on Pilgrimage; and the Pilgrims, as ſoon as they are at the Foot of the Mountain, kneel-down, and proſtrate themſelves at every Step they take in going-up. They who cannot go on Pilgrimage, requeſt ſome of their Friends to buy them a large printed Sheet, marked, at one Corner, by the *Bonzas*; in the Middle of which is the Figure of the God *Fo*, with a vaſt Number of ſmall Circles drawn round-about it, and on its Garments. The Devotees, of both Sexes, wear on their Neck, or Arm, a Sort of Roſary, compoſed of an hundred middle-ſized Beads, and eight large ones: On the Top is a large Bead, reſembling one of the little Snuff-Boxes, ſhaped like Gourds. In turning theſe Beads between their Fingers, they pronounce theſe myſterious *Pilgrimages.* *Beads.*

[a] Why is it hard to conceive, that the ſuperſtitious *Chineſe* ſhould be frightened with ſuch Chimeras, when the Author knows the Laity of his own Religion are frightened in no leſs a Degree with the like Chimeras; ſuch as Purgatory, no Salvation out of the Pale of their Church, Power of Demons, Witches, Sorcery, *&c.* If it be genuine, for this Author having had a fertile Genius, ſeems to have made uſe of it often, to invent Influences. [c] *Le Comte*'s Memoirs of *China*, p. 326, *& ſeqq.* *Du Halde*'s *China*, p. 650, *& ſeqq.*

Religions. Words, *O-mi-to*, *Fo*; the Signification of which they themſelves do not underſtand [a]: They make above an hundred Genuflexions, after which they draw-out one of theſe red Circles upon the Sheet of Paper.

Paſſports for Heaven. THE Laity invite the *Bonzas*, from Time to Time, to come to their Houſes to pray, and to ſeal and make authentic the Number of Circles which they have drawn. They carry them, in a pompous Manner, to Funerals, in a little Box cloſely ſealed-up by the *Bonzas:* This they call *Lú-in*, that is, a Paſſport for travelling from this Life to the next [b]: This Paſſport is not obtained without paying ſeveral Ounces of Silver; but, ſay they, we ought not to begrudge this Expence, becauſe we are ſure of a happy Voyage.

Images. AMONG the Temples of their falſe Gods [c], there are ſeveral famous for the Beauty and Largeneſs of their Structure, as well as for the ſtrange Shapes of their Images: Some are ſo monſtrous, that the poor *Chineſe*, at the Sight of them, through Fear fall-proſtrate, and knock their Forehead ſeveral Times againſt the Ground.

Sanctified Cheats. As the *Bonzas* have no other View, than to get Money, and whatever Reputation they may have acquired, are in Reality nothing but the Dregs of the Empire, they are well-acquainted with the Art of cringing before People. They affect Mildneſs, Complaiſance, Humility, and a Modeſty which deceives at firſt Sight: While the *Chineſe*, who look no farther than the Outſide, take them for ſo many Saints; eſpecially when to this ſanctified Appearance they join rigorous Faſting, and riſing ſeveral Times in a Night to worſhip *Fo*, ſeeming to ſacrifice themſelves, in ſome Sort, for the public [d] Good.

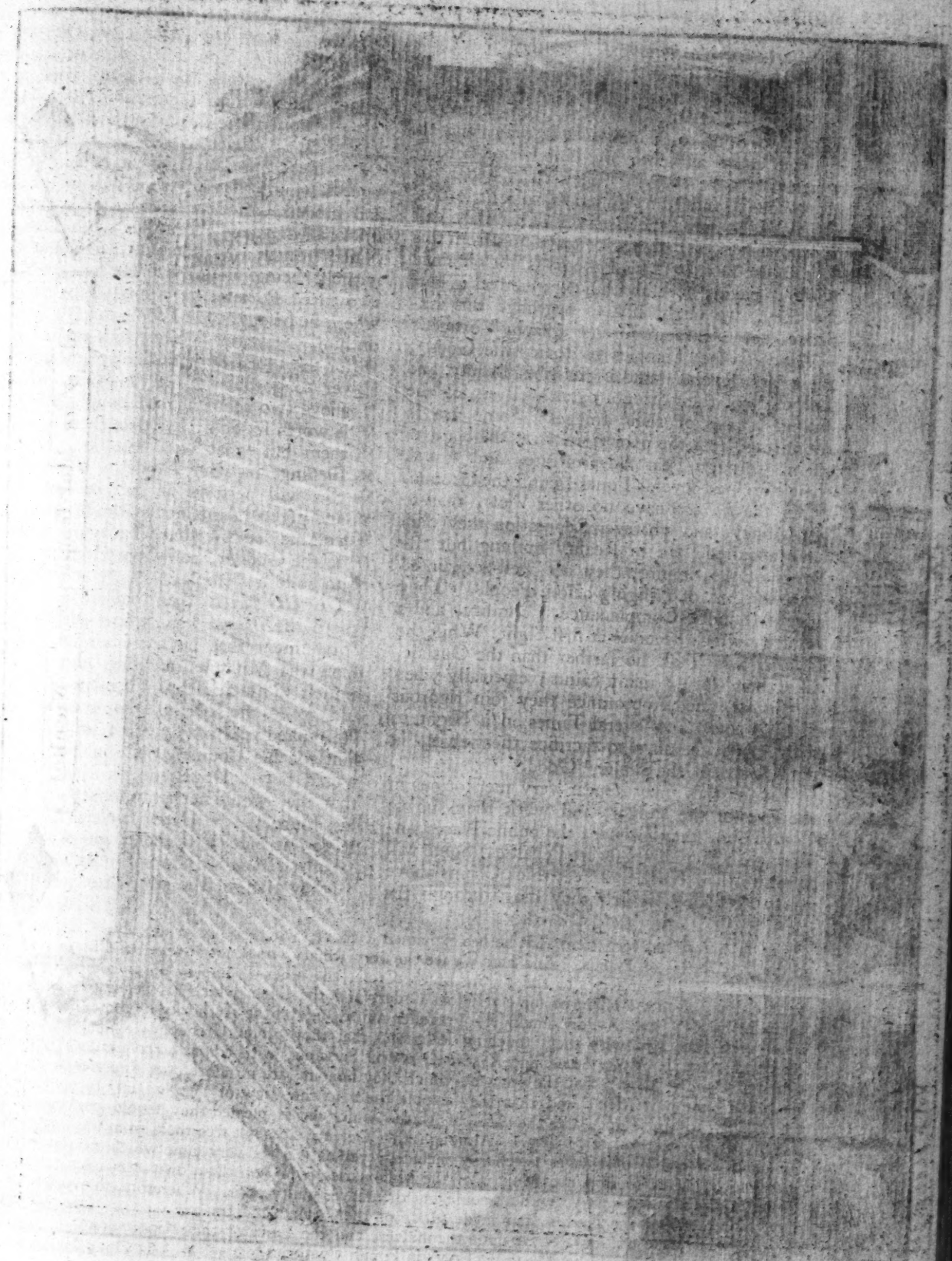
Impoſing Tricks. THAT they may appear very meritorious in the Eyes of the Vulgar, and work them up to Compaſſion, they frequent the public Places, inflicting on themſelves ſevere Penalties: Some will faſten to their Neck and Feet thick Chains above thirty Feet long, which they drag through the Street with a great deal of Pain, and ſtopping at every Door, *You ſee*, ſay they, *how dear it coſts us to expiate your Sins, cannot you afford us ſome trifling* [e] *Alms?* You meet with others all over bloody, by beating their Heads with a great Stone: But among theſe Kinds of Penances, there is none more ſurprizing than that which is related by *Le Comte.*

HE met, one Day, in the Middle of a Village, a young *Bonza*, who was affable, mild, and modeſt, ſtanding upright in a cloſe Chair ſtuck all-over on the Inſide with long, ſharp Nails, in ſuch a Manner, that he could not lean without being wounded: He was carried, by two hired Porters, very ſlowly into the Houſes, where he beſought the People to have Compaſſion on him. "I am, ſaid he, ſhut-up in this Chair "for the Good of your Souls, and reſolved ne- "ver to go-out till all the Nails (which were "above two thouſand) are bought: Every Nail "is worth ſix Sols; but then there is not one of "them but what will become a Fountain of "Bleſſings in your Houſes. If you buy any, "you will perform an Act of heroic Virtue, "and give an Alms not to the *Bonzas* on whom "you may beſtow your Charity other Ways, but "to the God *Fo*, to whoſe Honour we intend "to build a Temple."

LE COMTE then paſſed near the Place where the *Bonza* was, who made him the ſame Compliment that he had done the reſt. Hereupon the Miſſioner adviſing him not to give himſelf ſo much uſeleſs Torment in this World, and go to the *Romiſh* Temple to be inſtructed: He replied very mildly, that he was obliged to him for his Counſel, but much more ſo, if he would buy a Dozen of his Nails, telling him, that they would certainly make him fortunate in his Journey. "Here, ſaid he, turning himſelf "to one Side, take theſe, which upon the Faith "of a *Bonza* are the beſt in my Chair, becauſe "they give me the moſt Pain: However, they

[a] The Author has forgotten, that he has explained it above, where we have alſo obſerved, that this anſwers to the *Jeſu Maria* of Papiſts. And here we ſee the very Roſary, or Beads, as well as Pilgrimages in uſe with them. [b] This anſwers to the Figure of the Croſs, and other Trumpery put into the Coffins of deceaſed Papiſts, burying in the Habit of ſome religious Order, and the like; which Privileges are not granted for nothing neither. [c] A very intelligent Traveller aſſures us, on the Authority of ſome Travellers of Credit, who have diſcourſed with them touching Religion, that they proteſt ſtrenuouſly againſt adoring more than one God; that the *Dalay Lama*, and *Kûthkbtû*, are his Servants, with whom he communicates for the Inſtruction and Good of Men; that the Images, which they honour, are no more than Repreſentations of the Divinity, and ſome holy Men; and that they expoſe them to the View of People, only to put them in Mind of their Duty towards God, and the Acts of Virtue which he is pleaſed they ſhould perform. [*Gen. Hiſt. of Turks, Moguls*, &c. vol. 2. *p.* 409.] Although this Defence does not free them from the Charge of Idolatry, which the Worſhip of Images neceſſarily includes; yet as it is the very ſame which the *Romiſh* Prieſts make, methinks it ought to ſtop the Mouths of the Miſſionaries, who, on their own Principles, cannot charge the Sectaries of *Fo* with Idolatry, without confeſſing themſelves guilty of it. Wherefore, to avoid the Retort, they have miſrepreſented the *Bonzas*, and made Gods of their Saints and Images. [d] One would think theſe *Romiſh* Prieſts were writing a Satire upon themſelves, and the Laity of their Communion. [e] Is not this, in Effect, the Practice of the *Mendicant* Friers in Popiſh Countries?

"are



N.° 142. N. Parr Sculp. Vol. N. pl. 44. p. 210.

" are all of the ſame Price [a]." He pronounced these Words with an Air and Action, which, on any other Occaſion, ſays the Miſſioner, would have made me laugh.

THE ſame Motive of getting Alms, cauſes theſe *Bonzas*, as many as are deſired, to repair to the Houſes of both Poor and Rich, the Inſtant they are ſent for; where they ſtay as long as the Perſons pleaſe, and when there is any Aſſembly of Women, they bring with them a grand *Bonza*, who is diſtinguiſhed from the reſt by his Precedence, by the Reſpect the other *Bonzas* pay him, and by his Habit, which is worn only by thoſe of his Rank.

THESE Aſſemblies of the Ladies bring them in a fine Revenue, there being, in every City, ſeveral Societies, of ten, fifteen, or twenty, who are commonly of a good Family, and advanced in Years; or elſe Widows, and, conſequently, have Money to diſpoſe of. Theſe they make Superiors (or Lady Abbeſſes) of the Society in their Turns for one Year; and it is generally at the Superior's Houſe that the Aſſemblies are held, all the reſt contributing a certain Sum of Money, to defray the common Expences neceſſary for keeping-up Order. On the Day when the Aſſembly is held, there comes a pretty aged *Bonza*, who is Preſident, and ſings the Anthem to *Fo*. The Devotees join their Voices, and after they have ſeveral Times cried *O-mi-to*, *Fo*, and beaten upon ſome ſmall Kettles, they ſit down to Table, and regale themſelves; but this is only the ordinary Ceremony.

ON the more ſolemn Days, they adorn the Houſe with ſeveral Images, and groteſque Paintings, repreſenting, in an hundred different Manners, the Torments of Hell. The Prayers and Feaſting laſt for ſeven Days, the grand *Bonza* being aſſiſted by ſeveral inferior, who join in the Concert. During theſe ſeven Days, their principal Care is to prepare and conſecrate Treaſures [b] for the other World. To this Purpoſe they build a little Palace with Paper painted and gilt, omitting no Part belonging to the Houſe: This they fill with ſeveral Hundreds of Paſteboard Boxes painted and varniſhed, containing Ingots of Gold, or Silver (that is to ſay, of gilt Paper) which are deſigned to redeem them from the dreadful Puniſhments that *Yen-vang*, or the *King of Hell*, inflicts on thoſe who have nothing to give him. They put a Score by themſelves, to bribe the Officers of the Tribunal of this *King of Shadows*; the reſt, as well as the Houſe, is for Lodging, Boarding, and buying ſome Employments in the other World. They ſhut all theſe little Boxes with Padlocks of Paper, and then lock the Doors of the Paper-Houſe, keeping the Key with great Care.

Sect of Fo. *Conſecrated Triſles*

WHEN the Perſon, who has been at the Expence, happens to die, they firſt burn the Houſe, in a very ſerious Manner: Then they burn the Keys of it, and the little Cheſts, that ſhe may be able to open them, and take out the Gold and Silver, which is to be no longer mere Paper, but will be tranſmuted into fine Silver and Gold; againſt which tempting Metal *Yen-vang* is not Proof, nothing being more eaſy than to corrupt [c] him. This Hope, joined to that outward Show which attracts the Eyes, makes ſuch an Impreſſion upon the Minds of theſe poor *Chineſe*, that nothing but an extraordinary Miracle of Grace can undeceive them [d]. By theſe Means they have acquired ſo great an Aſcendant over them, that Images are every-where to be met with, which the blind *Chineſe* invoke inceſſantly, eſpecially in Times of Sickneſs, when they are to go any Journey, or when they are in [e] Danger.

For the other World.

AS there are Aſſemblies of Women, where the *Bonzas* preſide, there are likewiſe Aſſemblies of Men, which they call *Chang-chay*, or *Faſters*. Every Aſſembly has its Superior, who is, as it were, Maſter of the reſt, and has under him a great Number of Diſciples, called *Fû-ti*, to whom they give the Name of *Tsë-fû*, which ſignifies *Doctor-Father* [f].

Aſſemblies of Men.

[a] This is a curious Piece of Raillery from one idolatrous Prieſt to another: For the *Bonza*, doubtleſs, knew him to be a Popiſh Prieſt, who traded with Reliques, and ſuch Sort of Trumpery, as well as himſelf. [b] This, with the Merits above-mentioned, anſwers to the imaginary Treaſure of the *Romiſh* Church. [c] This ſtands in Place of Indulgences, for delivering out the Treaſure of the Church, and of Maſſes for the Dead: This is their Trick for getting Money, under Pretence of delivering the Souls from Purgatory. The Cheats of the *Bonzas*, you ſee, are exactly the ſame at Bottom, and all directed to the ſame Ends, as thoſe of the *Romiſh* Church, from which they differ only in the Contrivance and Manner of carrying them on. [d] This is the very Caſe of the *Romiſh* Laity, who are, as it were, inchanted by the great Security and Hope given them by their Religion; which likewiſe is calculated by its exterior Pomp to dazzle the Eyes, and work on the Affections, inſtead of the Underſtandings of its Votaries: So that as the ſame Cauſes produce the ſame Effects, the *Romiſh* Miſſionaries muſt expect the ſame Infatuation, and Obduracy, from the *Chineſe* Laity of the Sect of *Fo*, that the Proteſtant Divines experience from the *Romiſh* Laity, who are, generally ſpeaking, no leſs ignorant and bigotted in their Way, than the Followers of *Fo*. [e] This anſwers to the Papiſts aſcribing the Power of Protection, and healing Diſeaſes, to their Saints; whom they invoke for that Purpoſe, commonly at their Shrines, or before their Images, in *Romiſh* Countries. [f] *Du Halde*'s *China*, vol. 1. p. 653, *&* *ſeqq.* *Le Comte*'s Memoirs of *China*, p. 334, *&* *ſeqq.*

Religions.

WHEN they are induſtrious, and have gained any Reputation, they eaſily obtain this Office: They preſerve, in a Family, ſome old Manuſcript, handed-down, from Father to Son, for ſeveral Generations: This Book is full of impious Prayers, which no-body underſtands [a], and none but the Head of the Family can repeat. Sometimes theſe Prayers are followed with ſurprizing Effects; nor needs there any Thing more to raiſe a Man to the Quality of *Tsë-fû*, and gain a great Number of Diſciples.

Faſting and Abſtinence.

THE Days on which the Aſſemblies are held, all the Diſciples have Notice to appear, and no Perſon dares ſtay-away. The Superior being ſeated at the lower-End of the Hall, towards the Middle, they all proſtrate themſelves before him, and then form two Ranks, one to the Right, the other to the Left. When the Time is come, they recite theſe unintelligible Prayers; after which they place themſelves at the Table, and plunge themſelves into all Manner of Exceſs [b]; for nothing can be more pleaſant than theſe *Chineſe* Faſters. To ſay the Truth, they refrain, all their Life-time, from the Uſe of Fleſh, Fiſh, Wine, Onions, Garlic, and every Thing that heats the Blood; but they know how to make themſelves amends with other Proviſions, and eſpecially by the Liberty of eating as often as they [c] pleaſe.

Trick to get Money.

IT is not to be ſuppoſed, that this Sort of Abſtinence is any great Trouble to a *Chineſe*; for there are great Numbers who do not profeſs the Art of Faſting, and yet are contented with Rice and Herbs, as not being able to purchaſe Fleſh [d]: Nor is it any Surprize, that the Profeſſors of this Sect ſhould be ſo very ſtrict, that nothing can prevail on them to break their Abſtinence; for it is an eaſy Trade to them, by which they gain conſiderable Revenues.

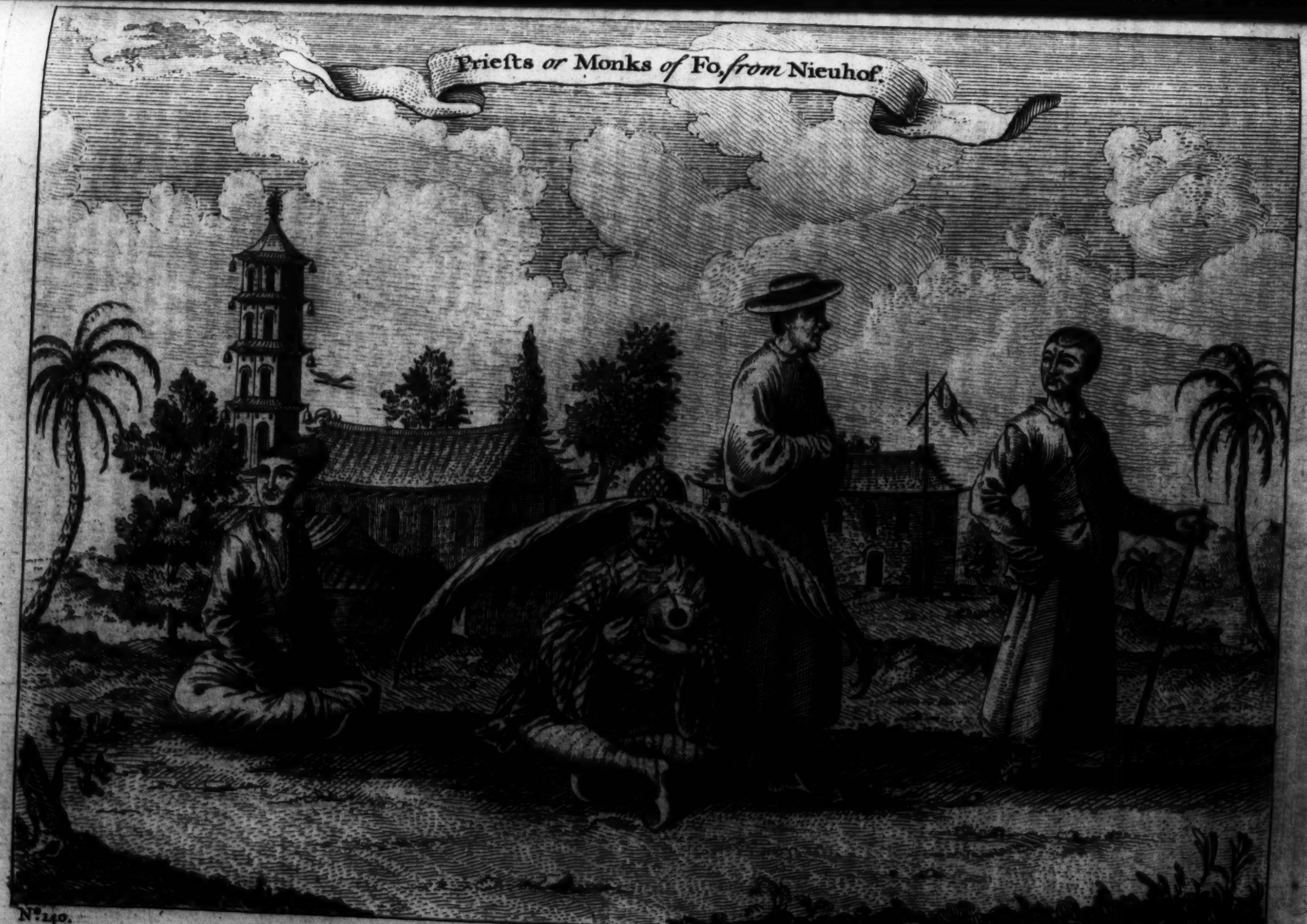
WHEN once they have obtained the Degree of *Tsë-fû*, and gained a great Number of Diſciples, the Contribution which each of them is obliged to pay on the Days of Meeting, amounts to a conſiderable Sum in a Year: Beſides, the Practice of Faſting is an excellent Device for covering all the Irregularities of an infamous and libertine Life, and for acquiring a Reputation of Sanctity at a very ſmall [e] Expence.

IN ſhort, there are no Stratagems, nor ridiculous Inventions, which theſe Miniſters of Satan have not Recourſe to, in order to keep their Followers ſtaunch in their Devotion to the God *Fo*, and to alienate them from the Miſſioners [f]. One while they perſuade them, that they ſeek only to ſtrengthen themſelves by the Number of their Diſciples, in order to execute Deſigns deſtructive to the State; that they gain their Diſciples by Help of Money; and that they never want Money, as having the Art of counterfeiting it. Sometimes they make them believe, that the Miſſionaries pluck-out the Eyes of their Proſelytes to make Teleſcopes of, for obſerving the Stars; at other Times, they pretend, that their Deſign in coming to *China* is to make Converts, which are ſcarce in *Europe*; that when once a Perſon, who has gone over to them, comes to die, there is no eſcaping out of their Hands; and, that, by Means of certain Charms which they caſt upon Souls, they force them to paſs over into *Europe*: Behold, ſay they, what Dangers we are expoſed to from them!

THESE Extravagancies, pronounced with an Air of Confidence and Authority, do not fail to impoſe on credulous Minds. However, it muſt be confeſſed, they do not make much Impreſſion on the better Sort [g]: For, notwithſtanding the ſanctified Looks which the *Bonzas* put-on, they are known, for the moſt Part, to lead debauched

[a] How then does he know they are impious? What Abſurdities Malice betrays theſe Jeſuits into! [b] How is this poſſible, when it appears they want the proper Means of Debauchery? [c] This is only a bare Aſſertion of an Enemy. But ſuppoſing it Fact, is it more than what is practiſed by the *Romiſh* Prieſts themſelves, as well as the Laity, who regale themſelves on faſting Days with the moſt delicious Things they are allowed to eat, beſides drinking Wine, and other heating Liquors, which the *Bonzas* abſtain from. [d] This is a paultry Way of running-down the *Bonzian* Faſting: For is it not the Caſe of the poor and ordinary Sort of People in Popiſh Countries, eſpecially *Spain*, *Portugal*, &c. [e] I cannot but admire the Weakneſs of the Author in making theſe Diſcoveries, and uſing Arguments, which not only may be turned on the Prieſts of his Religion, but have actually been retorted on them by Proteſtant Divines. All that can be ſaid, is, that they write not for Proteſtants, but for Popiſh Bigots, who never make uſe of their Senſes. [f] Is not this the very Practice of the Popiſh Clergy themſelves? Do not they, for this End, keep the Bible out of the Hands of the Laity; perſuade them, that all are damned but thoſe of their own Communion, and that Proteſtants allow Salvation in their Church; forbid them to read Proteſtant Books, or hear their Arguments; and tell a thouſand monſtrous and ridiculous Lies, to inſpire them with Hatred to their Perſons as well as their Religion? The Motive to all this, on both Sides, is the Fear of loſing their Wealth and Power. But the greateſt Security the *Bonzas* can have againſt the Progreſs of Popery among them, is the great Conformity between the two Religions: For, by the Change, their Followers ſee they will be juſt in the ſame Condition they were before; there being nothing of Novelty to induce them, excepting what ariſes from the Difference of a few Forms. Beſides, they muſt naturally have a greater Reſpect for the Saints, Images, and Ceremonies of their own, than thoſe of a foreign Manufacture. [g] Nor do the *Romiſh* Abſurdities and Superſtitions gain Credit with the better Sort: But ſuch are called Heretics, and treated as Malefactors, (by the rigid Clergy of that tyranizing Church) if they dare ſpeak their Minds.

Lives.



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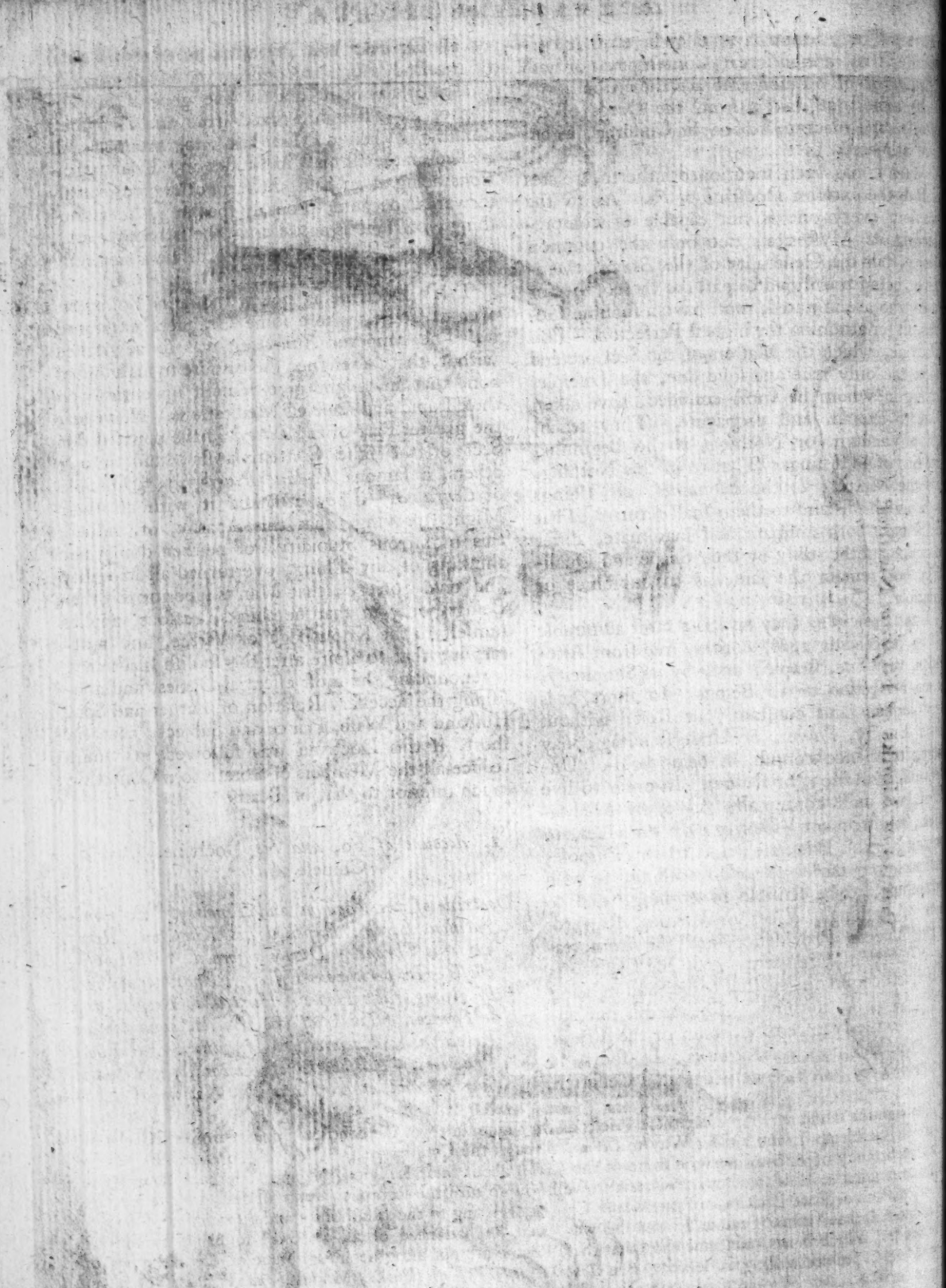

Lives. The Author ſays, elſewhere, that, generally, they are in great Contempt; nor will any *Chineſe* of Faſhion embrace their Condition, being almoſt all taken from the Dregs of the People, and made-up of bought Children, as before intimated.

WHAT has been mentioned hitherto, relates only to the exterior Doctrine of *Fo*. As to the interior, every one is not capable of comprehending its Myſteries; not only the common People, but the Generality of the *Bonzas* themſelves, being too ſtupid to partake thereof[a]: For thoſe who are initiated, muſt have a ſublime Genius, fit for attaining the higheſt Perfecton. This Doctrine, which the Maſters of the Sect pretend to be the only true and ſolid one, the Diſciples of *Fo*, in whom he moſt confided, have taken Care to explain and propagate. They teach, that a Vacuum, or Nothing, is the Beginning and End of all Things: That from this Nothing, and the Mixture of the Elements, all Things were produced, and to them ſhall return: That all Beings, both animate and inanimate, differ from one another only by their Shape and Qualities; but remain the ſame as to Subſtance or Principle.

THIS Principle, they ſay, is a moſt admirable Thing, exceeding pure, entirely free from Alteration, very fine, ſimple; and, by its Simplicity, is the Perfection of all Beings: In ſhort, it is very perfect, and conſtantly at Reſt, without either Energy, Power, or Underſtanding; nay more, its Eſſence conſiſts in being void of Underſtanding, Action, or Deſires. In order to live happy, we muſt continually ſtrive, by Meditation, and frequent Victories over ourſelves, to become like this Principle; and to this Purpoſe, muſt accuſtom ourſelves to do nothing, to wiſh for nothing, to be ſenſible of nothing, and to think of nothing. Vices or Virtues, Rewards or Puniſhments, Providence, and the Immortality of the Soul, are quite out of the Queſtion; all Holineſs conſiſts in ceaſing to be, and in being ſwallowed up in nothing. The nearer one approaches to the Nature of a Stone, or the Trunk of a Tree, the more perfect he is: In ſhort, it is in Indolence, and in Inactivity, in a Ceſſation of all Deſires, and Privation of every Motion of the Body, in an Annihilation of all the Faculties of the Soul, and in the general Suſpenſion of all Thought, that Virtue and Happineſs conſiſt. When a Man has once attained this bleſſed State, all his Viciſſitudes and Tranſmigrations being at an End, he has nothing to fear afterwards, becauſe, properly ſpeaking, he is nothing; or if he is any Thing, he is happy; and, to ſay every Thing in one Word, he is perfectly like the God *Fo*.

Sect of Fo.

THIS Doctrine is not without its Followers even at Court, where ſome Grandees embraced it: The Emperor *Kau-tſong* was ſo bewitched with it, that he reſigned the Empire to his adopted Son, that he might give himſelf up entirely to theſe ſtupid and ſenſeleſs Meditations. However, the greater Part of the *Literati* have oppoſed this Sect of the falſe Contemplatiſts; and among others, a famous *Ko-lau*, *Pwey-ghey*, a Diſciple of *Confuſius*. They attacked it with all their Might, proving, that this Apathy, or, rather, this monſtrous Stupidity, of neither doing nor thinking of any Thing, overturned all Morality and civil Society; that Man is ſuperior to other Beings, only in that he thinks, reaſons, applies himſelf to the Knowledge of Virtue, and practiſes it; that to aſpire after this fooliſh Inactivity, is renouncing the moſt eſſential Duties, and aboliſhing the neceſſary Relation of Father and Son, Huſband and Wife, Prince and Subject; that, in ſhort, if this Doctrine was followed, it would reduce all the Members of a State to a Condition much inferior to that of Beaſts[b].

Its Progreſs oppoſed.

2. *Account of* Fo, *and his* Doctrine, *from a* Chineſe *Author.*

Doctrine of the Vacuum and Ternary. Fo's *miraculous Birth: Expelled his Kingdom: Recovers his Throne. Duties enjoined. Metempſychoſis: Its pernicious Effects: Encourages Vice, by giving falſe Hopes: Hurtful to People, and to Princes. Tricks of the Prieſts, who foment Rebellions: Enemies to Induſtry. Ruinous Practices. Miſchiefs of Credulity: Of the Spirits, and other Fictions. Notion of Hell.*

[a] Although the Miſſioners repreſent theſe Prieſts as very ignorant, yet the contrary appears from the Relation of a *Romiſh* Gentleman, who, in his Way to *China*, through the Country of the *Mungals*, (or *Mongols*) having had an Opportunity of diſcourſing with ſome of the *Lamas* about their Religion, began to reproach them for ſo. cially deceiving the Vulgar: But they knew ſo well how to turn the Reproach upon himſelf, by putting him Mind of ſome delicate Doctrines of the *Roman* Church, relating to the Infallibility and Supremacy of Popes, at he aſſured the Author, whoſe Friend he was, that he had need of all his Skill to bring himſelf off h Honour: Which ſhews, continues he, that theſe People are not altogther ſo ignorant of the Religions of her Nations as we are willing to believe. See *General Hiſtory of the* Turks, Moguls, *and* Tartars, vol. 2. p. 9, 490; alſo *p.* 488. We ſhall only add, that if they are not ignorant of other Religions, it is not probable, ey are ignorant of their own, though they are ſhy in divulging it, as the ſame Author obſerves. [b] *Du* lde's *China*, p. 656, *& ſeq.* *Le Comte*'s Memoirs of *China*, p. 335, *& ſeqq.*

Whim-

Religions. *Whimſical Fable. Origin of Guardian Spirits.*

Doctrine of the Vacuum

THE *Chineſe* Philoſopher, already mentioned, gives a ſomewhat different and more compleat Account of *Fo*, and his interior Doctrine, than the Miſſioners: According to him, ſays *Chin*, the whole World is a mere Vacuum, without any Thing real in it: Purſuant to which fine Principle, he would have us think of nothing, but reduce the Heart to a mere Vacuum, that is, empty it of all Affections; and go ſo far, as even to forget ourſelves, as though we had no Exiſtence. We have Eyes and Ears, and yet we muſt neither ſee nor hear any Thing: Theſe Organs ought to be void of every Object, that is their State of Perfection. We have Mouths, Hands, and Feet; and yet all theſe Members muſt be inactive. His great Principle is, that the wonderful Ternary of the *Tſing*, the *Ki*, and the *Shin*, that is, the *fine*, the *ſubtile*, and the *ſpiritual*, comes to its greateſt Perfection when it is united, and makes but one: As for the Soul, its Duration, ſays he, is infinite; for it is never deſtroyed. Agreeably to this, the Sectaries ſay, that every Thing is empty in the viſible World, and that the *Yang*, or Spirit, only is immortal; that the great Doctrine of *Fo* and *Tau* ſwallows up all in nothing; the Soul only excepted, which will exiſt and live for ever.

And Ternary.

Fo's miraculous Birth.

As to the Hiſtory of this Enthuſiaſt; his Mother beholding, in a Dream, a great white Elephant, at the ſame Inſtant perceived herſelf with Child: It grew conſiderably every Day; and, at length, made his Way through his Mother's Side, tearing her Bowels. Is it becauſe he killed his Mother at his Birth that the idolatrous People faſt, make Proceſſions, and an hundred other Things of the ſame Nature, to obtain all Kind of Happineſs for their Mothers? Can it be imagined, that this *Fo*, who could not ſave his own Mother, is able to protect any-body's Mother [a]?

Expelled his Kingdom.

HE reigned in one of the Kingdoms Weſtward of this Empire; where he was Supreme both in Temporals and Spirituals. He had a Queen and a Concubine of very great Beauty, of whom he made Goddeſſes. His Kingdom abounded with Gold, Silver, Merchandizes, the Neceſſaries of Life, and eſpecially precious Stones: But though it was rich and fruitful, the Extent of it was ſmall, and its Inhabitants had neither Strength nor Courage; inſomuch, that the Dominions of *Fo* were ſubject to frequent Invaſions from the Nations which ſurrounded them. This obliging him at length to abandon his Kingdom, and embrace a ſolitary Life, he applied himſelf to exhort the People to the Practice of Virtue, and publiſhed his Doctrine of the *Metempſychoſis* which he had invented, whereby the Soul was to migrate backwards and forwards from one Body into another; obſerving however a certain Order, by which Virtue was rewarded, and Vice puniſhed.

HE infatuated the neighbouring Kingdoms with theſe ridiculous Imaginations; his Deſign being to intimidate his Perſecutors, and to perſuade them, that if they continued to ravage his Territories, they ſhould, after this Life, be changed into Dogs, Horſes, and even into wild Beaſts. Thus, in twelve Years, he drew after him a prodigious Number of ignorant People; with whoſe Aſſiſtance he re-aſcended his Throne, became very powerful, and, marrying again, had a numerous Iſſue. Such was the Effect of his Artifices; and while he talked to his Diſciples about nothing but the Emptineſs of earthly Poſſeſſions, he eagerly ſought after them himſelf, and procured as many as he poſſibly could.

THIS Sect, ſays *Chin*, preſcribes nothing but a few idle Prayers for the Attainment of Happineſs, and a State of Serenity; whereas our Sages exhort us to ſubdue our Paſſions, to govern our Deſires, and to perform our ſeveral Duties; which is a very difficult Taſk. You find, in the Doctrine of theſe Sects, this unintelligible Language, *Fo-ſhi-i, Shin-eul, Yew-ſang Syang*; that is, *According to the Sect of* Fo, *the Body of* Fo, *the Trunk or Subſtance is one, but it hath three Images. Lau-ſhi-i, Shin-eul, Fwen Sang-tſing*; that is, *According to the Religion of* Lau, *the Body of* Lau, *the Trunk or Subſtance is one, but it is diſtinguiſhed into three Purities.* Theſe Sectaries, to make themſelves underſtood, have Recourſe to Compariſons: A Branch of an Elder-Tree, planted in the Earth, leaves, at length, a Quinteſſence of the Nature of the Elder-Tree; a Fox, dying in his Hole, leaves behind him vivifying Spirits wherewith he was animated [b]. It is thus they pretend, that, after the Death of their Maſter, there remained ſomething of his Perſon, which was born again in this lower World.

[a] This is like the Proteſtant Argument againſt the *Romiſh* Saints, who cannot be ſuppoſed able to protect their Votaries, when they cannot protect their own Images, Reliques, &c. And we ſhall find, that moſt of the Author's Arguments conclude equally againſt Popery, and the Religion of this Impoſtor.

[b] Women Idolaters believe they often ſee Spirits in the Shape of Foxes, and call them *Hû-li-tſing*. Thus Apparitions are propagated; prepoſſeſs but the Mind with any Abſurdity, and People will fancy, nay, ſwear, they have frequent Demonſtrations of its Truth: Of this, all Times and Countries furniſh Inſtances.

To enter into a more particular Account of a the Whims of the Sect of *Fo*, in the Book of his Diſciples, intitled, *The Utility of the Houſe*, it is ſaid, that the Body is our Habitation: That the Soul is an immortal Gueſt who lodges there; and, like a Traveller, paſſes from one Inn to another: That a Child is nouriſhed with its Mother's Milk, in the ſame Manner as the Inhabitants of a Country drink of a River wherewith it is watered. This Doctrine of the Tranſmigration of Souls, repreſenting the Body as nothing but a tranſitory Habitation, according to the Philoſopher *Chin*, tends to root out of Peoples Minds both the Reſpect due to their Parents, and the proper Care for themſelves. There are ſome, ſays he, who go on Pilgrimage to Temples, ſituate on the Top of ſteep Rocks; and after ſaying their Prayers, as if they were ſure of being heard, caſt themſelves headlong down the Precipice: Others are laviſh of their Lives, in giving themſelves up to the moſt ſhameful Exceſſes: Others, who meet with Obſtacles to their unlawful Paſſions, go, by Conſent, and hang or drown themſelves, that, when they are born again, they may become Huſband and Wife.

WOMEN and Maids, who are generally greatly devoted to *Fo*, are eaſily ſeduced by the *Bonzas* and *Tau-tſe*, a Sort of People very ſkilful in amorous Intrigues: They inſinuate to them, that the Body, which they only paſs through, is nothing but a contemptible Cottage, which they ought not to give themſelves any Trouble about; and that many of their Sex, when they grant the Favours required of them, have been enjoyed by *Fo* without knowing it: *At preſent*, continue they, *you are the weak and ſervile Sex, but we promiſe you faithfully, that when you are born again into the World you ſhall become Men.* It often happens, that Ladies, and young Girls of excellent Parts, and the beſt Families, are diſhonoured by theſe Varlets; and being thus debauched, at length make a Trade of Libertiniſm, which they never forſake [a].

THOSE who give into theſe ridiculous Chimeras affirm, that the Good or Evil of the preſent Life is the Conſequence of their Actions, while they were in a pre-exiſtent State, and ſo think they have a Toleration, by this goodly Principle, to abandon themſelves to Debauchery, and ſeize the Property of other Perſons with Impunity. *You muſt underſtand*, they will ſay, *that we only take-back what belongs to us; for we are very poſitive, that you owed us ſuch a Sum in a former Life.* If a Libertine, who lays Snares for a young Girl, knows ſhe is addicted to the Worſhip of *Fo*, he will ſay to her, *Do not you remember, that before you were born you promiſed to marry me? But your haſty Death deprived me of the Right which I at preſent demand; from thence proceeds the tender Diſpoſition of our Hearts, and the favourable Opportunity we now enjoy.* You may perceive, that this monſtrous Doctrine of the Tranſmigration ſerves as a Veil to cover the moſt flagrant Wickedneſs, and moſt ſhameful Diſorders [b]. *Sect of Fo.*

THE Sectaries of *Fo* are perſuaded, that they may give themſelves up to the moſt criminal Actions with Impunity; and that, provided they burn a little Incenſe in the Night-time, or repeat a few Prayers before an Image, their Crimes are not only blotted-out [c], but being under its Protection, they are ſkreened from the Purſuit of Juſtice: One ſingle Inſtance will make this plain. A Thief found Means to get into the moſt inner Apartment of the imperial Palace, but was diſcovered, and ſeized by the Officers in Waiting; who, after ſearching his Cloaths, ſtript him, and found his Body covered over with Slips of Paper filled with Sentences of *Fo* [d]; which he imagined would prevent his being ever diſcovered, or at leaſt ſecure his Eſcape. *By giving falſe Hopes.*

THE Devotees of this Sect are entirely taken-up with making Pilgrimages to certain Mountains; and live exceeding ſparingly, that they may be able to purchaſe Perfumes to burn before the Images. They are inſenſible to the Neceſſities of a Father, or Mother, who ſuffers from Cold, or Hunger, for Want of Cloaths and Food; their only Care being to gather a Sum of Money ſufficient to purchaſe a rich Picture-Frame for the Altar [e] of *Fo*, and other ſtrange Deities.

[a] How often do we hear of the like Diſorders among the Female Sex, and Prieſts in the Church of *Rome*? How often do the Intrigues of Monks and Nuns come to Light? What Libertiniſm was lately diſcovered in ome of the Convents at *Paris*? All *Europe* has rang of the late Story of *P. Gerrard* and Miſs *Cadiere*, with many others. The *Bonzas* make uſe of the Doctrine of the Tranſmigration, and the *Romiſh* Prieſts that of onfeſſion, to debauch the Sex; but of the two, this laſt is by much the fitter for the Purpoſe. [b] *Du Halde*'s hina, p. 670, *& ſeq.* [c] Is there not the ſame eaſy Remiſſion of Sins promiſed in the Church of *Rome*, on aying two or three Prayers before an Image, or privileged Altar, over and above what is obtained by Indulences, Pardons, *&c.* [d] Theſe are like the Papers containing what they call the Goſpel of St. *John*, rayers or Sentences out of the Litanies of Saints, the Legends, or other Books; which, as well as the Croſs nd *Agnus Dei*'s, Papiſts carry about them as Charms to protect them againſt Accidents, and drive away il Spirits. [e] The ſame ill Conſequences happen daily in *Popiſh* Countries. How many Parents have diſherited their Children, and reduced their Families to Beggary, in order to leave all their Subſtance to the hurch; not for the Good of their Souls, as they imagine, but for the Good of the Prieſts?

Religions. Hurtful to People.

How many, among the Vulgar, do believe every Thing they are told concerning the Churches and Monaſteries, which are built in the moſt ſolitary and inacceſſible Places? They take it for granted, that they are the Manſions of Virtue and Innocence, and even many are tempted to paſs their Days in theſe Sorts of Retreats, that they may imitate *Fo* in his ſolitary Life. To this End you will ſee them all-of-a-ſudden renounce their Wives, Children, and Poſſeſſions. What monſtrous Folly is this! All the pompous Exhortations of *Fo* and *Lau* upon the Vacuum, and upon the Perfection ariſing from an abſolute Renunciation of all Enjoyments, are ſo many Snares, by which a great Number of People have ſuffered themſelves to be caught, thinking they could really put their Leſſons in Practice; but they ſoon found them to be impracticable. The Empire of the Conſtitution prevailing, the Paſſions, by being curbed and reſtrained, have only become more ungovernable, and led them into the moſt enormous Exceſſes [a].

And to Princes.

THIS Deluſion is not confined to the People only, if Rebel-Armies have beſieged the Capital, and invading Nations made the Empire tributary; theſe Misfortunes have happened purely through the Princes Heads being turned with the Maxims and Superſtitions of *Lau* and *Fo*, whereby they have become incapable of governing their Subjects. Was not *Lyang-vû-ti* reduced to die of Famine at *Tay-ching?* Was not *Whey-tſong* carried captive into the ſandy Deſarts of *Tartary?* Did not *Hven-tſong* ſhamefully flie to the Mountains of *Se-chwen?* And what Miſery did he not ſuffer there? Thus have theſe falſe Sects made Dupes of our Emperors [b], and brought the Monarchy to the Brink of Ruin.

Tricks of the Prieſts,

AMONG the Artifices wherewith the Miniſters of thoſe two Sects ſeduce the Minds of the Credulous, they make uſe of a common Stratagem well-calculated for the Purpoſe: When they initiate any Perſon into their Myſteries, they oblige him to look into a Veſſel of Water, where he ſees himſelf in the Condition he then is: They then bid him look a ſecond Time, and he appears in the Condition he ſhall be when born again, provided he continues ſincerely devoted to their Deities. By their Skill in the magic Art it is ſo ordered, that a rich Man firſt beholds himſelf in the Shape of a ſick Man, or a common Beggar in the utmoſt Want; and thereupon takes a Reſolution to conſecrate all his Subſtance to the Idol-Temples. After this good Work is performed, they perſuade him to look a ſecond Time into the Veſſel of Water, and then he ſees himſelf in the Habit of a King, a General of the Army, or Prime-Miniſter of State. If a Maid, ſhe beholds herſelf dreſſed in the Robes and Jewels of an Empreſs, a Queen, or favourite Concubine of the Prince; and this is to be their happy State when they enter anew into the World.

BY theſe Kinds of Inchantments, they cunningly diſpoſe the People to Rebellion: Thus prepared, they readily take-up Arms, fight Battles, and plunder opulent Cities. By ſuch Methods, during the *Han* Dynaſty, two Rebels cauſed infinite Miſchiefs, which were renewed under that of the *Ywen*, and more lately in the Reign of the *Ming*, by other Ringleaders of Rebellion, who deſtroyed ſeveral Millions of Men. You might have ſeen thoſe Monſters in Nature, for whom no Puniſhments could be great enough, boaſt of their Crimes even under the Executioner's Sword; and ſtill influenced by the Inchantment, cry out, *We die content, we are upon the Point of entering into that delightful Abode in the Weſt, where* Fo *waits to receive us, and make us partake of his Bliſs* [c].

THERE are four Sorts of Profeſſions of abſolute Uſe in the Empire, for providing Neceſſaries, and maintaining good Order therein, viz. thoſe of the *Literati*, Huſbandmen, Mechanics, and Merchants: But the Diſciples of *Fo* and *Lau* are continually exhorting People to abandon theſe Profeſſions, and to embrace, inſtead of them, thoſe of *Ho-ſhang* [d] and *Tau-tſe* for the Male, and thoſe of *Ku* and *Mi* [e] for the Female Sex. Theſe *Bonzas* and *Bonzeſſes* live at the Expence of the Public, and ſtick at no Lies, Tricks, and Frauds, to procure Alms: They likewiſe give themſelves up to Sloth and Luxury, not denying themſelves any Pleaſures that a corrupt Imagination can ſuggeſt [f], and even trampling under-foot the Laws of Nature and Society. *Ta-mo*, the Perſon ſo much cried-up, who came out of the Weſt into *China*, ſpent, as reported, nine Years in

[a] May not all this be applied to the celibate and monaſtic Lives of the Prieſts, Monks, and Nuns of the *Romiſh* Church? [b] Thus was the late King *James* a Dupe to the Counter-part of *Foiſm*, Popery, and owed all his Misfortunes to it. [c] The like Inſtances of Cruelty and Rebellion we have had in the Cruſades, the Maſſacres of *Paris* and *Ireland*, the Deſtruction of the *Indians* by the *Spaniards*, the ſeveral Rebellions from the Beginning of Queen *Elizabeth*'s Reign to that at preſent on-foot; all the natural Effects of the Spirit of Popery which, like its Siſter *Foiſm*, makes a Merit of Inhumanity, having changed the Chriſtian Spirit of Meekneſs, Mercy, and Love, into Violence, Cruelty, and Hatred. [d] Theſe are what we call *Bonzas*, or rather those of the unmarried Sort. [e] Theſe Orders we know nothing of; for we meet with the Names of them nowhere elſe, any more than ſeveral other Particulars mentioned by this *Chineſe* Author. [f] This may be applied to the *Romiſh* Monaſtics of both Sexes.

the Mountain *Tſong* in continual Contemplation. He remained immoveable, with his Eyes fixed upon the Wall, without changing his Situation; and yet this contemplative Sluggard wanted none of the Neceſſaries of Life, but was plentifully ſupplied with all Sorts of Proviſions and Cloaths.

SUPPOSE, after his Example, every private Perſon ſhould take it into his Head to imitate this Kind of Life, what would become of the moſt neceſſary Profeſſions? Who would take Care of cultivating the Fields, and carrying-on the Manufactories? Whence would they have Garments and Food to ſupport Life? Can it be imagined, that a Doctrine, whoſe Practice, if it were univerſal, would overturn the Empire, ſhould be the true Doctrine? Beſides, it is incredible how much Money is ſquandered in building and repairing their Temples, gilding and adorning the Images, celebrating Feſtivals, and making Proceſſions to their Honour: All theſe Inventions ſerve for nothing elſe but to ſwallow-up the Riches of numerous Families. I have but lightly touched theſe Articles, ſays *Chin*; for there would be no End of relating all the Diſorders theſe Sectaries have cauſed in the Empire.

THOSE who are fond of popular Notions, continues he, paſs their Lives in a Kind of Drunkenneſs, and finiſh them in a Dream. They are ſwallowed-up in a Heap of raſcally Fables, from which it is not poſſible for them to get looſe; and the Hope of obtaining a happy Life, through the Protection of Spirits, increaſes their Infatuation. This Inclination of the greater Part of Mankind, joined to their Credulity, was what put it into the Heads of *Lau* and *Fo* to eſtabliſh a Place of Rewards, a Hell, a Palace for the Rulers of the Waters, and the reſt of the Deities, without mentioning Spirits of an inferior Order, and extraordinary Men, become immortal. They have, above all, diſplayed the Advantages which their Gods beſtow; and have placed in Heaven a *Yo-whang*, Chief of all the pretended immortal Beings, who delegates to theſe Spirits their Employs, ſuch as to preſide over Rain, to diſtribute Rewards and Puniſhments, *&c.*

IN the Book *Yo-whang* [a], we find theſe Words: *In the Weſt there was a Prince of the Kingdom of* Pure Virtue. *This King being forty Years old without having a Son, he and the Queen* Pau-ywê *obtained one, through the fervent Prayers they addreſſed to* Lau-kyun; *and this Son is the* Yo-whang *of whom we ſpeak.* Another Text of the Book *Hven-û* affirms, *That in the Weſtern Parts there is a Place called* The Kingdom of pure Joy: *That the King thereof being without Children, obtained one of* Lau-kyun; *and it is he who is honoured under the Name of* Hven-û Tſû-tſe. Let us add what is related in the Hiſtory of *Fo*, wherein it is aſſerted, *That in the Weſt there is a Kingdom of* Pure Innocence; *and the Prince, who is Heir to the Crown, is* Fo *himſelf. The Woman whom he eſpouſed was called* Na-to, *and had a Son whoſe Name was* Mo-hew-lo. *Soon after, the Father ſpent twelve Years in Solitude, and, during his Contemplations, was transformed into* Fo. *Sect of* Fo.

WHAT Fictions are here! Can it be imagined, that the Thing, whereof no Footſteps are now to be found, was formerly the Wonder of the World? Run over the Countries, Weſt of *China*, and you will meet with nothing but *Barbarians*: Where then ſhall we find the Kingdom of pure Virtue, *&c.* which theſe Books mention; or a Race of Men with three Heads, ſix Shoulders, and eight Hands [b]; or People who live two or three hundred Years, and yet experience none of the Inconveniencies of old Age? How then can you fancy ſuch Places to be the Abode of immortal Beings? In ſhort, the Fables they relate, concerning the King of Heaven, and Generaliſſimo of the Spirits, are invented only to abuſe the Credulity of the Vulgar [c]. *And other Fictions.*

THE Sectaries of *Fo* believe, that there is a ſubterraneous Hell, conſiſting of nothing but a Heap of Earth, Water, and Stones: That it is governed by a God called *Yen-vang*; that there are alſo *Lo-han*, which is to ſay, Spirits who rule the Deſtiny of Mankind [d]: Theſe convey the Soul into the Body at the Moment of Birth; and drag it away, at the Time of Death, to the Place of Puniſhment, where it is cruelly tormented by other Spirits [e]. They are taught likewiſe, that if a Man in this Life has practiſed Virtue, he ſhall be born again to a State of Wealth and Splendor: That if even Beaſts have lived well, according to their Condition, they ſhall find themſelves transformed into Men: That, on the contrary, a Perſon who gives himſelf up to ſhameful Vices, and follows his irregular Appetites, ſhall, in his Turn, become a Beaſt: That if Animals are more cruel than is ſuitable to their Nature, they paſs not into a new Life after Death, but have their Souls entirely annihilated: That the God *Yen-vang*, and the other Judges, his Miniſters [f], fix the Moment of the Birth of all Mankind; alſo if they ſhall marry, and to whom; if they ſhall *Notion of Hell.*

[a] The Prieſts of *Fo* have their Scriptures, Liturgy, Legends, Lives of Saints, and Books of Devotion in great Numbers, for the Uſe of their Followers. [b] The Images of *Fo*, and ſome of their Heros, are repreſented in ſuch Form. [c] *Du Halde*'s *China*, p. 672, *& ſeqq.* [d] There is one over him, and the greateſt of all, called *He-kang-ſang*, who is one of the thirty-ſix *Kang* of the *Tau-kya*. [e] In caſe the Soul ſhould go to Hell, ſays *Navarette*, p. 73, the *Bonzas* have contrived Ways and Means to fetch it out. They have alſo invented Bulls of plenary Indulgence, and Bulls for the Dead; ſome of which coſt fifty Ducats. But why not, as well as the Prieſts of his own Church? [f] That is, we preſume, the *Lo-han*.

Religions. have Children, and what their Diſpoſition will be; and whether rich or poor; in ſhort, that whatever is to happen to them, is written in the Book of *Yen-vang*; that hence their Fate is inevitable, and no Alteration can be expected.

Whimſical Fable. To confute this Doctrine, the Philoſopher produces a Paſſage from the *Hven-û-chwen*, one of their own Books, which is pleaſant enough: A Perſon, called *Pung*, lived to the Age of eight hundred Years, and married ſeventy-two Wives, one after another. The laſt, dying in her Turn, aſked the Anceſtors of *Pung* in the other World, what might be the Reaſon that her Huſband lived ſo many Ages? Is it, becauſe his Name, added ſhe, was not recorded in the Regiſter of *Yen-vang*? Yet, we are told, none can eſcape him. I will teach you the Myſtery, replied the Grandfather of *Pung*: The Name and Surname of my Grandſon, your Huſband, are certainly in the Book, but in the following Manner; when it was neceſſary to bind up the Leaves, the Officer, employed to do it, took, by Miſtake, the Leaf on which the Deſtiny of *Pung* was written, twiſted it like a Lace, and with it ſewed the reſt together [a]. As the Woman could not keep the Secret, *Yen-vang* ſoon heard of the Story; ſo that taking the Book and examining the Lace, he blotted-out the Name of *Pung*, who died that very Inſtant. This Story, continued the Philoſopher, proves the direct contrary of their Doctrine; for here is an Inſtance of one who eſcaped the Penetration of *Yen-vang*: Nor could they be certain, that others had not eſcaped by a like Trick.

Origin of Guardian-Spirits. WITH reſpect to Guardian-Spirits, the Philoſopher obſerves, that the Doctrine was not known before the Dynaſties of the *Hya* and *Shang*, when Dwellings were firſt encompaſſed with Walls and Ditches, in order to defend them from Thieves and Rebels: At length, they erected a *Ching-whang* [b], and built Places deſigned for its Honour; they alſo built others in Honour of the *Tû-ti* [c]. When they took it in their Heads to give their Spirits the pompous Name of *Ti-ti*, becauſe they were looked-on as the nurſing Fathers of the People, they divided them into different Claſſes; giving the Title of *She-ſhin* [d] to thoſe to whom they attribute the Care of the Fields and cultivated Lands; that of *Tû-ti* to thoſe whoſe Office was to preſide over Villages, to look after the Health of the Inhabitants, and maintain Peace among them. The Spirits appointed to guard the Inſide of Houſes, and Places of public Aſſemblies, were reverenced under the Name of *Chun-lyew* [e]. They conſigned to others the deſart and mountainous Countries, in Hopes that they would facilitate the Tranſportation of Proviſions and Merchandizes, honouring them under the Title of Spirits of the high Mountains: In ſhort, thoſe who were placed in the Cities, encompaſſed with Walls and Ditches, were worſhipped by the Name of *Ching-whang*, as Spirits who preſerved ſuch Cities from public Calamities. Theſe Spirits, the Sectaries of *Fo* believe, often wrought Prodigies, and appeared in the Shape of Men [f].

3. *Some farther* Particulars *taken from the* Miſſioners.

Abſurd Idolaters. An Image proſecuted for Breach of Promiſe: Is convicted and caſt. Horrid Piece of Roguery detected. The Prieſts puniſhed. The Lama-Bonzas. *Conformity with Popery: How accounted for. Remarkable Image.*

THE *Bonzas* teach, that there are Rewards hereafter for the Good, and Puniſhments for the Bad; and that this has occaſioned different Places to be ſet apart for the Souls of Men, according to every one's Merit: Likewiſe, that the God *Fo* was the Saviour of the World; that he was born to teach the Way of Salvation, and to make Expiation for all our Sins. Although his Followers are ſo much devoted to the Worſhip of Saints and Images, yet they ſometimes treat them with very little Reſpect: For if the People, after long praying to them, do not obtain what they deſire, as it often happens, they turn them off as impotent Gods: Others uſe them in a moſt reproachful Manner; loading them with hard Names, and ſometimes with Blows [g]. *How now, Dog of a Spirit*, ſay they to them, *we give you a Lodging in a magnificent Temple, we gild you handſomely, feed you well, and offer Incenſe to you; yet, after all this Care, you are ſo ungrateful as to refuſe us what we aſk of you.* Hereupon they tie this Image with Cords, pluck him down, and drag him along the Streets, through all the Mud and Dunghills; to puniſh him for the Expence of Perfume which they have thrown away upon him [h]. If in the mean Time it happens, that they obtain their Requeſt, then, with a great deal of Ceremony, they waſh him clean, carry him back, and place him in his Nich again; where they fall down to him, and

[a] The *Chineſe* Books are often bound in this Manner. [b] *Ching* ſignifies a *Wall*, and *Whang* a *Ditch*.
[c] *Tu* Earth, and *Ti* a Place. [d] *She* ſignifies a *Place without the City*. [e] Name of the Place where their Tablets are. [f] *Du Halde*'s *China*, p. 675, *& ſeq.* [g] Do not the *Portugueze* treat their *Saints* in much the ſame Manner? [h] Did not the *Portugueze* do the very ſame at *Liſbon* to their *Saint Antonio*, after the Loſs of the Battle of *Almanza* in *Spain*?

make

make Excuſes for what they have done. *In Truth*, ſay they, *we were a little too haſty, as well as you were ſomewhat too long in your Grant. Why ſhould you bring this Beating on yourſelf? But what is done, cannot be now undone; let us not therefore think of it any more: If you will forget what is paſt, we will gild you over again.*

A FEW Years ago, there happened an odd Affair at *Nan-king*: A Man, whoſe only Daughter was very ill, having tried all the Phyſicians, as well as Prayers, Offerings, Alms, Sacrifices, to no Purpoſe, the *Bonzas*, for Sake of a Fee, promiſed, that an Idol [a], whoſe Power they mightily boaſted, ſhould grant her Recovery. For all this, the Woman dying, the Father, out of Meaſure grieved, reſolved to revenge himſelf: Accordingly he put-in his Complaint to the Judge of the Place; in which he urged, that this Idol deſerved an exemplary Puniſhment for having broken his Word. *If this Spirit*, ſaid he, *could cure my Daughter, it is palpable Cheating to take my Money, and yet let her die: If he could not do it, what does he ſignify? And how came he by his Quality of Godſhip? Do you worſhip him, and the whole Province offer him Sacrifice, for nothing at all?* So that, as he concluded, the Non-performance was owing either to the Malice or Weakneſs of the Idol [b]: He judged, that he ought to be puniſhed corporally, his Temple pulled down, and his Prieſts ſhamefully diſmiſſed.

THE Buſineſs ſeeming of Conſequence to the Judge, it was tranſmitted to the Governor; and from him to the Vice-Roy. This latter, after he had heard the *Bonzas*, who were extremely concerned at it, took their Part, and adviſed the Proſecutor not to perſiſt in the Cauſe any longer; telling him, that he was not wiſe to concern himſelf with this Sort of Spirits, who were naturally ill-tempered, and might play him ſome ſcurvy Trick. The *Mandarin* added, that the *Bonzas* had engaged, the Idol ſhould do what was reaſonable on his Part, provided he did not carry Things too high.

BUT the Man, who was almoſt mad for the Death of his Daughter, proteſted, that he would ſooner periſh than relinquiſh his Pretenſions againſt the Idol; who fancied, continued the Proſecutor, that he might commit any Sort of Injuſtice without Puniſhment, becauſe, he thought, no-body would be bold enough to take him to Taſk. The Vice-Roy was fain therefore to grant a Trial: He ſent the Caſe to the foreign Council at *Pe-king*; who remitting it back again, he ſubpœnaed the Parties. The Devil, who has but too many Friends among all Sorts of Men, ſays our facetious Author, had alſo his Share among the Lawyers and Proctors [c]: Yet he was overpowered by his ſubtil Adverſary; who had gained the Judges by a large Bribe. In ſhort, after a great many Hearings, the Man carried his Point. The Idol was condemned to a perpetual Baniſhment, as uſeleſs to the Kingdom; his Temple was to be plucked-down; and the *Bonzas*, who repreſented him, were ſeverely chaſtized. Can any one, ſays *Le Comte*, who has not loſt his Senſes, adore Gods of this Character, weak, fearful, and whom one may affront ſafely [d]? Yet, inſtead of coming hereby to a Knowledge of the Weakneſs of their Gods, the People grow more and more [e] blind every Day [f].

Sect of Fo.

And caſt.

ALTHOUGH the Generality of the People are prejudiced in Favour of the Prieſts, yet the wiſer Sort are always upon their Guard, and the Magiſtrates always take great Notice of what they do in their reſpective Diſtricts. A few Years ago, a Governor of a Town happening to ſee a great Number of People gathered in the Highway, had the Curioſity to ſend to know what was the Occaſion of their meeting there. The *Bonzas* were ſolemnizing an extraordinary Feſtival: They had ſet a Machine upon a Stage, with a little Rail round the Top, over which a young Man put-out his Head; one could ſee nothing at Liberty but his Eyes, which he rolled-about as if diſtracted. Below this Machine an old *Bonza* appeared upon the Stage, who told the People, that the young Man, whom they ſaw, was going to ſacrifice himſelf, according to Cuſtom, by throwing himſelf headlong into a deep River, that ran by the Road-Side. *He cannot die*, added the Prieſt, *if he would, becauſe at the Bottom of the River he ſhall be received by charitable Spirits, who will give him as good a Welcome as he can deſire; and indeed it is the greateſt Happineſs that can poſſibly befal him: An hundred Perſons have deſired to ſacrifice themſelves inſtead of him, but him we chuſe before the reſt, becauſe of his Zeal, and other Virtues.*

Horrid Piece of Roguery detected.

WHEN the *Mandarin* had heard this Speech, he ſaid, *That the young Man, indeed, had a great deal of Courage; but he wondered much, that he did not himſelf acquaint the People with this his Reſolution: Let him come down a little*, continued he, *that we may talk with him.* The *Bonza*,

[a] It ought to be Spirit, Saint, or Image. [b] Might not the ſame Accuſation lie againſt the *Romiſh* Idols, when no Cure is performed on thoſe who invoke them? [c] The Lawyers muſt not take this ill, ſince he does not except the Clergy themſelves. [d] Behold an Argument againſt the Worſhip of Saints, Images, or even the Hoſt, who all have been, and daily are affronted by Proteſtants and others, with Safety and Impunity. [e] It is the very Caſe of the Popiſh Laity. [f] *Le Comte*'s Memoirs of *China*, p. 328, *& ſeqq.*

Religions. who was confounded at this Order, did all he could to hinder it, proteſting, that the whole Sacrifice would be ineffectual, if he ſpoke a Word, nay, if he did but open his Mouth; and that for his Part, he could not anſwer for the Miſchief ſuch a Thing would bring-upon the Province. *For the Miſchief you talk of*, replied the *Mandarin*, *I will be reſponſible*; and then he commanded the young Man to come down: But he gave no other Anſwer to theſe Commands, than hideous Looks, and Diſtortions of his Eyes, which almoſt ſtarted out of his Head.

The Prieſts puniſhed. *You may from hence*, ſaid the *Bonza*, *judge what Violence you offer him in commanding him down. He is already almoſt diſtracted, and if you continue your Command, you will make him die with Grief.* As this did not make the *Mandarin* change his Reſolution, he ordered ſome of his Retinue to go-up, and bring him down. They found him tied Hand and Limb, with a Gag in his Mouth; from which Fetters being freed, he cried out, as loud as he could bawl, *Ah! my Lord, revenge me againſt theſe Aſſaſſins, who were going to drown me. I am a Bachelor of Arts, and was going to* Pe-king, *to aſſiſt at the Examinations there: Yeſterday a Company of* Bonzas *ſeized-on me by Violence, and this Morning early bound me to this Machine, in the Manner you have ſeen, with an Intent to drown me this Evening, in order to accompliſh their accurſed Ceremonies at the Expence of my Life* [a]. When he began to ſpeak, the *Bonzas* were marching-off; but the Officers of Juſtice, who always attend the Governors, ſtopped ſeveral: The Chief of them, who had pretended juſt before that the young Man could not be drowned, was himſelf immediately thrown into the River, but no charitable Spirits came to his Aſſiſtance. The others were carried to Priſon, and afterwards received the Puniſhment which they deſerved [b].

The Lama Bonzas SINCE the *Tartars* have been Emperors of *China*, the *Lamas*, another Sort of *Bonzas*, have been eſtabliſhed there. Their Habit is different from thoſe of *China*, both in Shape and Colour; but their Religion is the ſame, differing only in a few ſuperſtitious Practices [c]. Theſe *Lamas* are Chaplains to the *Tartar* Nobility, who live at *Pe-king*; but in *Tartary* they themſelves are the Gods [d] which the People worſhip [e].

Conformity with Popery. FROM the above Accounts of the Religion of *Fo*, however imperfect, or diſguiſed, the Reader may perceive a moſt ſurprizing Conformity between it, and that of *Rome*: We ſhall not ſay that of Chriſtians in general, although it is circumſtanced with an incarnate God, a Saviour, a Holy Spirit, and a Ternary, which ſome of the Miſſioners conſider as an Emblem of the Trinity, and others a Trinity in Effect. However that be, we find, in this Religion, every individual Article, great and ſmall, of which the *Romiſh* Syſtem is compoſed: Such as the Worſhip of Images, praying to Saints, and for the Dead; Purgatory, Pardons, Indulgences, Confeſſion, Abſolution, Penance; Exorciſm, the Treaſure of the Church, Merits and Works of Supererogation; the Pretence to work Miracles; a Hierarchy, or different Orders of Prieſts, with a Pope at their Head; Monks and begging Friars, Nuns; in ſhort, every Thing in Speculation and Practice down to Holy-Water and the Beads. They have not, indeed, a Wafer-God, which they firſt adore, and then devour; but they have a living Divinity in human Form, tranſubſtantiated, or transformed, as they believe, from Time to Time; who dwells among them perſonally, and is therefore, we think, a much more rational Object of Worſhip.

THE Miſſioners, confounded at this exact Conformity of the *Romiſh* Faith, with a Religion which is confeſſedly idolatrous, and one continued Scene of Prieſtcraft, uſe ſeveral Arts to conceal the Reſemblance; ſome mentioning one Part of its Doctrines, others different Parts, none the Whole; and thoſe who are moſt copious on the Occaſion, recite them in a looſe, ſcattered Way, without any Method, or Order. After all theſe Diſguiſements, the Reſemblance appears ſo glaring, that many, to account-for it, have made a hardy Step, and pretend, that it is a Corruption of Chriſtianity, meaning the *Romiſh* Religion. Some affirm, that the *Neſtarians* converted the People of *Tibet* and *Tartary* about the ſeventh and eighth Centuries: Others will have it, that the Faith was preached there in the Time of the Apoſtles [f]. We call this a hardy Step, becauſe they know, that according to the *Chineſe* Hiſtory, *Fo*'s Religion ſprung-up above a thouſand Years before Chriſt: *Cauplet*, and others, have related this Circumſtance from thence.

IT is true, *Du Halde*, in his Account of the Birth of *Fo*, omits the Time (very likely by Deſign) which we have in a Note ſupplied from *Le Comte* [g]: But he has mentioned it on ſeveral

[a] Was this a greater Piece of Villany than what the Monks of *Baſil* acted on *Jetzer*, cauſing him to be marked with the five Wounds by a pretended Viſion of the Virgin *Mary*? Ought they not to forbear cenſuring the *Bonzas*, when they are at leaſt as bad themſelves? [b] Juſt like the Monks of *Baſil*, who had tormented *Jetzer*. [c] He ſays, *p.* 63, that they are the moſt ſuperſtitious of all the *Bonzas*. [d] What a monſtrous Falſehood is this? Sure *Le Comte* could not ſay this out of Ignorance? [e] *Le Comte*'s Memoirs of *China*, *p.* 337, *& ſeqq.* [f] See *Du Halde*'s *China*, vol. 2. p. 387. [g] See before, *p.* 207. Note [b].

Occaſion

Occaſions elſewhere; and in a Note [a] upon a Paſſage of *Chin*'s Dialogue acknowledges, that *Fo* lived five hundred Years before *Pythagoras*; which comes to the ſame Thing: He adds, that *Pythagoras* took his Doctrine of the Metempſychoſis, or Tranſmigration of Souls, from the Diſciples of *Fo*. This being the Caſe, is it not more likely, that the *Romiſh*, or *Greek* Miſſioners, brought the Syſtem of *Fo* out of the Eaſt, than that the *Lamas*, or *Bonzas*, copied after theirs? We ſhall conclude this Article with a Paſſage to the Purpoſe from *Navarette*. The famous Idol, called *San-pau*, ſays this Author, which has been repreſented as an Image of the Trinity, is exactly the ſame with that which is on the high Altar of the Monaſtery of the *Trinitarians* at *Madrid*. If any *Chineſe* whoſoever was to ſee it, he would preſently ſay, the *San-pau* of his Country was worſhipped in theſe Parts [b].

SECT. IV.

1. *The Sect of certain* Modern Literati, *called* Ju-kyau.

Decay of Learning. Ancient Books corrupted, by modern Interpreters. Broach new Doctrines: That of the Tay-ki: *Their Explanation of it: An inanimate Principle, yet intelligent and perfect. Doctrine of the* Li: *Fall into Contradictions. Miſtake of the Miſſioners rectified by the Emperor. The Grandees and* Literati. *Inſincerity of the Miſſioners. Another new Sect. Folly and Superſtition. Ridiculous Notion. Fortune-telling. Drawing of Lots. The* Fong-ſhwi. *A* Mandarin *Fool. Stupid Superſtition. Changes in Religion, how accounted for.*

THE Troubles which the different Sects, and the Wars cauſed in the Empire, entirely baniſhed the Love of the Sciences, introducing, in their Stead, Ignorance and Corruption of Manners, which prevailed there for many Ages. But the Taſte which the Imperial Family of the *Song* had for the ancient Books, and their Eſteem for Men of Letters reviving, by little and little, an Emulation for Literature, there aroſe among the principal *Mandarins*, Perſons of Genius and Merit, who undertook to explain not only the ancient canonical Books, but the Interpretations made thereon by *Confuſius*, his Diſciple *Mencius*, and other celebrated Writers.

THESE Interpreters, who gained a great Reputation, appeared about the Year of Chriſt 1070. The moſt famous were *Chu-tſe* and *Ching-tſe*, who publiſhed their Works under the Reign of the ſixth Prince of the *Song*: *Chu-tſe* [c] diſtinguiſhed himſelf ſo greatly by his Capacity, that they honoured him with the Name of *Prince of the Literati*. In a Word, about the Year 1400, *Yong-lo*, third Emperor of the *Tay-ming* Family, made Choice of forty-two of the moſt able Doctors, whom he commanded to reduce the Doctrine, fit for the Learned to follow, into one Body; and to adhere chiefly to the Commentaries of *Chu-tſe* and *Ching-tſe*. *Sect of modern Literati.*

THESE *Mandarins* applied themſelves to this Work; and beſides interpreting the canonical Books with thoſe of *Confuſius* and *Mencius*, they compoſed another, containing twenty Volumes, and gave it the Title of *Sing-li-ta-tſwen*, that is, *of Nature, or Natural Philoſophy*. They followed, according to Orders, the Doctrines of the two Writers above-mentioned; and that they might not ſeem to deviate from the Senſe of the ancient Books, which are ſo much eſteemed in the Empire, endeavoured by falſe Interpretations, and wreſting the Meaning, to make them ſpeak their own Sentiments. The Authority of the Emperor, the Reputation of thoſe *Mandarins*, their ingenious and polite Stile, the new Method of handling the Subject, with their Vaunts of underſtanding the ancient Books, gave a great Reputation to their Works, and many of the *Literati* were deluded thereby. *By modern Interpreters.*

THESE new Doctors pretended, that what they taught was founded on the *I-king*, the moſt ancient of the *Chineſe* Books: But their Explanations were very obſcure, and full of equivocal Expreſſions, as well as Contradictions. They made uſe of certain Terms, aiming to have it thought they ſtill retained the old Doctrines, and yet in Reality advanced a new one. They ſeem to ſpeak like the Ancients, with Relation to the Object of Worſhip; and at the ſame Time give to thoſe Words ſuch an impious Senſe, as deſtroys all Sort of Worſhip. The following is a Sketch of their Syſtem, which it is hard to make Senſe of, and perhaps the Inventors did not well underſtand it themſelves. *Broach new Doctrines.*

THEY gave the firſt Principle of all Things the Name of *Tay-ki*; for which, they ſay, they are beholden to the two Expoſitors. *Chu-tſe* himſelf confeſſes, it was known neither to *Fo-hi*, Author of the *I-king*, nor to his Interpreter *Ven-vang* [d]. In Effect *Couplet*, who was well-verſed in the *Chineſe* Authors, affirms, that it occurs no-where through all the canonical Books, except in a ſhort Appendix at the End of *Confuſius*'s Expoſition of the *I-king*, where he ſays, that *the Tranſmutation contains the* Tay-ki; *and that the latter produces two Qualities, the Perfect* *That of the* Tay ki.

[a] Vol. 2. p. 670. [b] *Chur.* Coll. vol. 1. p. 241. [c] In the Original *Chu hi*, which ſeems to be a Miſtake. [d] See before, *p.* 185,

and

Religions. *and the Imperfect: That these two Qualities produce four Images; and that these four Images produce eight Figures.* According to the most skilful Expositors, *Confusius*, by the *Tay-ki*, meant nothing else than the first Matter.

Their Explanation of it.

ALTHOUGH they say, this *Tay-ki* is something not to be expressed, that it is impossible to explain it, that it is separated from Imperfections and Matter, and that one cannot find a Name suitable to it; yet they endeavour to give such an Idea of it, as may authorize their Opinion. And as these two Words *Tay-ki*, signify *great Pole*, or *the Ridge of a House*, they say, it is with respect to other Beings, what the Ridge is with respect to an Edifice; that it serves to unite together, and preserve all the Parts of the Universe, just as the Ridge unites and supports all the Parts which compose the Roof of a House. They compare it also to the Root of a Tree, and Axel-tree of a Waggon: They call it the Pivot, on which the Whole turns; the Basis, the Pillar, and the Foundation of all Things. "It is not, say they, a chimerical Being like the "Vacuum of the *Bonzas*; but it is a real Being, "which had Existence before all Things, and "yet is not distinguishable from them: For it is "the same Thing with the Perfect, and the Imperfect, the Heaven, and the Earth, and the "five Elements; insomuch that every Thing "may, in some Sense, be called *Tay-ki*."

An inanimate Principle

THEY say likewise, that it ought to be considered as a Thing immoveable, and at Rest: When it moves, it produces *Yang*, which is a perfect subtile, active Matter, and in continual Motion: When at Rest, it produces *In*, a gross imperfect Matter, and without Motion. This is not unlike a Man who keeps himself at Rest while he profoundly meditates upon a Subject, and proceeds from Rest to Motion, when he has investigated what he meditated upon. From the Mixture of these two Sorts of Matter, arise the five Elements, which by their Union and Temperament form the Universe, and the Difference that is found amongst Bodies. Hence arise the continual Vicissitudes of the several Parts of the Universe, the Motion of the Stars, and the Immobility of the Earth, with the Fruitfulness or Sterility of the Plains. They add, that this Matter, or rather this Virtue diffused through Matter, produces, disposes in proper Order, and preserves all Parts of the Universe: That it is the Cause of all the Changes, and yet is ignorant of its own regular Operations.

Yet intelligent and perfect.

HOWEVER, nothing is more surprizing than to read of the Perfections that these Commentators attribute to their *Tay-ki*: They give it infinite Extension and Immensity: It is, say they, a most pure and perfect Principle, without either Beginning, or End: It is the Idea, the Model, and the Source of all Things, and the Essence of all other Beings: In short, in other Places, they consider it as an animated Being, and give it the Name of Soul and Spirit. They even speak as if they looked upon it as the Supream Understanding, which produced all Things, did they not disagree with themselves [a], and in endeavouring to reconcile their System with the ancient Books, fall into the most manifest Contradictions. Some Passages also of their Books have induced the *Chinese* to raise Temples to *Tay-ki*. To this same Being, they likewise give the Name of *Li*: It is this, say they farther, which joined to Matter is the Composition of all natural Bodies, which constitutes each particular Being, and which distinguishes it from all others. Their Method of Reasoning is as follows: You make out of a Piece of Wood, a Stool, or a Table: But the *Li* gives the Wood the Form of the Table, or Stool; and when they are broken, the *Li* of neither subsists any longer.

THEY reason the same Way with respect to Morality: They call *Li*, that which establishes the reciprocal Duty between the Prince and Subject, Father and Son, Husband and Wife: They give likewise the Name of *Li* to the Soul, because it informs the Body; and when it ceases to inform it, the *Li* is said to be destroyed: In the same Manner, say they, as frozen Water, dissolved by Heat, loses the *Li*, whereby it became Ice, and reassumes its Fluidity and natural Being. In short, when they have disputed in this perplexed and scarce intelligible Manner, concerning the Nature of the *Tay-ki* and *Li*, they necessarily fall into Atheism; inasmuch as they exclude every efficient supernatural Cause, and admit no other Principle, than an inanimate Virtue united to Matter [b], to which they give the Name of *Li*, or *Tay-ki*.

BUT they find themselves most embarrassed when they attempt to elude the numerous Passages in the ancient Books, which speak distinctly of Spirits, of Justice, of the Providence of a Supream Being, and the Knowledge which he has of the Secrets of Mens Hearts, *&c.* Likewise when they endeavour to reconcile them to their own gross Conceptions, they inevitably fall into fresh Contradictions, destroying in one Place what they establish in another: Of which we shall pro-

[a] It is rather to be feared, that the Missioners mistake the Meaning of the *Chinese* Authors for Want of understanding the Language, as the Emperor *Kang-hi* alledged against them. See vol. 3. p. 596.

[b] This seems to be contradicted by the Author saying below, that they admit an intelligent governing Being; consequently these inanimate Principles must be no other than an Instrument in the Hand of the former.

duce a few Inſtances. They teach diſtinctly, a that the Soul, by the Empire which it has over its Motions and Affections, may come to the Knowledge of the ſupream Soul, that Underſtanding which governs all Things: That likewiſe the bare Conſideration of that wonderful Manner by which the ſeveral Beings propagate themſelves, each Species producing its Likeneſs, proves evidently, that there is one great intelligent Being, which preſerves, governs, and conducts all Things to their proper Ends in the moſt convenient Manner: They go ſo far as to deny this Being to be either inanimate, or material: They even affirm, that it is a Spirit, that it contains the Excellence of all other Beings, and gives Being to every Thing which ſubſiſts.

THE truly Learned retain the ancient Principles. Nevertheleſs, as there are *Literati*, who, by following the modern Commentators, and explaining every Thing by natural Cauſes, acknowledge no other Principle than a blind and material celeſtial Virtue; the Miſſionaries, newly come to *China*, were induced to believe it was the common Opinion of the Learned. They agreed, however, to change their Sentiments, provided the Emperor ſhould explain the true Signification of the Words *Tyen* and *Shang-ti*, by declaring, that he underſtood by thoſe Words, *the Lord of Heaven*, and not *the material Heaven*. *Maigrot*, the apoſtolic Vicar in *Fo-kyen*, inſiſted, that the Emperor ſhould explain it: They therefore, in 1700, conſulted that Prince in ſuch a Manner, that he could not perceive their Driſt in applying to him.

HEREUPON his Majeſty declared, by an Edict which was preſerved in the Archives, inſerted in the public Gazettes, and ſpread all over the Empire; *That it was not to the viſible and material Heaven that Sacrifices were offered, but only to the Lord and Maſter of Heaven, the Earth, and all Things; and that for the ſame Reaſon, the Tablet, before which thoſe Sacrifices were offered, bear this Inſcription, To* Shang-ti, *that is to ſay,* To the ſupreme Lord: *That it is through Reſpect that none dare call him by his proper Name; and that they uſe to invoke him by the Name of the* Supreme Heaven, Bountiful Heaven, and Univerſal Heaven, *in the ſame Manner as when they ſpeak with Reverence of the Emperor, they call him not by his own Name, but ſay,* The Steps of his Throne, the ſupreme Court of his Palace: *That theſe Names, though different as to the Terms, are yet the ſame, if Regard be had to the Signification.* On another Occaſion, ſpeaking in public, he affirmed, *The learned* Chineſe *ſay, like him, that the Principle of all Things is called* Tyen, Heaven, *in a noble and figurative Stile; juſt as the Emperor is called* Chau ting *from the Name of his Palace, which is the Place wherein the imperial Majeſty ſhines with greateſt Splendor.* *Sect of modern Literati.*

THEY conſulted likewiſe the Princes, the Grandees of the Empire, the chief *Mandarins*, and principal *Literati*, and, among others, the firſt Preſident of the imperial Academy, compoſed of the moſt eminent Doctors, who are properly the Emperor's *Literati*: All appeared ſurprized to find there ſhould be learned Men in *Europe* who believed that the *Literati* of *China* honoured a lifeleſs inanimate Being, ſuch as the viſible and material Heaven; and unanimouſly declared, that in invoking *Tyen* or *Shang-ti*, they invoked the ſupreme Lord of Heaven, the Author and Principle of all Things, the Diſtributer of all Good, who ſees every Thing, who knows every Thing, and whoſe Wiſdom and Providence governs this Univerſe. What! cried ſome of them, do we think that every Family ought to have a Head, every City a Governor, every Province a Vice-Roy, and the whole Empire an independent abſolute Maſter? And can we doubt there is a firſt Intelligence, a ſupreme Being, a ſovereign Lord of the Univerſe, who governs with Wiſdom and Juſtice? Do not our ancient Books teach us this? And have we not learned it from our primitive Sages[a]? *The Grandees, and* Literati.

THE Author enlarges much on his Proofs from the Emperor's Edicts and Diſcourſes on various Occaſions: But, as more than enough has been already ſaid to clear-up the Point in Diſpute, in Favour of the Jeſuits againſt their Adverſaries, we ſhall detain our Readers no longer on this Subject. We ſhall only obſerve, farther, that we are ſo far from thinking any among the *Literati* guilty of Atheiſm, that, we are of Opinion, the Jeſuits have wronged what they call the modern Sect, in making them Atheiſts, as much as the *Dominicans*, and others, have injured thoſe of the eſtabliſhed Religion, in imputing the ſame impious Principle to them. *Inſincerity of the Miſſionaries.*

THERE is a particular Sort of *Literati* very numerous in *China*, who have compoſed a Syſtem out of all the reſt, and endeavoured to reconcile them together. Some of the Learned, when they become *Mandarins*, either through Prejudice of Education, (as having been the Children of idolatrous Parents) for Sake of ſome private Intereſt, or out of a polite Complaiſance to the People, and to maintain the public Tranquillity, ſeem to embrace the Opinions of the ſeveral different Sects. At the ſame Time, they appear as forward as the other *Literati* in declaiming againſt *I-tû-an*, that is, *falſe Sects*: But Experience ſhews, that they are as much Slaves to *Fo-* *Another new Sect.*

[a] *Du Halde*'s *China*, vol. 1. *p.* 658, *& ſeqq.* *Le Comte*'s Memoirs of *China*, p. 340.

Religions. as the Vulgar themſelves. Their Wives, who are ſtrongly attached to Idolatry, uſually have a Kind of Altar in the moſt honourable Part of their Houſes, whereon they place a Company of Images finely gilt; and here, whether out of Complaiſance, or otherways, theſe pretended Diſciples of *Confuſius* often bow the Knee. Though any of them ſhould have Conſtancy enough to reſiſt the Torrent, at leaſt, he will have much Difficulty to withſtand the imaginary Methods made uſe of for diſcovering what is to come. When any of the Family lies a-dying, he ſeldom fails to ſend for the *Bonzas* to burn gilt Papers, and perform the other Ceremonies: Unleſs he did this, inſtead of paſſing for a Philoſopher, he would be looked upon as a very wicked Man.

Folly and Superſtition.

THE groſs Ignorance of the *Chineſe* Doctors, as well as the Vulgar, in what regards Nature, makes great Numbers attribute its moſt common Effects to ſome evil Genius: But this prevails chiefly among the common People, and eſpecially the Women, who endeavour to appeaſe it by impious and ridiculous Ceremonies. Sometimes, this evil Genius is one of their Idols, or, rather, the Demon who inhabits it[a]; at other Times, ſome high Mountain, a great Tree, or an imaginary Dragon, which they ſuppoſe to be in the Sky, or at the Bottom of the Sea: Or elſe, which is ſtill more extravagant, it ſhall be the Quinteſſence of ſome Animal; for Inſtance, a Fox, an Ape, a Tortoiſe, a Frog, *&c.* This is what they call *Tſing*, or elſe *Yau-quay*, or *Quay-ſing-li*, which ſingnifies *Monſter*, or ſome very ſurprizing Thing.

Ridiculous Notions.

THEY affirm, that theſe Animals, after they have lived a long Time, have the Power of purifying their Eſſence, and of diveſting themſelves of whatever is groſs and earthly; and that this moſt ſubtile Part which remains, delights to diſturb the Imagination of Men and Women. A Fox thus purified, is terribly to be feared. When they are ſick, and the Fever begins to make them rave, it is undoubtedly the Demon that torments them: Preſently they ſend for the *Tau-tſe*; and it is inconceiveable how many juggling Tricks they perform, and what Din they make in the Houſe. It is thus that the People, and even the Smatterers among the Learned, are deluded: But three Things chiefly contribute to keep them in Ignorance.

Fortune-telling.

THE firſt is what they call *Swan-ming*, that is, *telling of Fortunes*. The Country is full of thoſe People who calculate Nativities, who are generally blind, and go from Houſe to Houſe, playing on a Kind of Theorbo, and offering to tell one's Fortune for about an Half-penny. It is ſurprizing to hear the Extravagancies they utter concerning the eight Letters that compoſe the Year, the Day, the Month, and Hour of a Perſon's Birth; which, for that Reaſon, is called *Pa-tſe*. They foretel, in a general Manner, the Misfortunes wherewith you are threatned: They commonly promiſe Riches and Honours, with great Succeſs in Trade or Study: They will acquaint you with the Cauſe of your own Diſtemper, or that of your Children, and the Reaſon of your Father's and Mother's Death, which they always pretend is owing to ſome Spirit that has been offended; adding, that it muſt be appeaſed, and a certain *Bonza* muſt be ſent for, *&c.* If their Predictions prove falſe, the People are ſatisfied with ſaying, *This Man did not underſtand his Buſineſs.*

THE ſecond Thing is drawing the Lots, called *Pa-qua*, or *Ta-qua*, in order to conſult the Spirits often. There are ſeveral Ways of doing this; but the moſt common is to go before an Image, and burn certain Perfumes, knocking the Forehead ſeveral Times againſt the Ground. There is alſo near the Image a Box full of flat Sticks half a Foot long, inſcribed with ænigmatic Characters, which paſs for ſo many Oracles. After making ſeveral Bows, they let-fall one at a Venture; the Senſe of whoſe Characters is explained by the *Bonza*, who preſides often at the Ceremony; or elſe they conſult a large Writing which is ſtuck againſt the Wall, whereby they diſcover all the Conjuration. This is what they practiſe when they are about undertaking any Buſineſs, ſetting-out on a Journey, going to ſell or buy Goods, marrying their Children, and upon an hundred other Occaſions, in order to ſecure a lucky Day, and happy Succeſs.

THE third Contrivance, (which, though the moſt ridiculous of all, is what the *Chineſe* are moſt infatuated with) they call *Fong-ſhwi*, that is, *Wind and Water*; by which they mean, the happy or unhappy Poſition of a Houſe, and eſpecially a Burying-place. If, by Chance, a Perſon builds a Houſe in a Poſition ſo contrary to his Neighbours, that one of the Corners of his is oppoſite to the Side of the other's, it is ſufficient to make the latter believe that all is loſt: It creates an Hatred that cannot be extinguiſhed ſo long as the new Houſe ſtands; and is even Grounds for a Proſecution before the *Mandarins*. But if this has no Effect, the only Remedy he has left, is to ſet-up a Dragon, or ſome other Monſter, made of baked Clay, on the Middle of his Roof: The earthen Dragon muſt give a terrible Look towards the fatal Corner which

[a] The Author makes uſe of the Words *Idol* and *Demon* to delude his Readers, and make them imagine the are different from the Images and Saints of the Church of *Rome*, though they are exactly of the ſame Nature

threaten

threatens him; and opens a dreadful Mouth, as it were, to ſwallow-up the evil *Fong-ſhwi*, that is, *the bad Air* [a]; and then he will remain a little more ſecure.

THIS was the Method taken by the Governor of *Kyen-chang* to defend himſelf againſt the Jeſuits Church, which is built upon an Eminence, and overlooks his Palace, ſtanding at the Foot of it. He had likewiſe the Precaution to turn the Apartments thereof a little Sideways; and raiſed, about two hundred Paces from the Church, a Kind of Building, or Gatehouſe, three Stories high, to ward-off the unlucky Influence. By Misfortune, this ſecond Gate became the ſuppoſed Cauſe of the ſecond Governor's Death: For this *Mandarin* having been troubled with a Defluxion of groſs Humours in his Breaſt, and ſpit very white Phlegm, it was taken for granted, that this Houſe of three Stories, whoſe Walls were very white, was the Occaſion of his Diſorder; whereupon they were immediately daubed-over with Black, in order to produce a contrary Effect: But this Expedient not ſucceeding, they imagined it was applied too late; and accordingly the *Mandarin* died. After which, upon a like Conceit, they were white-waſhed again, as at firſt.

THIS ſuperſtitious Fancy regards not only the Situation of the Houſe, but alſo the Place for the Door, the Day and Manner of building the Stove for dreſſing the Rice, and many other Particulars: But that wherein the *Fong-ſhwi* diſplays itſelf moſt, concerns the Sepulchres of the Dead. There are a Sort of Impoſtors, who make a Trade of finding-out all the Mountains and Hills which have a lucky Aſpect; and when, after performing a great many juggling Tricks, they have fixed on a Place, no Sum of Money is thought too great for the Purchaſe of that happy Piece of Ground.

THE *Chineſe* look-upon the *Fong-ſhwi* as a Thing, in ſome Senſe, more precious than Life itſelf; becauſe, they are perſuaded, that the Happineſs or Unhappineſs of Life depends upon this ridiculous Chimera. In ſhort, if any Perſon has greater Talents and Capacity than others of the ſame Age; if he attains his Doctor's Degree early, or is raiſed to an Employment; if he has ſeveral Children, or lives to a good old Age; all this is owing neither to his Wit, Skill, nor Probity; but it is, becauſe his Houſe is happily ſituated, or, the Sepulchre of his Anceſtors has an admirable *Fong-ſhwi* [b].

WHAT has been related concerning the ſeveral *Chineſe* Sects, may help to account for the Manner in which the Changes of Religion, from good to bad, and from worſe to better, have happened in other Countries. As the Religion of Nature is found to be the firſt which was propagated in *China*, it may be preſumed, that the ſame took Place originally in all other Kingdoms of a very ancient ſtanding. This Religion prevailed till the Ambition and Luxury of the provincial Kings introduced a general Corruption of Manners, attended with Ignorance; which made Way for Superſtition and the pernicious Principles of *Lau-tſe* to enter. But, ſhortly after, *Confuſius*, that great and virtuous Philoſopher, aſſiſted by ſeveral of the Learned, at the utmoſt Hazard of his Eaſe and Safety, attempted to reſtore natural Religion to its ancient Purity, and ſucceeded. This muſt alſo be the Caſe where Men of true Virtue and Reſolution join their Endeavours zealouſly to bring about a Reformation. Jewiſh.

MATTERS continued in this State for above a thouſand Years; when the *Chineſe* having again degenerated in their Morals, the Doctrine of *Fo* found an eaſy Admiſſion, and ſpread, like a rapid Inundation, over the whole Empire, under the Encouragement of a ſuperſtitious Emperor, who brought it in, and two of his Succeſſors. Thus we ſee how eaſily the pureſt Religion may loſe Ground, and the moſt execrable Principles be introduced by the Authority of weak or wicked Princes, when once Corruption has debauched the Morals of a Nation. The ſame will certainly prove to be the Caſe with Liberty, whenever the Majority of a People have loſt their Virtue, and become venal. As ſoon as ever theſe deſtroying Evils appear to get Footing in any Country, thoſe who have the leaſt true Regard for the common Good and Safety, ſhould immediately undertake the glorious Taſk of *Confuſius* and his Aſſociates: Nor need they doubt Succeſs, although they had to do with a much more perverſe, corrupt, and thoughtleſs Race of Men than the *Chineſe*. *How accounted for.*

SECT. V.

The Riſe and Progreſs of the Jewiſh, Mohammedan, *and* Romiſh *Religion in* China.

1. *Of the* Jewiſh *and* Mohammedan.

Jewiſh *Synagogue. Pulpit of* Moſes. *Tabernacles. Incenſe Pans. The great Hall. Their ſacred Books: Number of them: Interſperſed with Fables. Retain old Ceremonies. Worſhip* Confuſius. *Their Origin.* Mohammediſm *increaſes in* China.

[a] By this Word *Fong-ſhwi*, they underſtand not only a corrupt Air, which cauſes Diſeaſes; but alſo a Kind of Curſe, which extends even to Poſterity. [b] *Du Halde's China*, p. 663, *& ſeqq.*

Religion.

THE Miſſioners at *Pe-king* having been long deſirous to be informed concerning the *Jews*, who for many Centuries had been ſettled at *Kay-fong fû*, the Capital of *Ho-nan*, ſent Orders, in 1704, to *J. P. Gozani* [a], who then attended the Church there, to inquire into their Cuſtoms. Purſuant thereto, that Jeſuit viſited them in their *Li-pay-ſu*, or Synagogue, (for they have only one) where they all were aſſembled. He there had a long Conference with them, and ſaw their Inſcriptions; ſome in *Chineſe*, the reſt in *Hebrew*. They ſhewed him their *King*, or religious Books, and permitted him to go into the moſt ſecret Place [b] of their Synagogue, reſerved ſolely for their *Chang-kyau* or Ruler thereof [c]; who never goes into it but with the moſt profound Reverence.

Jewiſh Synagogue.

Pulpit of Moſes.

IN the Middle of their Synagogue is a magnificent Pulpit [d], ſtanding very high, with a noble Cuſhion richly embroidered in it: This is *Moſes*'s Pulpit; on which, every *Saturday*, (their Sabbath) and the moſt ſolemn Days, they lay the Book of the *Pentateuch*, and read it. There alſo is ſeen the *Van-ſwi-pay*, or Tablet, on which the Emperor's Name is written; but there are no Statues or Images. Their Synagogue looks to the Weſt; to which Quarter they turn [e] whenever they pray to God; whom they worſhip under the Names of *Tyen*, *Shang-tyen*, *Shang-ti*, *Tyau-van*, *We-ſhe*, or *Creator of all Things*; and *Van-we-ſhu-kay*, or *Governor of all the Univerſe*, (as appears from their *Pay-tang*, and *Pay-pyen*, or Inſcription): Names (as they told the Author) borrowed from the *Chineſe* Books.

Tabernacles. Incenſe-Pans.

GOZANI ſaw no Altar [f]; there was nothing but *Moſes*'s Pulpit before-mentioned, an Incenſe Pan, a long Table, and ſome large Candleſticks, with Tallow-Candles. On ſome Tables were thirteen Kinds of Tabernacles, in Form of an Ark, with little Curtains before them: Twelve repreſented the Tribes of *Iſrael*, and the thirteenth *Moſes*; whoſe ſacred *King*, (or Pentateuch) was ſhut-up in each of them [g].

GOING-OUT of the Synagogue is a large Saloon [h], where was nothing except a great Numberſe of Incenſe-Pans. They told *Gozani*, that this was the Place where they honoured their *Shing-jins*, or *Great Men of their Law*. The largeſt of theſe Pans, which is for the Patriarch *Abraham*, ſtands in the Middle of the Hall. Next to it, are thoſe of *Iſaac*, *Jacob*, and his twelve Children, called by them *She-ul-kung-pay-tſe* [i], that is, *the twelve Deſcents* or *Tribes of* Iſrael. Then follow thoſe of *Moſes*, *Aaron*, *Joſhua*, *Eſdras*, and ſeveral other illuſtrious Perſons, both Men and Women.

FROM this Apartment he was conducted to *the Hall of Gueſts*, in order to diſcourſe. Here, on comparing his Bible with their *Shing-king*, or Pentateuch [k], he found both the Chronology and Deſcents of the Patriarchs, with their Ages, to be exactly correſpondent.

THEIR Synagogue bears ſome Reſemblance to the Churches in *Europe*. It may be walked round on the Inſide, and is divided into three Naves; the middle one for the Table of Perfumes or Incenſe, *Moſes*'s Pulpit, and the *Van-ſwi-pay* [l], or Emperor's Tablet, with the Tabernacles before-mentioned: This Nave is as the Choir of the Synagogue. The two others are for Prayer and Worſhip.

THEY call their Law *Kû-kyau*, the *ancient Law*; *Tyen-kyau*, the *Law of God*; and in their Inſcriptions *Iſalel-kyau*, the *Law of Iſrael*. *Gozani* prevailed with the Ruler to let the Curtains of one of the Tabernacles be undrawn, and get one of the Books unfolded; being written on long Pieces of Parchment, and rolled round Sticks, in a very clear and diſtinct Character. One of theſe Books eſcaped the great Inundation

[a] This Account of the *Jews* is taken from a Letter of *Gozani*, to be found in the ſeventh Tome of the *Lettres Edifiantes & Curieuſes*, written by the Jeſuit Miſſioners, and publiſhed by *Du Halde*, who, vol. I. p. 678, refers to it. It has been tranſlated by Mr. *Lockman*, and inſerted, with Notes, in his Collection, begun from thoſe Letters, of which two Octavo Volumes were printed in 1743, under the Title of *The Jeſuits Travels*. It is followed by ſome *Remarks* ſent by the ſame Miſſioners for farther Illuſtration. The few Notes with the Word *Remarks* at the End, are taken from them; moſt of the reſt from the Tranſlator's. *Gozani*'s Account being very confuſed, as well as defective, we have reduced it to better Order. [b] Anſwering to the *Hekhal* of the *European Jews*, where the Books of the Law are kept; or rather, to the Holy of Holies of the *Old Teſtament*. [c] The ſame as the High Prieſt anciently. [d] This anſwers pretty nearly to the Theba, or Deſk, in the *European* Synagogues; where the Law is read on the Sabbath, and other ſolemn Days. [e] Becauſe *Jeruſalem* lies that Way in reſpect of *China*. [f] He could expect to ſee none, ſince they are permitted to ſacrifice no-where but in *Jeruſalem*. *Remarks*. [g] Theſe Tabernacles are peculiar to the *Chineſe Jews*. *Remarks*. [h] It appears, according to *Gozani*, that the Synagogue was divided into three Parts: 1. The Holy of Holies. 2. The Part where the Pulpit or Chair ſtood. 3. The Hall. It is much more like the Veſtibulum, or Portico of the ancient Temple, than the Place where the *Jews* now aſſemble in the *European* Synagogues. [i] In the Tranſlation, *Chel-cum-pai-ſe*. [k] Obſerve, the Author gives it three different Names, ſimply *King*, *Fa-king*, and *Shing-king*. [l] In the Tranſlation, and, perhaps, Original, *Van-ſay-pay*: But faultily, we preſume, inſtead of *Van-ſwi-pay*, as above, which ſignifies *the Tablet of ten thouſand Years*, a Name given to the Emperor.

of the *Whang-ho*, (or *Yellow River*) which overflowed the City of *Kay-fong fu* [a], Capital of *Ho-nan*. But as it happened to get Wet, whereby the Characters were half effaced, the *Jews* caused the twelve Copies above-mentioned to be taken of it. In two other Places of this Synagogue they preserved, in old Chests, a great Number of little Books; into which they have divided the Pentateuch, (called by them *Ta-king*) and the other Books of their Law. They use them for Prayer; and shewed *Gozani* several, which, as he imagined, were written in *Hebrew* [b]: Some of them were new; the rest old, and half torn: But all kept with greater Care than if they had been Gold.

THE Names of these five Books, according to the Ruler of the Synagogue, are *Bereshith*, *Veelesemoth*, *Vayicra*, *Vaied-abber*, and *Haddabarim* [c], which, in a Body, they call *Tawra*; and that they divide them into fifty-three Volumes [d], viz. *Genesis* into twelve, *Exodus* into eleven; and the three following Books into ten Volumes each, which they call *Quen*. He said, they had the Titles of some other Books of the *Old Testament*, but wanted several; and that there were some which they were not at all acquainted with. Certain Persons present added, that some Books were lost by the Inundation of the River beforementioned. That they had several Books besides the Pentateuch, appeared from their speaking to him, concerning the Books of *Judges*; of *David*, *Solomon*, and *Ezekiel*, who gave Life to the withered Bones; of *Jonah*, who was three Days in the Whale's Belly, *&c.*

THE Author was surprized to find that their ancient Rabbi's had blended several ridiculous Tales with the Facts related in Scripture, and even interspersed the five Books of *Moses* in this Manner [e]. They told him such extravagant Stories on this Occasion, that he could not forbear laughing; whence he suspected, that these *Jews* were *Talmudists*, who pervert and corrupt the Sense of the Bible. Besides the Bible, they are possessed of other *Hebrew* Books, called *San-tso*. These composed by the ancient Rabbi's, and stuffed with the most extravagant Stories, comprehend their Rituals, and the Ceremonies they now use.

a They seem to entertain very odd Notions concerning Paradise and Hell: Probably, borrowed from the *Talmud*. *Jewish.*

THEY still retain several Ceremonies of the Old Testament, as Circumcision. They observe the Sabbath, and other Feasts of the old Law; particularly that of unleavened Bread. They have also their paschal Lamb, in Remembrance of the *Israelites* coming out of the Land of *Egypt*, and their Passage through the *Red-Sea*. They do not make Fires, or dress Victuals on *Saturdays*; preparing every Thing the Day before. And whenever they read the Bible in their Synagogue, they cover their Face with a transparent Veil, in Memory of *Moses*, who came-down from the Mountain with his Face covered. *Retain old Ceremonies.*

b

THERE being among them some Bachelors and Under-Graduates, on asking whether they worshipped *Confusius*, both they and their Ruler answered, that they honoured him in the same Manner as the *Chinese* Literati: That they joined with them in the Ceremonies performed in the Halls of their great Men; and paid the Honours due to their Ancestors by the Custom of *China*, in the Hall contiguous to their Synagogue: That they offered the Flesh of Animals, except Swine, Sweetmeats, and Incense, in China-Dishes, at the same Time making Prostrations: That they only used Incense-Pans, without either Inscriptions or Images, in their Houses, and the Halls of their Ancestors. When *Gozani* spoke to them about the *Messias* promised in Scripture, and his Actions, they seemed greatly surprized; having never heard of any Jesus excepting the Son of *Sirach*, mentioned in their Bible. After all, the Jesuit says, but without shewing any Reason, that he found them to be People not much to be depended on. *Worship Confusius.*

c

d

THEY told him also, that their Ancestors came from the Kingdom of *Judah*, in the West, which had been conquered by *Joshua*, after his passing-out of *Egypt* through the *Red-Sea*; and that they first appeared in the Empire under the *Han-chau*, or Dynasty [f]. There were many Families of them at first [g]; but their Number being reduced, there are now only seven; who marry among themselves, and never with the *Whey-whey*, or *Their Origin.*

e

[a] This happened in 1642. See before, *p.* 48. [b] The Jesuit must indeed have been utterly unskilled in *Hebrew*, as he owns, if he did not so much as know the Characters. [c] The *European Jews* call them *Bereshith*, *Ue lleshemot*, *Vaykre*, *Valedeber* and *Elle-haddebarim*; and as the Eastern *Jews* call the first *Brasitbra*, it looks suspicious to Mr. *Lockman*, that the *Chinese Jews* should give *Genesis* the Title *Bereshith*, which is used by the *Jews* of *Europe*. [d] Or Sections. The *European Jews* do the same, reading one every *Saturday*, and the Whole in the Year. *Remarks.* [e] This ought to be understood rather of the Gloss, or Comment, than the Text. *Remarks.* [f] The *Han* is the fifth of the twenty-two Dynasties. It began two hundred and six Years before Christ, and ended two hundred and twenty after Christ: So that one cannot, by this Account, tell within four hundred Years when they entered *China*. [g] They must have been pretty numerous in 845, provided an Ordinance made in the fifth Year of the Emperor *Vu-tsong* (which answers to that Year of Christ) relates to them; for the *Bonzas* of *Ta-tsing*, or *Judea*, and *Mu-ha-pa*, in all three thousand, are condemned, as well as the other *Bonzas*, to return to a secular Life. See *Du Halde*'s *China*, vol. 1. p. 518, *& seq.*

Religion. *Mohammedans*; with whom they have nothing in common, either as to Books or religious Ceremonies. They even turn-up their Whiskers in a different Manner.

THEY are called *Tyau-kin-kyau*, signifying, that they abstain from Blood; and that they cut the Sinews and Veins of such Animals as they kill, in order that the Blood may flow-away the easier. The *Chinese* first gave them this Name; which they willingly received, as it distinguished them from the *Mohammedans*, whom they call *Ti-mo-kyau* [a]. They told him, that the Missioners had sent twice to treat with them: *Fi-lo-te*, or *Rodiguez de Figueredo*, under the *Ming* Dynasty; and *Ngen-li-ke*, or *Henriquez*, under the present *Tsing* Family [b].

Mohammedism *increases* As to the *Mohammedans*, they settled above six hundred Years ago in divers Provinces; where they live in Quiet, and are never disturbed, because they never disturb others on the Score of Religion. At first, they increased their Numbers solely by the Alliances and Marriages they contracted; but, for some Years past, they have made a considerable Progress by Help of Money. They every-where buy-up Children; whose Parents, unable to educate, make no Scruple to sell them. During a Famine, which wasted the Province of *Shan-tong*, they purchased above ten thousand. They marry them; and either buy or build a considerable Share of a City, and even whole Country Towns, to settle them in. Hence, by little and little, they are grown to such a Head in many Places, as not to suffer any to live among them who goes not to the Mosk; by which Means they have multiplied exceedingly within these hundred Years [c].

In China. IT appears by this imperfect Account of the Missioners, that the *Mohammedans* must be possessed of considerable Wealth, acquired, doubtless, by Trade, to have been able to propagate themselves by the Means above-mentioned. We are told, that they traded by Sea, from *Siraf* in *Persia* [d], so long ago as the eighth or ninth Century: But they seem to have entered *China* by Land, probably, with the Army of the Western *Tartars*, under *Jenghiz Khân*, or his immediate Successors.

2. *The Rise, Progress, and Extirpation of the* Romish *Religion* in China.

Christianity preached early in China. Romish *Missioners, their first Admission.* Ricci *settles at* Shaw-chew, Nan-chang, *and* Nan-king. *Arrives at* Pe-king. *Persecution raised by a Friar: Another by a* Mandarin. *Emperor converted.* Schaal *promoted. A general Persecution by another* Mandarin. *Missioners condemned. Jesuit Impostures. Persecution in the Provinces. The Mission thrives. The* French *Jesuits received at Court. A new Persecution raised against them. Sentence of the Tribunals reversed. The Mission thriving, is ruined at last by papal Incroachments. Useful Remark.*

THE Missioners would have it believed, that Christianity was preached very early in *China*. In Proof of this, they produce two Monuments: The first is the Breviary of the Church of *Malabar*, where [e] St. *Thomas* is said to have converted the *Chinese*. The second is a Monument, or Marble Table, ten Foot long, and five broad, said to be discovered in 1625, in digging near *Si-ngan fû*, the Capital of *Shen-si*. The Inscription on this Table, after speaking of the Trinity, the Birth and Ascension of Christ, the End of his Coming, and Piety of his Ministers, relates, that one of them, named *O-lopwen*, came from *Judea* to *China* in the Year 636: That *Tay-tsong*, who then reigned, did him great Honour; and, on examining his Doctrine, published an Edict in its Favour. He likewise ordered a Church to be built; to which *Kau*, his Successor, added several more: That some Years after, the *Bonzas*, alarmed at the Progress of the Faith, raised a Persecution against it; which was soon quashed by the Care of *Kau*: That the succeeding Emperors, especially *Sochong*, built Churches, made Offerings at the Altars, every Year for forty Days; served the Priests of four Churches in Person, fed the Poor, cloathed the Naked, healed the Sick, and buried the Dead; and that in Memory hereof, the Monument was erected in 782.

ON one of the Sides, and at the Bottom of the Marble, there is a long Inscription, partly in the Eastern *Syriac* or *Chaldaic*, and partly in the *Chinese* Characters; also the Names, in *Syriac*, of the Missioners, consisting of Bishops, Priests, and Deacons, who came from *Judea* to preach the Gospel in this Empire. Their Entrance, we are told, is confirmed by some *Arabic* and other Oriental Manuscripts, found by *Abbe Renaudot*, and *de Thevenot*, Keepers of the *French* King's Library [f]. The original Copy is preserved in the Library of the Jesuits College at

[a] Before said to be called *Whey-whey*. [b] Jesuits Travels, vol. 2. p. 12, & *seqq*. [c] *Le Comte's* Memoirs of *China*, p. 339. *Du Halde's China*, p. 678. [d] See the Introduction to our first Vol. p. 3. d. [e] In a Lesson of the second Nocturn of the Office of St. *Thomas*. [f] For all this, it has several spurious Marks on it, and is in all Probability a Forgery of the Jesuits, as many Protestant Writers have observed.

Rome;

Rome; and *Kircher* has publiſhed [a] a Tranſcript, with a literal Verſion and Paraphraſe. *Du Halde* dares not venture to affirm, that the Emperors, mentioned in the Inſcription, deſerved the Encomiums beſtowed on them; and acknowledges, that if they favoured the Preachers of the Goſpel, they were no leſs inclined to give Protection to the idolatrous Sects.

THE Jeſuits are at a Loſs to know how long Chriſtianity maintained its Ground in the Empire; confeſſing, that the very Memory of it muſt have been extinct for ſeveral Ages, ſince there was not the leaſt Footſteps of it in the Year 1552; when *Francis Xavier*, their Saint and Apoſtle of the *Indies*, landed on the Iſland *Shang-chwen-ſhan*, or *Sanſian* [b], where he died without having ſet Foot in *China*. For thirty Years after, the Miſſioners at *Ma-kau* endeavoured, to no Purpoſe, to gain Admittance. At length, the *Tſong-tû* of *Quang-tong* having cited the *Portugueze* of that City to appear before him, *Roger*, the Jeſuit, was ſent to *Shau-king fû*; where he was ſo well received by the Vice-Roy, that he petitioned for Leave to reſide in the Province, which was granted: Whereupon he and *Paſia* began a Kind of Settlement; but that *Mandarin* being ſoon after diſgraced, and fearing a Complaint, in caſe any Strangers were found in the Place of his Reſidence, he obliged them to return to *Ma-kau*.

THUS their Hopes of ſettling a Miſſion were daſhed: But when they leaſt expected it, one of the new Vice-Roy's Guards, hearing of the large Reward promiſed to any one who ſhould procure the Re-eſtabliſhment of the Miſſioners, brought-about that Affair with his Maſter, and repaired to *Ma-kau*. Hereupon *Roger* and *Ricci* followed the *Chineſe* to *Shau-king*, where they ſoon had a Patent from the Vice-Roy, permitting them to ſettle where they thought proper. Theſe two Miſſioners became very acceptable to the *Chineſe*, eſpecially *Ricci*, by his Sweetneſs of Temper, and inſinuating Behaviour; but above all, his Skill in Mathematics and the Language did him great Service. They were delighted with a general Map he made, though it repreſented their Country very ſmall to what they imagined it; after which he compoſed a Catechiſm, explaining the Chriſtian Morality, and many Converts were made. In ſhort, he gained ſuch Reputation to the Miſſioners, that every-body of Note in *Shau-king* viſited them; while the meaner Sort raiſed Mobs, and inſulted them at their Houſe.

AT length two Strangers breeding ſome Jealouſies in the Minds of the People, it was thought neceſſary to ſend *Roger* to *Ma-kau*; yet a few Years after, when there was leſs Danger, *Antony Almaida* came to his Aſſiſtance. He had now been ſeven Years in the Miſſion, when a new Vice-Roy, who had a Mind for the Jeſuits Houſe, which he thought fit for a public Structure, ordered *Ricci*, and his Companion, to depart the Empire. Finding Petitions and the Solicitations of the chief Magiſtrates ineffectual, they obeyed; but at *Kanton* received Orders to come-back, and had *Shau-chew* aſſigned them for their Reſidence. Here he changed the Habit of the *Bonzas*, which rendered him contemptible, for that of the *Literati*. This gained him Reſpect, and favoured the Reception of his Doctrine, which began to ſpread in the Province: But to eſtabliſh it there, he ſaw it was neceſſary, that it ſhould be reliſhed in the Capital of the Empire, where he reſolved, if poſſible, to go, in no leſs Hopes, it ſeems, than of converting the Emperor, and his Court [c].

Romiſh.

ABOUT this Time *Tayko-ſama*, King of *Japan*, having raiſed a numerous Army, with which he intended firſt to conquer *Korea*, and then invade *China*, the Emperor ſummoned to his Court all the *Mandarins* who had any Skill in the Affairs of War. *Ricci* obtained from one of them, who was his Friend, the Favour to follow him as far as the Province of *Kyang-ſi*, thinking to prevail on him, by Degrees, to carry him to *Pe-king*: On the Way the Bark was wreck'd, and *Ricci* narrowly eſcaped drowning. The *Mandarin* was ſo affrighted, that he continued his Journey by Land, but would permit *Ricci* to proceed no farther than *Nan-king*; where another *Mandarin*, who had formerly loaded him with Kindneſſes, ordered him forthwith to depart, and puniſhed the Perſon who received him into his Houſe.

At Nan-chang.

RICCI returned to *Nan-chang*, the Capital of *Kyang-ſi*, where he met with a favourable Reception from the *Mandarins*, and even the Vice-Roy. Here *Cataneo*, *Longobardi*, and others, joined him. Some Time after the Governor going to *Pe-king*, *Ricci*, with two other Jeſuits, had Leave to follow him: Yet their Stay there being but ſhort, and the War with *Japan* having increaſed the Diſtruſt of Strangers, little Good was done for that Time: But at the Defeat of the *Japan* Army, and Death *Tayko-ſama* ſoon after, he ſettled at *Nan-king*, without any Difficulty. Here Preſents for the Emperor arriving from *Ma-kau*, he obtained a Paſs from one of the principal Magiſtrates, to carry them to *Pe-king*. He ſet-out, but at *Lin-tſin-chew* refuſing to let an Eunuch, who managed the Cuſ-

And Nan-king.

[a] In his *China Illuſtrata*. [b] On the Coaſt of *Quang-tong*. See before, *p.* 59. [c] *Du Halde's China*, vol. 2. p. 1, & *ſeqq.*

Religion.

toms, have the Credit of conveying the Curiosities, that Officer impriſoned the Jeſuit, and his Attendants; under Pretence that a Crucifix, which he carried in his Portmanteau, was a Charm to take-away the Emperor's Life. They had all been ſacrificed to his Reſentment, had not the favourable Report, he had before given of the Miſſioner, hindered him from carrying his Accuſation to Court.

Arrives at Pe-king.

AT laſt an Order arrived to ſend-up the Stranger, who, ſoon after he reached *Pe-king*, was brought to the Palace, where he was well-received by the Emperor, and his Preſents accepted; among which was a large Clock, and a repeating Watch. His Majeſty allowed him to chuſe a Houſe in *Pe-king*, for himſelf, and his Companions, aſſigned them a Maintenance, and gave them the Liberty of one of the Courts of his Palace. Being thus, after twenty Years Labour, ſettled in the capital City, they fell vigorouſly to the Work of making Converts. Among the Numbers which embraced their Faith, they tell us of *Li*, a great *Mandarin* at *Pe-king*; a whole Family of Princes of the Blood at *Nan-chang fû*, with *Paul Syu*, a *Ko-lau*, and his Daughter *Candida* at *Nan-king*, beſides many *Literati* and *Mandarins*, at that, and other Places. This Lady, at her own Expence, printed religious Books, and Compoſitions, built Churches in ſeveral Provinces, and bought Houſes for rearing-up Foundlings. In ſhort, the Number of Proſelytes increaſed to ſuch a Degree, that the Province of *Kyang-nan* alone contained ninety Churches, forty-five Oratories, and four Kinds of Congregations: 1. For the Worſhip of the Virgin *Mary*. 2. That of Angels. 3. That of Chriſt's Paſſion. 4. That of the *Literati*, under Protection of their Saint, *Ignatius*. Theſe laſt met the firſt of every Month, to repeat the Inſtructions they had compoſed upon the ſeveral Articles of the *Romiſh* Faith; and ſuch as were approved of by the Miſſioners, were recited on the *Sunday* following in the Churches; which proved of great Service in making Converts.

Perſecution raiſed

THE *Bonzas* enraged, it ſeems, at the great Progreſs they made, raiſed ſeveral Perſecutions, which were preſently quaſhed: But one kindled at *Ma-kau*, by a *Dominican* Friar, on Occaſion of the Rector of the Jeſuits determining a Diſpute in Favour of the *Franciſcans*, againſt the Vicar-General, put the Miſſion in the utmoſt Danger. *Never was there a more helliſh Piece of Revenge*, ſays our Author, *than was contrived by one of that Cabal, who could willingly have ſeen the Religion periſh in* China, *provided the Jeſuits had been involved in its Ruin.* He informed the *Chineſe*, that the Ambition of the Jeſuits was aſtoniſhing, and that preaching the Faith was only a Pretence to raiſe *Cataneo*, a Miſſioner of their Order, to the imperial Throne: That the Places they were ſettled at, between *Kanton* and *Pe-king*, favoured their Deſign; and that the *Dutch* Fleet, which appeared a little before on the Coaſt, was intended for their Aſſiſtance: That the Governor of the City, and his Troops, were in their Intereſt; and that their Friends in *China* were to be joined by the Chriſtians of *Japan*.

THIS News being tranſmitted to the Magiſtrates of *Kanton*, the other Cities of the Empire ſoon took the Alarm. It was given-out, that *Ricci* had been put to Death at *Pe-king*; and *Francis Martinez* paſſing through *Kanton* during this Ferment, endeavoured to hide himſelf, but was diſcovered by a recanting Convert, and condemned to the Baſtonado, under which he died. Had theſe Reports reached the Emperor, our Author takes it for granted, that his Religion would have been effectually cruſhed: But the Magiſtrates were ſoon convinced, that they had been groſly impoſed upon.

RICCI, whoſe Conſtitution was ruined by the Load of Buſineſs which he had on his Hands, died in 1610, at the Age of eighty-eight, twenty-ſeven of which he ſpent in *China*. The Emperor *Van-lye* allotted the Spot of Ground for his Sepulture, which was afterwards the Jeſuits Burying-Ground, and continued his Favour to the other Miſſioners: But in 1617 a violent Perſecution was raiſed againſt them by a *Mandarin* of *Nan-king*: Some were cruelly drubbed, others impriſoned, or baniſhed, ſuch as were at Court being obliged to retire to *Ma-kau*. Thus Matters continued till the Irruption of the *Tartars*, when *Tyen-ki*, the ſucceeding Monarch, by the Advice of *Paul Syu* before-mentioned, ſent for the *Portugueze* to manage the Artillery, and recalled the Miſſioners, who lived peaceably under *Tyen-ki* and *Whay-tſong*, or *Tſong-ching*, his Succeſſor in 1628.

ABOUT the Year 1631, *Adam Schaal*, the Jeſuit, being ſent to Court, ſoon gained the Favour of the Emperor, and the Grandees, by his Skill in Mathematics. The ſame Year the *Dominicans* and *Franciſcans* entered *China*, to ſhare in the Miſſion, which we are told throve greatly; but the Wars which enſued in 1636, and laſted above twenty Years, almoſt quite ruined it. During theſe Diſtractions, however, the Jeſuits boaſt of numerous Converts, ſome very eminent for their Rank; as *Thomas Kyu*, Vice-Roy of *Quang-ſi*; and *Luke Chin*, Generaliſſimo of the *Chineſe* Armies againſt the *Tartars*; *Pan Achilles*, a great Eunuch, with fifty Ladies of the Court; nay, the *Chineſe* Emperor [a] himſelf, a

[a] This was *Yung-lye*, proclaimed by the Army in 1646. He fixed his Seat at *Shau-king fû*, in *Quang-tung*.

he Empreſs: The firſt baptized by the Name of a *Conſtantine*, the latter by that of *Helena*. They ive us a Letter of hers to the Pope, written in 650, and his Holineſs's Brief to her Majeſty: ut a few Years after, all theſe fair Proſpects va-iſhed with the Flight of the *Chineſe* Emperor, nd thorough Conqueſt of the *Tartars* [a].

ADAM SCHAAL, who remained alone at *Pe-king*, to take Care of the Church there, was o ſooner known to *Shun-chi* the *Tartar* Em-eror, than he was careſſed by him, and made b reſident of the Tribunal of the Mathematics, hich had for three hundred Years been under he Direction of *Mohammedan* Aſtronomers. He eformed the Kalendar, which endeared him ſtill ore to his Majeſty, who ſent for fourteen Miſ-oners to Court, among whom was *Ferdinand erbieſt*. According to the Author, the Em-eror would have embraced the *Romiſh* Religion, ut for his Queens, who were bigotted to the *Bonzas*. He grew cool, however, to *Schaal*, for c ften cenſuring his laſt Marriage: Yet on his Death-Bed ſent for him, and treated him with uch Kindneſs.

On the Acceſſion of *Kang-hi*, then but eight ears old, the *Bonzas* were expelled the Palace, hile *Schaal* was advanced to be Preceptor to the oung Monarch. Thus by his Credit he ſaved *Ma-kau* from being deſtroyed in common with ther Places along the Coaſt, to hinder *Ku-ſhing*, r *Koxinga*; from getting Proviſions; and pre-d ented ſeveral Perſecutions raiſed in the Provin-es by the *Bonzas*. But it was not long before general Perſecution was ſet on-foot by *Jang-uang-ſyen* [b], one of the *Literati*, who, we are old, by his Violence and Intrigues made himſelf eared by the greateſt *Mandarins*. He publiſhed Book, and preſented a Petition to the four Re-ents, filled with Invectives againſt both the Miſ-oners, and their Religion. He affirmed, among e reſt, "That they had been baniſhed their e own Country for Sedition, and were come into *China* to raiſe a Rebellion: That *Adam*'s intention, in obtaining ſuch great Authority at *Pe-king*, was to introduce a Multitude of Strangers into the Empire; who, by his Di-rection, travelled over the Provinces, and took Plans of the Cities, in order to facilitate the Conqueſt of them: That the Number of their Followers, who were as ſo many Sol-diers liſted under them, were almoſt infinite; f and that every Year great Numbers of Stran-gers arrived at *Ma-kau*, who only waited for a favourable Juncture to put their Deſign in Execution."

HE likewiſe produced a Book publiſhed by *Adam*, exhorting the *Chineſe* and *Tartars* to em-brace Chriſtianity, which contained a Liſt of all the Churches in the Provinces, and Magiſtrates who had been baptized. *Jang-quang-ſyen* repre-ſented this as a Muſter-Roll of an Army ready to take the Field on the firſt Signal; and the Me-dals and Beads they carried, to be the ſecret Marks by which the Conſpirators were known to one another. Laſtly, he ſhewed the Figure of Chriſt crucified, in the Books diſtributed by the Miſſioners, ſaying, *Behold the God of the* Europeans *nailed to a Croſs, for having at-tempted to make himſelf King of the* Jews: *This is the God they invoke to favour the Deſign they have formed, of making themſelves Maſters of* China.

Romiſh. By another Mandarin.

THE Conſequences of this Accuſation have been already related [c], we ſhall therefore be the briefer here. *Adam*, who was then in his ſeventy-eighth Year, was with the reſt of the Miſſioners loaded with Irons, and on his Knees appeared before the Tribunal, while on Account of his Infirmities, *Verbieſt* gave Anſwers for him. *November* 12, 1664, they were all impriſoned, and next Year the *Mandarins* in Council pronounced the Chriſtian Law [d] falſe and pernicious, and that *Adam*, and his Companions, deſerved to be puniſhed as Seducers of the People, and Propa-gators of a falſe Doctrine. All they could ſay was to no Effect. They firſt condemned *Adam* to be ſtrangled, which is the moſt honourable Death; but afterwards changed the Sentence to cutting into ten thouſand Pieces, which is the moſt ignominious Puniſhment. This Sentence was ſent to the Princes of the Blood, and four Regents, for their Confirmation.

Miſſioners condemned.

"God then, ſays our Author, declared him-"ſelf in Favour of his Servant, whom hitherto "he ſeemed to have abandoned. Every Time "they attempted to read the Sentence, a terri-"ble Earthquake forced the Aſſembly to quit "the Hall. The Conſternation of the People, "and eſpecially that of the Queen, Mother of "the deceaſed Emperor, who imputed thoſe "fearful Events to the unjuſt Sentence of the "Magiſtrates, obliged the Regency to open the "Priſons to all, excepting thoſe guilty of cer-"tain Crimes, particularly that of broaching, "or profeſſing a falſe Doctrine [e]; whereby the "Jeſuits were detained in Priſon, while twelve "hundred others were diſcharged. But the "Earthquake, continues *Du Halde*, which was "renewed more violently than ever, and a Fire "which conſumed moſt of the Palace, joined to

Jeſuit Impoſtures.

[a] *Du Halde's China*, vol. 2. p. 5, *& ſeqq.* [b] See before, Vol. III. p. 504. [c] The ſame, *p.* 504, *&* [d] That is, as taught by the Miſſioners. [e] Obſerve the Abſurdity! Is it probable that they ſhould im-the Evil to the Injuſtice of the Sentence againſt the Miſſioners, and yet ſet the Guilty free inſtead of them?

"ſeveral

Religion, "several other Prodigies [a], opened the Eyes of a "the unjuſt Judges, and convinced them, at "laſt, that Heaven intereſted itſelf in Favour of "the Priſoners, who were then ſet at Liberty." But *Adam Schaal* did not long ſurvive theſe Hardſhips, for he died in 1666.

Perſecution in the Provinces. THE Perſecution raged no leſs in the Provinces, where the Miſſioners ſuffered a hard Impriſonment; and then, to the Number of twenty-five, were baniſhed to *Kanton*, four remaining ſtill at Court. However, the Author pretends, b that Vengeance purſued their Enemies; that the firſt Regent, who was the chief Perſecutor, died a natural Death [b]; the ſecond was condemned to Execution, his third Son cut in Pieces, and the reſt beheaded: That *Jang-quang-ſyen*, the Author of this Perſecution, made Preſident of the Mathematical Tribunal in Place of *Adam*, was degraded, and ſentenced to Death; and that though in Conſideration of his great Age, the Emperor changed the Sentence to Baniſhment, c he died, in his Journey, of a peſtilential Ulcer.

Verbieſt *advanced.* AN Event that happened a few Years after, brought the Miſſioners again into Favour: For the Emperor having diſcovered a great many Faults in the Kalendar, he was adviſed, by ſome Perſons about him, to conſult the *Europeans*. Accordingly they were ſent for, and the Kalendar put in the Hands of *Verbieſt* to correct it; which he did, and for his Reward, as has been before related [c], he was made Preſident of the d Tribunal of Mathematics, vacant by the Diſgrace and Death of *Jang-quang-ſyen*. Soon after the Emperor publiſhed an Edict, inviting all, who had ſuffered Wrong during his Minority, to apply to him for Redreſs. *Verbieſt* laid-hold of this Opportunity, and gave-in a Petition, ſetting forth the Abuſe of his Authority, by baniſhing the Miſſioners, and condemning their Doctrine. It was rejected by one Tribunal, but another declared *the Chriſtian Law had been wrongfully* e *condemned; that it was good, and taught nothing inconſiſtent with the Welfare of the State* [d]. Accordingly the Chriſtian Grandees were reſtored to their Places, *Verbieſt* to his Honours, and the Miſſioners being recalled, were in 1671 put in Poſſeſſion of their Churches. By the Edict all the Subjects of the Empire were prohibited to embrace the *Romiſh* Faith: Notwithſtanding which, upwards of twenty thouſand *Chineſe* were baptized that Year, beſides the Emperor's maternal Uncle, and one of the eight *Tartar* Generals.

The Miſſioners reſtored.

AFTER this *Verbieſt*, being called to Court, taught the Emperor Mathematics for two Years, and on Occaſion of a Book publiſhed by a *Mandarin*, obtained an Edict, that none ſhould give Chriſtianity the Name of a falſe Religion. He ingratiated himſelf farther, by founding light Braſs Cannon, fit for Carriage over the Mountains (thoſe of the *Chineſe* being of Iron) by whoſe Aſſiſtance the *Tartars* forced the Intrenchments of *U-ſan-ghey*, the famous *Chineſe* General, who had invited-in the *Tartars*, and was then himſelf in Rebellion againſt them. This Event procured a Peace, and ſettled *Kang-hi* ſecurely in the Throne [e]. As *Verbieſt* grew in Favour with the Emperor, the Miſſioners gained Reſpect among the Grandees, and Converts increaſed ſo faſt, that he wrote to *Europe*, inviting his Brethren to ſhare his Labours. Theſe Letters procured him a Brief of Thanks from the Pope for his Zeal, and excited *Louis* XIV. of *France* to improve the Sciences, and propagate the *Romiſh* Faith at the ſame Time, by ſending over Perſons proper for the Purpoſe.

ACCORDINGLY *de Fontaney*, *Tachard*, *Gerbillon*, *Bouvet*, *Le Comte*, and *Viſdelou*, ſix Jeſuits, were choſen from a great Number who offered themſelves. After being admitted into the Academy of Sciences, they were furniſhed with Mathematical Inſtruments, regular Penſions, and magnificent Preſents. They ſet-ſail from *Breſt* [f] in *March* 1685, in Quality of the King's Mathematicians. *Tachard* was detained at *Siam*, whither the Chevalier *de Chaumont* went as Ambaſſador: The other five ſet-ſail for *Ning-po* in *China*, where being arrived, they met with ſome Oppoſition from the Vice-Roy; but by Means of *Verbieſt* were ſoon called to Court. They arrived at *Pe-king* in *February* 1688; but before they reached it, that Jeſuit died. We are told that he always wore, under the Habit of his Dignity, a Hair-cloth Frock, or was girt with an Iron-Chain ſtuck with Points [g]: That he was buried magnificently at the Emperor's Charge; and that his Majeſty made his Eulogium, which the Author has inſerted, with the Order of his Funeral. He was ſucceeded as Preſident of the Tribunal of Mathematics by *Grimaldi*, an *Italian* Jeſuit.

[a] As this Account of Prodigies is proved to be falſe, from the Teſtimony of another Miſſioner, Vol. III. p. 506, it may be preſumed the Whole is falſe, as it appears to be from the ſame Place. [b] The Author mentions neither when theſe Things happened, nor for what Cauſe the Sentences were paſſed on theſe Perſons; doubtleſs that they might be thought more immediate Judgments on them for acting againſt the Miſſioners. [c] See before, *p.* 168, *&c ſeqq.* [d] This is falſe, if by Chriſtianity is to be underſtood the *Romiſh* Faith; as they were convinced of it at laſt, which was the Cauſe of the Miſſioners Expulſion. [e] *Du Halde's China*, 13, *&c ſeq.* [f] See their Voyage, Vol. III. *p.* 514. [g] This is to come-up, though in a very ſmall Degree, to the Severities of the *Bonzas:* But we have only the Jeſuit's Word for it; for they never appear in View.

T

THE twenty-first of *March* the *French* Missioners were brought before his Majesty, who kept *Gerbillon*, and *Bouvet* about his Person. After learning the *Tartar* Language, he employed the former, and *Pereyra*, another Jesuit, as Interpreters to his Ambassadors, who were sent to *Ni-po-chew*, or *Nerchinskoy*, to treat with the *Russians* about the Limits of both Empires, and were very instrumental in concluding the Peace; by which *Yak-sa* on the River *Amûr* [a] was yielded to the *Chinese*, and demolished.

AFTER this *Kang-hi* went through a Course of Mathematics, under the Direction of *Thomas*, *Gerbillon*, and *Bouvet*, whom he conversed with, and treated in the most familiar Manner, making them sit-down by him often on the same Stool. They translated and composed Books for him. He continued his Studies for five Years, joining always the Practice to the Theory; by which Means he became so able a Mathematician, that he composed a Book of Geometry for the Instruction of his Children, whom he taught himself.

FOR all the Missioners at Court were in such Favour with the Emperor, yet their Religion being but barely tolerated, and the *Mandarins* in the Provinces having a natural Aversion to them, either as Foreigners and Innovators, or through the Instigation of the *Bonzas*, they were always in Danger of a Persecution, which at length broke-out violently at *Hang-chew fû* in *Che-kyang*, where the Vice-Roy, and other *Mandarins*, renewing the Edict of 1669, forbad the Exercise of the *Romish* Religion under grievous Penalties, and treated it as a false and pernicious Sect. He seized on several Churches, and gave them to the *Bonzas*: *The Crosses*, says our Author, *were broken, the Altars prophaned, and the holy Images abandoned to the Insults of Unbelievers.* A great many Converts, with *Intorcetta* the Jesuit, were dragged before the Tribunals; whereof some were imprisoned, and others sorely bastonadoed.

GERBILLON then attending the Emperor in *Tartary*, applied himself to Prince *So-san*, who was his Majesty's near Relation, one of the Prime-Ministers, and Grand-Master of the Palace. This Regulo having written to the Vice-Roy two Letters to little Effect, the Missioners resolved to crave Audience of the Emperor, who sent them this odd Sort of Answer: *That he was surprized to see them so much infatuated with their Religion, and so busied about a World in which they had never been. That his Advice was, they should enjoy the present Life; adding, that your God is surely uneasy about the Pains you are at, and is powerful enough to do himself Justice, though you do not concern yourselves in his Matters.* The Missioners thunder-struck with such a Message, vented their Grief on their Knees at the Palace-Gate; which being reported to the Emperor, he sent an Officer to tell them there was no Way to stop the Persecution, but either for him to check the Vice-Roy secretly, or for them to obtain a favourable Decree from the Tribunals. Romish.

THEY chose this last Method, and drew-up a Petition, sending it privately to the Emperor to peruse: But that great Monarch not thinking it calculated to make an Impression on the *Chinese*, was so condescendingly good, as to write one himself in the *Tartarian* Language [b], and sent it the Missioners to alter as they thought fit. It was presented to his Majesty on a Day of Audience by the Jesuits *Pereyra* and *Thomas*; but being sent to the Tribunal of Rites, their Sentence was, that the former Edicts ought to be adhered to. The Emperor piqued at this Judgment, rejected it, and ordered the *Mandarins* to examine it a second Time. This sufficiently declared his Intention; yet their second Answer was no more complaisant than the first. His Majesty finding them absolutely determined against the Missioners and their Religion, that he might not exasperate his Subjects too-far, resolved to sign the Decree: However, in Pity to the Anguish the Jesuits were reduced to by so fatal a Turn, he consulted Prince *So-san*, who persuaded the Emperor to exert his Authority on this Occasion, undertaking himself to render the *Mandarins* more tractable [c]. *Sentence of the*

PURSUANT to this Advice, the Emperor issued-out a Writ directed to the *Ko-lau*, and Members of the *Li-pû*, signifying his Will, that all the former Edicts published against the Christian Law, should be torn and burned. *So-san* attended the Assembly, and though no Convert, argued the Case of the Missioners so strenuously, and explained the Ten Commandments so pathetically, that they acknowledged there was no Danger in such a Law [d], and thereupon gave a Sentence to this Effect: That the Missioners, for their Services, deserved Regard: That they were guilty of no Immorality, and did no Harm to any: That their Doctrine resembled in nothing that of the false Sects, nor tended, in the least, *Tribunals reversed.*

[a] So called by the *Russians*; by the Eastern *Tartars*, *Saghalian Ula*; and by the *Chinese*, *He-long-kyang*, or the *Black-Dragon River*. [b] The Author inserts a Translation of it. [c] *Du Halde's China*, p. 18, & *seqq.* [d] Nor would there be any Danger in Popery, was it conformable to the Ten Commandments; but indeed nothing can be more contrary in all the prime Articles.

Religion, to promote Sedition: That they ſhould [a] be allowed to have Churches, and to preach their Religion as well as the *Bonzas*. The Emperor ſigned this Petition the ſecond of *March* 1692, and cauſed it to be publiſhed all-over the Empire; but adviſed the Miſſioners to write to their Brethren in the Province, *not to preſume too much on that Grace, and to behave ſo circumſpectly, that he might receive no Complaints of them.* Which let them ſee, ſays our Author, that he had not approved of Chriſtianity without doing himſelf ſome Violence [b]; and that in ſo doing he ſacrificed all his political Views to the Affection he had for the Miſſioners, *&c* [c].

The Miſſion thriving, THIS Liberty, granted the Miſſioners, increaſed Converts, and brought-over many Jeſuits from *France*, *Louis* XV. appointing a yearly Revenue of nine thouſand two hundred Livres for twenty of them in *China* and the *Indies*. The Emperor purſued his Studies, in the Courſe of which he was attacked by a malignant Fever, followed ſoon after by a tertian Ague, of both which *Gerbillon* and *Bouvet* cured him. As a Reward, he gave them a large Edifice in the *Whang-ching*, or firſt Court of his Palace, with half an adjoining Field to build a Church on, and fifty Ounces of Silver towards carrying-on the Work; beſides furniſhing Part of the Materials, and appointing *Mandarins* to ſuperintend it. Four Years were employed in raiſing and adorning this Temple; which, it ſeems, is one of the moſt beautiful and regular in all the Eaſt: But it was ſcarce finiſhed in *December* 1702, when the Cenſors of the Empire repreſented that the Building was too extravagant, and ought to be demoliſhed as an Encroachment on the Laws: But the Emperor ſilenced them, telling them it was done by his Order, to reward their Services.

Is ruined at laſt MATTERS ſeemed to go-on well in Favour of the Miſſioners, when the Diſputes which aroſe among them about the Meaning of the Words *Tyen* and *Shang-ti*, threw Things into Confuſion again, and proved more fatal to their Religion, than all the Perſecutions it had met with. As an Account has been already given of this Controverſy [d], which ended in the Expulſion of the Miſſioners, and Overthrow of all their Labours in *China*, for more than a whole Century together, we ſhall only obſerve here, that our Author tells us, three hundred Churches were deſtroyed, or converted to profane Uſes, and three hundred thouſand Chriſtians expoſed to the Rage of the Infidels by this Event; while their Religion was overthrown, without the leaſt Hope of ever getting Admiſſion again: That there were in the Provinces indeed three Jeſuits, and ſome Prieſts, who mingled with the Converts, and being *Chineſes*, were eaſily concealed: Skilful Catechiſts were likewiſe ſent every Year to the ſeveral Churches, to inſtruct and furniſh them with Books of Devotion [e].

THIS is the State to which the *Romiſh* Miſſion in *China* was reduced, by the Decree of the Emperor in 1723; on which Occaſion it may not be amiſs to add a Remark of the Tranſlator of *Du Halde*. The Court of *Rome*, whoſe Miſſioners, ſays he, by an unparallelled Indulgence of the *Chineſe* Monarch, had ſettled in *China*, could not content itſelf with a Toleration to preach their Religion, but muſt endeavour to make a Dupe of the Prince to whom they owed all: But *Kang-hi* foreſaw too well the Conſequences of allowing the Pope to claim any diſpenſing Power, in the leaſt Point, that concerned Civil Inſtitutions. He well knew, that the yielding to the Jeſuits in one Article, would have introduced another, till by their Incroachments they might have endangered his Empire: So he very wiſely choſe rather to drop them entirely.

THE Uſe I would make of this Obſervation, continues the Tranſlator, is, That had our *European* Princes, in former Days, been as wiſe as *Kang-hi*, the Church of *Rome* could never have arrived to the Pitch of Inſolence ſhe has done, in claiming either an Authority independent of, or inconſiſtent with the Civil Power [f].

[a] See before, *p.* 208. e. To which may be added, Idolatry in the Worſhip of Saints, Images, and the conſecrated Wafer, with the diſpenſing Power in all Caſes. [b] This appears from ſeveral other Inſtances in *Du Halde*, particularly an Anſwer to the Miſſioners, Vol. II. *p.* 326. [c] Yet, at other Times, this Jeſuit, and the reſt, inconſiſtent with themſelves, or one another, repreſent *Kang-hi* as having a great Propenſity to their Religion. [d] See Vol. III. *p.* 585, *& ſeqq.* [e] *Du Halde's China*, p. 28, *& ſeqq.* [f] See the Note to *Du Halde*, p. 37.

CHAP.

Antiquity.

CHAP. VI.

The CONSTITUTION *and* GOVERNMENT *of* CHINA.

SECT. I.

Antiquity *and* Extent *of the* Chineſe *Monarchy.*

Chineſe *Hiſtory of ancient Times: Very uncertain. Where free from Doubt. Miſſioners differ in their Opinions. Difficult to judge where lies the Truth.* Chineſe *Empire, Extent. Tributary Countries. Table of Dynaſties.*

ALTHOUGH *China* ſeems to be a Country of great Antiquity, and its Hiſtorians have given their Monarchy a very early and ſplendid Original; yet it is far from being clear, either when it was firſt peopled, or the *Chineſe* began to make any Figure as a Nation. The common Opinion is, that the Monarchy was founded by *Fo-hi*, who, according to their Account, began his Reign two thouſand nine hundred and fifty-two Years before the Chriſtian Æra. Others more zealous for the Honour of their Country, run its Original a great many Ages higher: But when one comes to look critically into their Annals, he finds Room for large Deductions.

FO-HI is repreſented by their Authors as having the Body of a Serpent [a]. The Length of his Reign, and that of his ſix Succeſſors, are unknown; though it is reckoned five hundred and ninety-five Years paſt from his Inauguration to that of *Yau*, the ſeventh Emperor, to whoſe Reign they aſſign ſeventy-two Years, and fifty to that of his Succeſſor *Shun*. To theſe nine Emperors (who reigned before the twenty-two Races of their Kings) they aſcribe all their Laws, and their Sciences; their Regulations in Government, Morality, and Religion; their Agriculture, and Manufactures; with the ſeveral Inſtruments belonging to each Art. But theſe Things ſerve to render their Hiſtory ſuſpicious, agreeable to the Remark of the Tranſlator of *Du Halde*. "Many of the firſt Reigns, ſaith "he, ſeem to be fictitious, and to be written "by the early *Chineſe* Hiſtorians, partly to give "their Nation the Reputation above all others, "for Antiquity, Wiſdom, Politeneſs, wholeſome Laws, and other Advantages; and a "partly to form Models and Characters for the "Imitation of Princes. It ſeems very ſtrange, "continues the Tranſlator, that not only all "their Sciences, but all their Arts and Utenſils, "even to thoſe of the Plough and Kitchen, "ſhould be invented by their firſt Emperor; as "if there were no Men elſe of Genius, or Capacity, among them in thoſe early Times [b]." We might add alſo, that it is unlikely they ſhould ſo early, and without any Communication with other Nations, bring Things to the ſame Degree of Perfection which they are found in at preſent. b *Very uncertain.*

HOWEVER theſe Things be, a third Party among the *Chineſe* reject the firſt ſeven Emperors as uncertain, beginning their Monarchy with *Yau*: From whoſe Reign, we are told, their Hiſtory is very exact, and coherent, tranſmitted by cotemporary Writers, and ſupported by Obſervations of Eclipſes, mentioned in the Courſe of their Annals; the firſt of which occurs in the Reign of *Chong-kang*, fourth Emperor of the firſt Dynaſty, or *Hya*, 2155 Years before Chriſt, and has been verified by the *European* Aſtronomers [c]. c

IN 1729, a chronological Table was publiſhed at *Rome*, in three Sheets, by *Fouquet*, titular Biſhop of *Eleutheropolis*, formerly a Jeſuit and Miſſioner, which began no higher than the Reign of *Lye-vang*, four hundred and twenty-four Years before Chriſt. It was compoſed by *Nyen*, a young *Tartar* Lord, well-verſed in Hiſtory, who was Vice-Roy of *Kanton* in 1720. He took it from the *Kang-mû*, or *Great* Chineſe *Annals*, whoſe Authors take Notice, that the Chronology, before that Time, appeared not ſufficiently certain; at leaſt ſo far as concerns the Beginning and End of Reigns, and the Succeſſion of Years, compared with the *Kya-tſe*, or *Chineſe* Cycle [d]. Moſt of the Miſſioners are of the ſame Sentiments, probably grounded on the Authority of the *Kang-mû*. *Fouquet* accounts it one of the prime Uſes of the Table he publiſhed, *That it fixes the Æra of the* Chineſe *Hiſtory ſo far as is genuine, about four hundred Years before Chriſt*; and ſays, *there are ſome who think, not without ſtrong Reaſons, that it might be brought* d *Where free from Doubt.* e

[a] *Shin-nung*, the Head of an Ox, beſides other Fables. See *Couplet. Tab. Chron. Mon. Sinic.* Pref. p. 10.
[b] *Du Halde's China*, vol. 1. p. 133. Note k. [c] See before, *p.* 164. b. [d] *Du Halde*, as before, *p.* 133, & *ſeq.*

Government. *ſtill lower.* He allows the *Chineſe* Nation to be almoſt as old as the Deluge, but denies their Hiſtory deſerves much Credit, if you aſcend more than four hundred Years before Chriſt; *and this*, ſays *Fourmont*, *is an Opinion, at preſent, pretty common among the Jeſuit Miſſioners.*

Miſſioners differ

THE ſame Author obſerves, that *Maigrot*, Biſhop of *Conon*, does not believe the *Chineſe* Cycle very ancient, ſaying, it is without Grounds aſcribed to *Whang-ti*, the ſecond from *Fo-hi*; and that the Author of the above-mentioned b Annals firſt applied it to Years and Ages, it having been uſed before only to number the Days. He allows, indeed, of the Exiſtence of the three firſt Races, and even of *Shun*, *Yau*, *Fo-hi*, and *Shin-nung*; but denies the Chronology of ancient Times to be certain, and ſuppoſes the Annaliſt has adjuſted both the Years and Eclipſes [a], according to his Fancy.

PREMARE, in his Letter againſt *Renaudot* [b], diſtinguiſhes the *Chineſe* Chronology into fabulous, uncertain, and ſure. This Remark he takes from the moſt celebrated of their Hiſtorians, who are Enemies to Partiality, and reckon the Times betwixt *Fo-hi* and *Ghey-lye-vang* [c], uncertain (that is, not to be ranged according to an exact chronological Series) and that preceding *Fo-hi* is fabulous: Yet he allows, that *China* was peopled above two thouſand one hundred and fifty-five Years before Chriſt, whereof he reckons the ſolar Eclipſe, which happened that d Year (and is inſerted in the *Chineſe* Hiſtory) as a Demonſtration [d].

In their Opinions.

As theſe Miſſioners only give their Opinion on the *Chineſe* Chronology, without producing their particular Reaſons, they only ſerve to create Doubts in their Readers. They are accuſed, indeed, with raiſing theſe Objections on a religious Account, imagining, that if the *Chineſe* Chronology be admitted, it will overthrow the Verity of the Scripture Chronology, according e to the *Hebrew* Computation, as placing the Beginning of the Monarchy near ſix hundred Years earlier than the Flood. On the other Hand, others think, that as there are two other Computations, *viz.* the *Samaritan* and *Septuagint*, which place the Deluge many hundred Years earlier, and are deemed at leaſt as authentic, if not more ſo, they ought rather to adhere to one of them, than reject the *Chineſe* Chronology.

Difficult to judge

THIS is the Opinion of moſt of the Learned f of late, and, among the reſt, of Mr. *Fourmont*; who vindicates the Certainty of the *Chineſe* Chronology, as well as Hiſtory, againſt the Objections of the Jeſuits on the contrary Side. He argues, 1. That *Confuſius* living in the Time of *Ling-vang*, one hundred and forty-one Years before *Ghey-lye-vang*, and writing himſelf the *Chun-tſyu*, containing the Annals of two hundred Years; the Chronology is therefore fixed for eight hundred and eighty-five Years before Chriſt, that is, to the Time of *Li-vang* [e], or higher. 2. That the *Chineſe* having fixed Epochas, and Obſervations of Eclipſes, the Hiſtorians could not miſtake in ranging the Times [f]. 3. He aſks, why the Times before *Ghey-lye-vang*, ſhould not be more exact than the Chronology of the *Greek*, *Latin*, and even *French* Annals, ſince thoſe of *China* are written with ſo much Care?

FOURMONT makes uſe of other Argu- c ments by Way of Inference, in Behalf of the *Chineſe* Chronology: But he judiciouſly obſerves, that without a diligent Examination of that Variety of Books, which he mentions relating to the *Chineſe* Hiſtory, a Critic will never be able to judge abſolutely of the Truth, either of any Event, or its Date [g]; and thus the Diſpute may remain for ever undecided: However, upon the Whole, we may allow the *Chineſe* Monarchy to have had a Beginning as early as the *Perſian*, d *Aſſyrian*, *Babylonian*, or any other recorded by the *Greek*, or *Latin* Hiſtorians.

As to its Extent, we are not to ſuppoſe it was always the ſame as at preſent. In the Reign of *Whang-ti*, the third Emperor, it was bounded Southward by the *Kyang*: It has acquired a vaſt Augmentation within theſe laſt hundred Years. We are told, the Monarchy begun in the Province of *Shen-ſi*, and increaſed by Degrees: That the ſeveral Provinces, of which the Em- e pire is at preſent compoſed, were formerly Kingdoms. It is true, they are repreſented as having always been dependent on the Emperor; but it is not probable they became ſo, till forced to it, which muſt have been a Work of Time. The Province of *Yun-nan* is allowed to be a Conqueſt of theſe latter Ages; and in *Fo-kyen* the ancient Language of the Country ſtill exiſts. The preſent Family hath added all the Eaſtern, and great Part of Weſtern *Tartary* (including the f Territories of the *Mongols*, or *Mogols*, and *Kalka*) to the Empire, which is bounded Northward

[a] That cannot be, becauſe the Eclipſes have been found to happen in the Years wherein they are placed: But they might have been calculated many Ages after they happened, in order to inſert them to ſerve as Vouchers for their Hiſtory. [b] *Lettres Edif.* tom. 19. p. 457. [c] The ſame with *Lye-vang* before-mentioned. [d] See *Fourmont. Hiſt. Critiq. Sur Hiſt. Anc. Peupl.* tom. 2. p. 402, *&* *ſeq.* quoted in the Note on *Du Halde's China*, vol. 1. p. 134. [e] Tenth Emperor of the *Chew*. [f] Provided they had a ſufficient Number. [g] *Fourmont*, as before, *p.* 404, 405 and 411.

by the great River *Saghalian-Ula*, or *Amûr*; from a whence, to the South-Point of the Island *Hay-nan* in the South, it measures upwards of nine hundred *French* Leagues.

BESIDES, there are many Kingdoms, as *Korea*, *Tong-king*, *Kochinchina*, *Siam*, &c. which are tributary to the Emperor of *China*; who sometimes appoints, and must always confirm their Kings.

WE shall here add a Table of the first Emperors, and the twenty-two Dynasties; Reference b being frequently had to them in this Description.

The first FOUNDERS of the EMPIRE.

1. *Fo-hi.*
2. *Shin-nong.*
3. *Whang-ti.*
4. *Shau-hau.*
5. *Chwen-hyo.*
6. *Ti-ko.*
7. *Chi.* The Length of the Reigns of these seven Emperors is unknown [a].
8. *Yau*, he reigned seventy-two Years alone, and twenty-eight in Conjunction with *Shun*.
9. *Shun* reigned alone fifty Years.

ORDER of the *Dynasties* [b], or *Imperial Families*.

	According to *Du Halde*.			According to *Fourmont* [c].	
Dynasties.	Emperors.	Duration.	Beginning.	Duration.	
1. *Hya*	17	458	Year 2207	441	
2. *Shang* or *Ing*	28	644	before 1766	664	
3. *Chew*	35	873	Christ 1122	874	
4. *Tsin*	4	43	248	42	
5. *Han*	25	426	206	425	
6. *Hew-han*	2	44	Year of 220	45	
7. *Tsin*	15	155	Christ 265	155	
8. *Song*	8	59	420]	59	
9. *Tsi*	5	23	479]	23	
10. *Lyang*	4	55	502]	55	
11. *Chin*	5	33	557]		
12. *Sbwi*	3	29		37	
13. *Tang*	20	289	618	289	
14. *Hew-lyang*	2 [1]	16	907	16]	
15. *Hew-tang*	4	13	923	13]	
16. *Hew-tsin*	2	11	936 [e]	11]	
17. *Hew-han*	2	4	947	4]	
18. *Hew-chew*	3	9	951	9]	
19. *Song*	18	319	960	328	
20. *Yuen*	9	89	1280	88	
21. *Ming*	16 [d]	276	1268	277	
22. *Tsing*	3	[92	1645		

[a] Some of their Historians also add a great many Emperors between *Fo-hi* and *Whang-ti*. [b] The Word, in the *Chinese*, is *Chau*; which signifies neither Dynasty, Race, Family, nor Succession; but a certain Number of Years; the whole Time which any Race possessed the Dominion, being called the *Chau* of such a Race. For Instance, the *Hya-chau*, that is, the *Chau* of the *Hya*, or the Space of Time, during which the *Hya* reigned: So they say, the *Shang-chau*, or the *Chau* of the *Shang*, &c. *Fourm. Refl. Critiq. Sur Hist. Anc. Peupl.* tom. 2. p. 397. [c] *Refl. Crit. Sur Hist. Anc. Peuples*, vol. 2. p. 441, & *seqq.* from whence this is added. [d] In the Original, by Mistake, 236. [e] In the Original this Number, and the following, are transposed by Mistake. [f] *Le Comte*'s Memoirs of *China*, p. 248. [g] *Du Halde*'s *China*, p. 248, and 306.

Principles of.

SECT. II.

The Principles *of the* Chinese *Government.*

Government perfect. Fundamental Principle. Wholesome Constitution. Qualifications in Princes. Tyranny detestable with the Chinese.

AMONGST the several Models and Plans of Government which the Ancients framed, we shall perhaps meet with none so perfect and exact, as is that of the *Chinese* Monarchy: And this is the more to be admired, in case, as the Natives pretend, it has from the Beginning been in the same Vigour and Perfection that we find it at present. However that be, the Constitution of the *Chinese* Government is so judiciously contrived, that it cannot well fall to Decay, like that of other States; and if it should, has c in itself the Means of recovering its original Strength. *Government perfect.*

THE *Chinese* never heard of the Name of Republic, till the Arrival of the *Hollanders*; nor could they understand how a State could regularly be governed without a King: They looked upon a Republic to be a Monster with many Heads, formed by the Ambition, Fickleness, and corrupt Inclination of Men in Times of public Disorder and Confusion [f].

d THE political Government of *China* entirely turns on the reciprocal Duty of Parents and Children. The Emperor is called the Father of the Empire; the Vice-Roy is the Father of the Province under his Command; as the *Mandarin* is of the City which he governs. The ancient Sages were convinced, that the profound Respect, infused into Children for their Parents, renders their Disposition perfectly submissive; that this Submission preserves Peace in Families; e that Peace in Families produces Tranquillity in Cities; that this Tranquillity prevents Insurrections in the Provinces, and establishes Order throughout the Empire [g]. On the other Hand, as the People pay the Submission of Children, they expect their Governors will treat them with the Affection of Parents, defend them from Injuries and Oppression, do them impartial Justice, and comfort and relieve them in Distress. *Fundamental Principle.*

AND hence it is, that although *China* is an absolute Monarchy, perhaps the most despotic in f *Wholesome Constitution.*

the

Government. the World; yet the Conſtitution is founded on a ſuch excellent Maxims, and the ſeveral Offices and Regulations in the Government ſo well calculated for the public Benefit, that there is, perhaps, no Nation in the World which enjoys more reaſonable Liberty, or whoſe Perſons and Properties are better ſecured againſt the Violence and Oppreſſions of Officers belonging to the Crown. As ſo vaſt a Power is veſted in the Emperor, the *Chineſe* think too much Care cannot be taken in forming the Minds of the Princes who are next to the Throne.

Qualifications ACCORDING to *Confuſius*, a virtuous Prince ought to have nine Qualities, or do nine Things. 1. To accompliſh and govern himſelf well, that he may be a Guide and Example to all his Subjects. 2. To honour and cheriſh Men of Learning and Virtue, and frequently to converſe with, and conſult them upon the Affairs of his Empire. 3. To love his Uncles, his Couſins, and all other Princes of the Blood; to grant them thoſe Favours and Rewards which they deſerve, as well as to let them ſee, that he values and prefers them before all other Perſons within his Dominions. 4. To be reſpectful and courteous to his Nobility, which are not of the Blood-Royal, advancing them to Wealth and Honour, that the World may ſee how much he conſiders them above the common Sort. 5. To incorporate himſelf, as it were, with the reſt of his Subjects, *In Princes.* to equalize and unite his Heart to theirs, and to regard and eſteem them as Part of himſelf. 6. To love his People with true Affection, to rejoice in their Welfare, and their Joy, and to be afflicted at their Calamity and Sadneſs; ſo that the meaneſt Perſon in the Empire may be perſuaded, that the Sovereign loves him as one of his Children. 7. To invite to his Court all Sorts of Workmen, and Artiſts, for the quick Diſpatch of all publick and private Buſineſs. 8. To careſs and treat with all imaginable Civility and Liberality, foreign Ambaſſadors, that they may perceive him endowed with a royal and generous Soul; to take Care alſo, that they may return into their reſpective Countries with full Security and Satisfaction. 9. To cheriſh all the Lords of the Empire, and treat them in ſuch a Manner, that inſtead of harbouring the leaſt Thought of Revolt, they may become the Bulwarks and Fortreſſes of the State [a]. By obſerving theſe Rules, the Commentators ſay a Prince will acquire Renown, and anſwer the End of his Advancement.

Tyranny deteſtable. THE *Chineſe* have the ſtrongeſt Averſion to Tyranny and Oppreſſion, which they ſay proceeds not from the Abſoluteneſs of the Prince's Power, but from the Irregularity of their Paſſions, and Perverſeneſs of their Wills, in Oppoſition to both the Voice of Nature, and Laws of God. The *Chineſe* are of Opinion, that the Obligation, which is laid on their Kings not to abuſe their Power, is a Means rather to eſtabliſh, than deſtroy it; and that the Reſtraint, which they lay on their Paſſions, does no more diminiſh their Power, or Authority here on Earth, than the like Conſtraint derogates from the Majeſty and Power of the Almighty, who is not the leſs powerful, becauſe he cannot do Evil [b].

SECT. III.

Of the Emperor's Authority, Grandeur, *and* Family.

1. *His* Authority, Councils, *and* Seals.

Can raiſe Taxes: Chuſe a Succeſſor: Diſpoſes of Employs. Changes of Miniſters, without any Noiſe. Ennobles the Dead: Deifies Perſons. Farther Power. Checks upon his Authority: Is told his Faults: Intereſt. Examines every Thing. Councils of State. The Imperial Seal. Seals of Princes, and the Quân.

THE Emperor's Authority is abſolute. Although every one be perfect Maſter of his Eſtate, and enjoys his Lands free from Moleſtation; yet the Emperor can lay what Taxes he thinks fit upon his Subjects, to ſupply the preſſing Wants of the State. This Power, however, he ſeldom makes Uſe of, and never without the utmoſt Neceſſity. There is a Cuſtom likewiſe of exempting every Year one or two Provinces from bearing their Proportion in the Tax, eſpecially if any of them have ſuffered through the Sickneſs of the People, or if the Lands, through unſeaſonable Weather, have not yielded ſo good an Increaſe as is uſual. No Sentence, of any Tribunal whatever, is of Force till ratified by the Emperor: But thoſe that proceed immediately from himſelf, are perpetual and irrevocable; the Vice-Roys and Tribunals of the Provinces being obliged to have them regiſtered and publiſhed immediately in all Places of their Juriſdiction.

HE chuſes, for his Heir, ſuch of his Sons he judges fitteſt to ſucceed him; and if he thinks there is none of his Family capable of governing well, pitches on one of his Subjects, whom he deems moſt worthy. But Inſtances of this Kind are only to be found in the earlieſt Times [c]. In caſe he prefers, to the eldeſt Son, one who has more Merit, his Name becomes immortal: But if after being declared his Succeſſor, he becomes

[a] *Magalhaens*'s Relation of *China*, p. 193, *& ſeq.* an Inſtance before, *p.* 119. d.

[b] *Le Comte*'s Memoirs of *China*, p. 248.

wantiug in his Duty, or commits any great Mis- demeanour, it is in the Emperor's Power to exclude him, and name another in his Place; for otherwise his Majesty would lose his Reputation. The late Emperor *Kang-hi* deposed, in a very singular Manner, his only Son by his lawful Wife, on suspecting his Fidelity. It was surprizing to see him, who but a little before was almost equal to the Emperor, loaded with Irons. His Children and principal Officers were involved in the same Fate; and the public Gazettes were immediately filled with Manifestos, wherein the Emperor informed his Subjects of his Reasons.

THE Emperor disposes, in the same Manner, of all the Employments of the Empire, without being obliged to confer them on the Persons proposed by the Tribunals, although he generally confirms their Choice, after he has himself examined those to whom the Employments fell by Lot, in the Manner hereafter explained. As to the principal Posts of *Tsong-tú*, Vice-Roy, *&c.* they are always nominated by the Emperor himself, who raises and degrades them according to their Capacities and Merits (for, generally speaking, no Place in the Empire is venal;) even the Princes of the Blood have no Right to either their Titles, or Honours, without his express Permission. When his Conduct does not answer the Expectation of the Public, he loses his Dignity and Revenues, by Order of the Emperor; and is no longer distinguished, except by the yellow Girdle, worn by Men and Women of the Imperial Blood, who are allowed but a moderate Pension out of the Imperial Treasury [a].

SUCH Changes in *Europe* would cause Heartburnings and Factions in the State: But in *China* they are brought-about without any the least Disturbance: They create no Manner of Trouble, if they are done for the public Good. Nay, in case they are the Effects of personal Hatred, or violent Passion, yet, if his Government be for the general equitable and just, the Subjects little concern themselves at his turning-out Ministers.

THE Reader will have a plain Proof of the Absoluteness of the Emperor's Power, from a Passage which happened during the late War with the *Eluth Tartars*. This Prince having, with a small Force, defeated a mighty Army under the Command of the Emperor's Brother, who killed his Father-in-law, who commanded the Artillery: *Kang-hi*, less concerned at the Loss of the Battle, than of his Brother's Honour, sent for him immediately to Court, to be tried before a Council of the Blood, whom he assembled in his Palace. The Prince, who was on all other Accounts a Person of singular Merit, surrendered himself, with the same Humility, as the meanest Officer in the Army would have done; and without staying till Sentence was pronounced, condemned himself, acknowledging that he deserved Death. *You deserve it*, said the Emperor: *But you ought, in order to recover your lost Honour, to seek your Death in the Midst of the Enemy's Troops; not here, in the Midst of* Pe-king, *where it can only augment your Disgrace.* At last the Emperor was inclinable to pardon him: But the Princes, who thought themselves in some Measure disgraced by this Action, earnestly begged of the Emperor to use his utmost Power to punish him; and his Uncle, who assisted at the Council, treated him with so much Scorn and Contempt, as is scarce to be imagined [b].

Emperor's Authority.

Without any Noise.

HIS Power extends over the Dead, whom he either disgraces, or honours (as much as if they were alive) when he hath a Mind either to reward or punish themselves, or their Families. He makes some, after their Decease, Dukes, others Counts, and confers upon them several other Titles [c]. As being High-Priest [d], he may canonize them as Saints; or, as they speak, *may make them naked Spirits.* Sometimes he builds them Temples; and, if their Ministry hath been very beneficial, or their Virtues very eminent, he commands the People to honour them as Gods [e], and Goddesses. An Instance of this you have in the Emperor *Van-lye*, in whose Time the Jesuits first entered *China*. That Monarch having put to Death a *Ko-lau* (Tutor to the hereditary Prince) for carrying-on an Intrigue with his Mother; the Lady laying to Heart as well the Affront, as Death of her Gallan, and withal fearing the same Destiny herself, within a few Days fell sick, and died. The Emperor hereupon, in some Measure to repair the Reputation of his Mother, by more than ordinary Honours, solemnly declared her *Kyew-lyen-pu-sa*, that is to say, *a Goddess of nine Flowers*; and erected her Temples over the whole Empire, where she is adored under this Title, like the Courtizan *Flora* among the *Romans* [f].

Ennobles the Dead.

Deifies Persons.

ABOUT four hundred Years ago, a *Bonza* of the Sect of *Tau-tse*, who never shave their Heads, yet marry, so insinuated himself into the Affec-

[a] *Le Comte*'s Memoirs of *China*, p. 254, *& seqq.* *Du Halde*'s *China*, p. 70, and 242. [b] *Le Comte*, before, *p.* 252, *& seq.* [c] See before, *p.* 113. in the Case of *Verbiest*'s Ancestors. [d] See *p.* 202. *Comte*, as before, *p.* 257. *Magalhaens*'s Relation of *China*, p. 256. [f] The *Ko-lau*, whose Name *Chang-kyn-cheng*, wrote a Commentary on the Books of *Confusius*, which is reckoned the most excellent in kind. The Emperor having been advised to burn that Work, answered, with his wonted Prudence, That only punished his evil Deeds, and not his good Works.

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Government.

tion of the reigning Emperor, by Means of his Skill in Chemiſtry, and magic Arts [a], that he looked-on him as ſomewhat more than Man during his Life, and after his Death declared him God and Lord of Heaven, the Sun, Moon, and Stars [b].

Farther Power.

IN ſhort, the Emperor's Power extends almoſt to every Thing. He can change the Figure and Character of their Letters, aboliſh any already received, or form any new one. He may likewiſe change the Names of Provinces, Cities, and Families: He may forbid the uſing of any Expreſſion, or Mode of ſpeaking, and revive thoſe which have been looked upon as obſolete: So that his Authority prevails over Cuſtom itſelf, which, in Matters of this Nature, was ſuppoſed among the *Greeks* and *Romans* to bear the ſole Sway.

Checks upon

BUT abſolute as his Power is, it is reſtrained by the ſame Law that enforces it. The Rule which exacts from his Subjects the Obedience of Children, obliges him to behave to them like a tender Parent. The *Chineſe* judge of the Merit and Talents of the Prince, ſolely by the paternal Affection which he ſhews to his Subjects, and the Care he takes to make them ſenſible of it by procuring their Happineſs. It is the general Notion of them, that an Emperor ought to attend to the minuteſt Matters which concern his People; that he is not elevated to ſo high a Station to divert himſelf; but that he ſhould place his Diverſions in diſcharging the Duties of his Truſt, and prove by his Application, Vigilance, and Tenderneſs for his Subjects, according to their Way of expreſſing it, that he is *the Father and Mother of his People*. When his Conduct is not agreeable to this Idea, he falls into the utmoſt Contempt: "Why (ſay they) has *Tyen* placed "him on the Throne? Is it not that he may be "a Father, and a Mother to us?"

his Authority.

A *Chineſe* Emperor is continually ſtudying how to preſerve his Reputation. Whenever any Province is afflicted with Calamities, he ſhuts himſelf in his Palace, faſts, denies himſelf of all Pleaſures, and publiſhes Decrees to exempt it from the uſual Taxes, and procure it ſufficient Relief. In thoſe Decrees, he affects alſo to ſet forth how deeply he is touched with the Miſeries of his People, ſaying, "That he carries them "in his Heart; that he bewails their Misfortune "Night and Day; and that all his Thoughts "are employed to render them happy:" Making uſe of many ſuch Expreſſions, to convince his Subjects how tenderly he loves them. The Emperor *Tong-ching* went ſo far as to order, that whenever any Part of the Empire was threatned with a Calamity, he ſhould be informed of it inſtantly by a Courier; that, as he believed himſelf accountable for every Misfortune that befel the State, he might, by his Conduct, appeaſe the Anger of *Tyen*.

THE Laws are a farther Check on the ſovereign Authority, in that they allow the *Mandarins*, whenever the Emperor commits any Fault in his Adminiſtration, tending to overthrow good Order in the Government, to repreſent them to him in the moſt humble and reſpectful Manner, by Way of Petition: And ſhould he either diſregard ſuch Remonſtrances, or puniſh the *Mandarin*, who had the Courage and Zeal to make them, he would entirely loſe the Hearts of the People; while the *Mandarin* would have the higheſt Applauſes, and his Name become immortal. There have been ſeveral of theſe Martyrs for the Public in *China*, who, when the Prince deviated from a wiſe Adminiſtration, ſpoke their Minds, without fearing either Puniſhment or Death itſelf.

BESIDES, the Tranquillity of the Empire depends intirely upon the Prince's Care to ſee the Law put in Execution. For ſuch is the Genius of the *Chineſe*, that were not the Emperor and his Council ſteady and attentive to the Conduct of the Vice-Roys and the Placemen, who are at a Diſtance from the Court, they would become ſo many petty Tyrants in the Provinces. This would raiſe a Spirit in that numerous People, who would begin to aſſemble, and ſoon break-out into a general Revolt. For it is the Character of this Nation, that if the firſt Sparks of Rebellion be not immediately quenched, they, in a ſhort Time, produce the moſt dangerous Revolutions; whereof *China* furniſhes ſeveral Examples. This has taught the Emperors, that nothing but an indefatigable Application, and their treading in the Steps of their wiſe Anceſtors, can ſecure their Authority [c].

IT may ſeem incredible, that a Prince ſhould have Time to examine himſelf the Affairs of ſo vaſt an Empire; as well as ſuch Crouds of *Mandarins*, whereof, every Day, ſome are advanced or marked down as Candidates for Places. But all Things there are ſo well digeſted, and the Laws ſo wiſe, plain, and well underſtood, that leaving no Room for Intricacy or Diſpute, two Hours a-Day are ſufficient for thoſe Purpoſes which, in other Countries, under different Laws and Regulations, might find Employment for thirty Kings: However that be, the famous *Kang-hi* would ſee every Thing with his own Eyes [d], and truſt no-body in chuſing Magiſtrates for his People [e].

[a] See before, *p.* 205. b. [b] *Magalhaens*'s Relation of *China*, p. 257, *&* *ſeq.* [c] *Le Comte*'s Memoirs of *China*, p. 259, *&* *ſeqq.* *Du Halde*'s *China*, p. 242, *&* *ſeq.* [d] This may well ſeem incredible in a Monarch of ſo vaſt an Empire, when the petty Princes of *Europe* are ſo much taken-up with other Affairs, that they have not Leiſure to look into thoſe of State. [e] *Le Comte*, as before, *p.* 270. *Du Halde*, as before, *p.* 7[illegible] Accor[illegible]

ACCORDING to *Le Comte*, the Emperor hath a two ſovereign Councils; one called *the extraordinary Council*, compoſed of Princes of the Blood only; the other *the Council in ordinary*, which, beſides the Princes, has ſeveral Miniſters of State, named *Ko-lau*, admitted into it. Theſe are they who examine all the Affairs of State, and make their Report to his Majeſty; from whom they have their final Determination [a]. *Du Halde* ſays, the great Council is compoſed of all the Miniſters of State, the chief Preſidents and Aſſiſtants b of the ſix ſupreme Courts, and three other conſiderable Tribunals; and that the Privy-Council conſiſts of the three Orders of Officers belonging to the Tribunal called *Nwi-ywen* [b], of which hereafter.

ONE of the moſt conſiderable Marks of the Imperial Authority is, the Seals; which are fixed to all the public Acts and Deciſions of the Tribunals. The Emperor's Seal is about eight Inches ſquare, and of a very fine Jaſper, a Stone highly c eſteemed in *China*; nor is any Perſon whatever allowed to uſe it in a Seal: It is called *Yu-ſhe*, and taken out of the *In-yu-ſhan*, that is, *the Mountain of the Agate Seal* [c]; concerning which the *Chineſe* relate ſeveral Fables. He dates his Letters, Decrees, and all public Acts, with the Years of his Reign, and Day of the Moon; as for Inſtance, the ſixteenth Year of my Reign, and the ſixth of the fourth Moon.

THE honorary Seals given to the Princes are d of Gold; thoſe of the Vice-Roys and great *Mandarins*, or Magiſtrates of the firſt Rank, are of Silver; and thoſe of the inferior *Mandarins*, or Magiſtrates, are only of Braſs or Lead; being larger or ſmaller, according to their reſpective Dignities. When it is worn-out, they are to acquaint the Tribunal, which ſends them another, obliging them to return the old one. Since the *Tartars* have ſettled in *China*, the Characters inſcribed on theſe Seals are both *Chineſe* and *Tartarian*, as the Tribunals are compoſed of both Nations. When the Emperor ſends Viſitors into the Provinces, to examine the Conduct of the Governors, Magiſtrates, and private Perſons, he gives each of them the Seal of their Office [d].

2. Majeſty *and* State *of the* Emperor.

Extraordinary Reſpect paid the Emperor: Reaſon given for it. Lofty Titles. Marks of Reſpect. f *The Omiſſion criminal. Officers of the Palace. Emperor's public Dreſs, Livery, and Arms: State going abroad: Viſiting the Provinces: Progreſs into* Tartary: *Great Magnificence: His Proceſſion to the Temple of* Tyen *in great State. Ambaſſadors maintained. Caution to* European *Kings. The Imperial Crown. Emperor's Revenue. Tribute, its Amount: Order in levying, and tranſmitting it: How conſumed in the Empire. Imperial Treaſury.* *Emperor's State.*

THE Veneration given to the Emperor of *China* is ſuitable to the abſolute Authority with which he is veſted. He is to Appearance a Kind of Divinity; the Reſpect which is paid him amounting to a Sort of Adoration; whereof many Inſtances occur in the Travels [e]. His Words are like ſo many Oracles; and the leaſt of his Commands as implicitly obeyed as if they came down from Heaven. None are ſuffered to ſpeak to him but on their Knees, not even his eldeſt Brother; or to appear before him with Ceremony in any other Poſture, unleſs he gives Orders to the contrary. Only the Lords who accompany him are permitted to ſtand before him; and to bend one Knee when they ſpeak to him. And this Reſpect deſcends to all Officers who repreſent his Majeſty. *Extraordinary Reſpect*

THE *Mandarins*, the Grandees of the Court, and the Princes of the Blood, proſtrate themſelves not only in the Preſence of the Emperor, but often even before his Chair, his Throne, and every Thing that is for his Uſe; kneeling down ſometimes at the Sight of his Habit, or his Girdle. When the *Mandarins* of the ſix ſovereign Courts come every fifth Day, on the firſt Day of the Year, and on the Emperor's Birth-Day, to perform theſe Ceremonies, in one of the Courts of his Palace, he is ſcarce ever preſent; and is ſometimes at a good Diſtance from the Palace when they pay him their Homages. If he falls dangerouſly ſick, it cauſes a general Alarm, the *Mandarins* of all Orders aſſemble in a vaſt Court of the Palace; and without regarding the Inclemencies of the Air, or the Rigour of the Seaſon, paſs both Nights and Days on their Knees, to teſtify their Grief, and intreat Heaven to reſtore his Health. For if the Emperor ſuffers, all the Empire ſuffers in his Perſon; his Loſs being the only Misfortune which his Subjects ſeem to dread. *Paid the Emperor.*

THEY think they ought to give theſe public Marks of Veneration for their Sovereign, in order to maintain Subordination, and inſpire the People, by their Examples, with the Obedience due to his Authority. In Conſequence of this Maxim they give him the moſt lofty Titles, calling him *Tyen-tſe*, the *Son of Heaven*; Whang-ti, *Auguſt* and *ſovereign Emperor*; Shing-whang, *Reaſon given for it.*

[a] *Le Comte*'s Memoirs of *China*, p. 263. [b] *Du Halde*'s *China*, p. 248. [c] See Vol. III. *p.* 542.
[d] The ſame, *p.* 242, *&* *ſeq.* [e] The ſame, *p.* 427, 476, *&c.*

Government. *Holy Emperor*; Shau-ting, *Palace-Royal*; Van-ſwi, *Ten thouſand Years* [a]. But the Emperor never uſes theſe Expreſſions when he ſpeaks of himſelf: For, in private, he only ſays *Ngo* or *I*. And when in public, ſeated upon his Throne, he employs the Word *Chin*, which ſignifies the ſame, only with this Difference, that no Perſon beſides can make uſe of it: Wherein, ſays *Magalhaens*, he is more modeſt than many of our Princes, who are continually ſwelling-out the Catalogues of their affected Titles with new Additions. The Language of the Palace is all pompous: They never ſay, ſound the Trumpets, beat the Drums, *&c.* but *Ta-lwi, let the Heaven let looſe its Thunder*. To give you to underſtand that the King is dead, they make uſe of the Words *Ping-tyen, he is gone, a new Gueſt, into Heaven:* Or of the Word *Pung*, that is to ſay, *a great Mountain is fallen*. Inſtead of ſaying the Gates of the Palace, they ſay, *Kin-mwen, the Gates of Gold*; and ſo of other Things [b].

Lofty Titles.

Marks of Reſpect. No Subject, be his Rank or Quality ever ſo great, dares ride on Horſeback, or paſs in a Chair before the Gate of his Palace; but as ſoon as he approaches it, he muſt alight, and not mount again till he comes to the Place appointed for that Purpoſe. In the Middle of the Courts of the Palace there is a Path, paved with large Stones, for the Emperor to walk-on when he goes-out; and thoſe who paſs along it muſt run faſt; which is a Mark of Reſpect obſerved in paſſing before a Perſon of Quality: But they have a particular Way of Running, which is eſteemed as graceful among the *Chineſe*, as the making a handſome Bow in *Europe*. The firſt Miſſionaries were obliged to learn this Ceremony before they ſaluted the late Emperor *Kang-hi* in his *Kong*, that is, *the great Hall or Parlour of his own Apartment*. As ſoon as the Perſon is entered the Door of the Hall, he muſt run in a graceful Manner till he comes to the Bottom of the Chamber fronting the Emperor: There he muſt ſtand a little while with both Arms ſtretched downwards, and, after bending his Knees, bow to the Ground three Times; then riſe-up again, and repeat this laſt Ceremony the ſecond and third Time, till he is commanded to advance and kneel at the Emperor's Feet [c].

The Omiſſion criminal. To be the leaſt wanting in Point of Reſpect to the Emperor, is reckoned criminal in *China*. One of the chief Crimes laid to the Charge of *Adam* the Jeſuit, by *Yang-quang Syen*, was, that he had omitted to inſert the North Star in a Globe he had made; inſinuating, that his Reaſon for ſo doing was, becauſe he would not acknowledge a King in *China*; and, conſequently, as a Rebel, deſerved Death. For it muſt be obſerved, that the *Chineſe* call the North Star *Ti-ſing*, or *the King of the Stars*, becauſe immoveable; ſaying, that all the other Stars turn-about it, as the Subjects turn-about the Emperor to do him Service; and for that Reaſon they pretend, that his Majeſty is on Earth, what that Star is in Heaven. The Judges, it ſeems, were raviſhed with this ridiculous Accuſation, which they looked-on as his ſtrongeſt Argument; but were much diſappointed, when on producing the Globe it appeared to be but half finiſhed, the Southern-Hemiſphere only having been delineated [d].

THE Officers of the Emperor's Houſhold, and thoſe appointed for governing the Affairs of the Palace, are very numerous. Formerly all was in the Hands of Eunuchs, of whom there were no fewer than ten thouſand [e], infamous for their Pride, Avarice, and Wealth. But ſo ſoon as the *Tartars* came to be Maſters of the Empire, they turned-out nine thouſand, reſerving only one thouſand for the Service of the innermoſt Retirements of the Palace. Nevertheleſs, by their Tricks and Flatteries, they ſo gained the youthful Affection of *Shun-chi*, that they recovered almoſt all their former Authority. However, after his Deceaſe, the four *Tartar* Tutors, or Regents, again deprived them of all their Credit, and reduced them to three hundred, to ſerve the young Monarch, the Queens, his Mother, and Grandmother, in the moſt ſervile Offices [f]. However, the Emperor in private Life, diſcovers but little of that Pomp which he diſplays when he appears on any public Occaſion, either in his Palace (when he gives Audience, or receives Homage, of which enough has been already ſpoken) or out of it.

HE always appears in public in a long, yellow Robe, or Veſt, that reaches to his Feet: The Ground of it is Velvet, embroidered all-over with a great Number of little Dragons with five Claws on each Foot, all emboſſed Work. Two large Dragons, with their Bodies and Tails twirling one within another, take-up both the Sides and Forepart of the Breaſt: They are in a Poſture ready, as it were, to ſeize with their Teeth, and Claws, a very fair Pearl, that ſeems to drop from the Skies; in Alluſion to what the *Chineſe* ſay, that Dragons play with the Clouds, and with Pearls. His Bonnet, his Buſkins, his Girdle, and in a Word all his Robes, are very magnificent, diſplaying a great deal of Grandeur and Majeſty [g].

ON this Occaſion it muſt be obſerved, that Yellow is the Imperial Livery, every Thing that belongs

[a] *Le Comte*'s Memoirs of *China*, p. 249, *& ſeq. Du Halde*'s *China*, p. 241, *& ſeq.* [b] *Magalhaens*'s Relation of *China*, p. 254, 293. [c] *Du Halde*, as before, *p.* 241, *& ſeq.* [d] *Magalhaens*, as before, *p.* 293.
[e] See before, *p.* 12. [f] *Magalhaens*, as before, *p.* 291, *& ſeq.* [g] The ſame, *p.* 289.

Figures from du Halde

An Emperor of China in his usual dress ✦ in his Robes

p. 242.

A Bonza p. 207. ✦ A Husband Man p. 129.

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belongs to him being that Colour [a], and the Dragon with five Claws, called *Long*, his Coat-of-Arms, firſt aſſumed by *Fo-hi*; neither of which any Subject whoever dares wear, without his Leave: But any-body may adorn his Habit with a Dragon having four Claws, called *Mang* [b].

THE Emperor ſeldom ſtirs-out of his Palace, except it be to hunt, to take the Air, or divert himſelf in his Parks and Gardens; to ſacrifice in the Temple of *Tyen*, or to viſit the Provinces. On theſe Occaſions he is always attended by a great Number of Lords of his Court, and Guards all on Horſeback: Every Thing glitters in his Train, the Arms, the Harneſs of the Horſes, the Streamers, the Umbrellas, the Fans, and all the other Enſigns of the Imperial Dignity. If it be only to hunt, or take the Air, the whole Cavalcade conſiſts of about two thouſand Perſons. The Princes and the Lords go foremoſt, followed by the *Ko-lau*, or Prime-Miniſters, and the great *Mandarins*: They advance cloſe to the Houſes on both Sides, leaving the Middle of the Streets clear. After them march twenty-four Standards of yellow Silk, embroidered with golden Dragons: Theſe are followed by twenty-four Umbrellas of the ſame Colour, and as many Fans, which are very curious, and rich. The Life-Guards [c] are cloathed in Yellow, each wearing a Kind of Headpiece, and in their Hands a Sort of Javelin, or Half-pike gilt; on the Top of which is the Figure of the Sun, a Creſcent, or the Head of ſome Animal. Twelve Footmen dreſſed in the ſame Livery, carry on their Shoulders the Emperor's Chair, which is very magnificent. At divers Places on the Road, there are a great Number of theſe Footmen to relieve one another. A Band of Muſic, of Trumpets, and other Sorts of Inſtruments, accompanies the Emperor, playing all the While: A great Number of Pages and Footmen cloſe the Proceſſion.

THIS was their Pomp formerly: But now that the Emperors appear oftener abroad, they are attended with a ſmaller Retinue. When *Kang-hi* viſited the Southern Provinces, he went by Water, going on-board a new Bark built on Purpoſe, accompanied with his Children, the great Lords, and a Croud of truſty Officers: But then there was ſuch a Number of Troops on the Road, that he ſeemed to march in the Midſt of an Army. He made but ſhort Stages, ſtopping, from Time to Time, to examine Things himſelf, and to be informed exactly of whatever occurred: But in his Return to *Pe-king*, his Bark proceeded Day and Night [d]. *Emperor's State.*

WHEN he went into *Tartary*, to take the Diverſion of Hunting, he then actually marched at the Head of an Army, as if he was going to conquer an Empire. He carried along with him no fewer than forty thouſand Men, who endured a great deal of Hardſhip, whether the Weather be hot, or cold; becauſe they incamp in a very inconvenient Manner: Nay, and it ſometimes happens, that, in one of theſe toilſome Huntings, there die more Horſes than he would loſe in a pitched Battle; but he counts the Deſtruction of ten thouſand Horſes as nothing. *Progreſs into Tartary.*

THE Jeſuits accompanying him thither ſay, that his Magnificence never diſplays itſelf more than on this Occaſion: There are ſometimes thirty or forty petty *Tartar* Kings who come to addreſs him, or pay him Tribute: Some of them bear the Name of *Han* [e], or *Khân*; that is to ſay, Emperor: They are all, like the *Mandarins* of the firſt Order, his Penſioners: He gives them his Daughters in Marriage; and to make them the more ſure to his Intereſt, declares himſelf their Protector againſt all the Weſtern *Tartars*, who often annoy them, and dare even attack *China* itſelf. During the Time they are in the Emperor's Camp, the Court is wonderfully ſumptuous, and the Tents of the *Mandarins* rich and glorious to Exceſs [f]. *Great Magnificence.*

MAGALHAENS deſcribes the Pomp and Order of his March, when he goes to perform Sacrifice, or any public Duty, the Ceremonies of which are fixed. This Proceſſion began with twenty-four Drums, ranged in two Files, and twenty-four Trumpets (made of *U-tong-ſhu*, a Wood greatly eſteemed by the *Chineſe*) more than three Foot long, and about eight Inches in Diameter at the Mouth: They are in the Shape of Bells, adorned with Circles of Gold, and ſuit very well with the Drums. Next to theſe were twenty-four Men in the ſame Livery, armed with Staves ſeven or eight Feet long, varniſhed with Red, and adorned with gilded Foliages: Then an hundred Soldiers carrying Halberts, the Iron Part of which ends in a Creſcent. An hundred Mace-Bearers, whoſe Arms were japanned with red Varniſh, mixed with Flowers, and gilded at the End. Four hundred great Lanthorns finely adorned. Four hundred Flam- *His Proceſſion to*

[a] Even to the Paper he uſes, or is uſed in the Orders, and Books that come out in his Name, *Navarette*, p. 50. [b] *Le Comte*'s Memoirs of *China*, p. 140. [c] *Navarette*, p. 12, accuſes the Jeſuit *Romanus* of Falſehood, in writing that they conſiſt of ſeventy thouſand Men: Likewiſe *Mendoza*, for ſaying, that ten thouſand guard the Palace on the Outſide continually, beſides thoſe who wait in the Courts, at the Gates, *&c.* [d] *Magalhaens*'s Relation of *China*, p. 334. *Le Comte*'s Memoirs of *China*, p. 170. *Du Halde*'s *China*, p. 247. [e] In *Le Comte*, *Ham*, or *Cham*. [f] *Le Comte*, as before, *p.* 170, *& ſeq.* [g] This Proceſſion is related from *Magalhaens*, both by *Le Comte*, p. 171, and *Du Halde*, p. 247.

Government. beaux made of a Wood, which burns for a long Time, and yields a great Light. Two hundred Spears, ſome ſet-off with Locks of Silk of various Colours; others with the Tails of Panthers, *The Temple of Tyen,* Foxes, and other Animals. Twenty-four Banners, on which were painted the Signs of the Zodiac, which the *Chineſe* divide into twenty-four Parts. Fifty-ſix other Banners, exhibiting the fifty-ſix Conſtellations, to which the *Chineſe* reduce all the Stars. Two hundred Fans (ſupported with long gilded Sticks) painted with divers Figures of Dragons, Birds, and other Animals. Twenty-four Umbrellas, richly adorned; and a Bouſet carried by Officers of the Kitchen, and furniſhed with Gold Utenſils; ſuch as Baſons, Ewers, *&c.*

AFTER theſe had marched in good Order, the Emperor followed on Horſeback, pompouſly dreſſed, with a grave, majeſtic Air: On each Side of him was carried a rich Umbrella, large enough to ſhade him, and his Horſe. He was ſurrounded with ten white led Horſes (whoſe Saddles and Bridles were enriched with Gold, and precious Stones) an hundred Spearmen, and the Pages of his Bed-Chamber.

In great State. NEXT to theſe appeared, in the ſame Order, all the Princes of the Blood, the Regulos, the chief *Mandarins*, and the Lords of his Court, in their Habits of Ceremony. Five hundred young Gentlemen belonging to the Palace, richly clad. A thouſand Footmen in red Gowns embroidered with Flowers, and Stars of Gold and Silver. Then thirty-ſix Men carried an open Chair, followed by another that was cloſe, and much larger, ſupported by an hundred and twenty Chairmen. Laſtly, came four large Chariots, two drawn by Elephants, and the other two by Horſes, covered with embroidered Houſings; each Chair and Chariot had a Company of an hundred and fifty Men following it for its Guard. This Proceſſion was cloſed with two thouſand civil, and as many military Officers, in magnificent Habits of Ceremony [a].

Ambaſſadors maintained. EVERY Ambaſſador is maintained at the Emperor's Expence, who furniſhes him with all Manner of Proviſions, Horſes, Litters, and Barks. He is lodged in the Royal Court of the Palace, whither the Emperor ſends him, every two Days, a Feaſt, ready-dreſſed, out of his own Kitchen, as a Mark of his Favour and Good-will. *Magalhaens*, who was lodged for two Years in the Royal Inn at *Pe-king*, obſerved, that the Emperor ſtudies to receive and entertain all Strangers with Splendor and Magnificence; although, through the Avarice of his Officers, this Civility is not always performed with the ſame Decency and Regularity [b].

ON this Occaſion, however, it may be proper to obſerve, that the Princes of *Europe* ought to be cautious how they ſend Letters, or Preſents, either by the Miſſionaries, the Merchants, or any other Way in their own Name; for the Moment they do, their Kingdoms will be regiſtered among the Tributaries [c]. The chief of which are, thoſe of *Korea*, *Japan*, of the *Mohammedans*, in whoſe Dominions they put *Samaul-han*, or *Samarkand*; *Pan-ko-la*, or *Bengal*, which they place to the Eaſt of *In-tu*, or *Indoſtân*; laſtly, *Me-te-na*, or *Medina:* For according to one of the *Chineſe* Geographers, *Mo-han-mû-te*, or *Mohammed*, in the Reign of *Ming-hyon-te*, ſent an Ambaſſador to pay Tribute [d]. The *Ruſſians* had a great Struggle to get this Term changed in their Favour; and although it was changed, yet the Embaſſy was conſidered as a Tender of Homage. The ſame Cuſtom prevails in all the other Parts of the *Indies*. Not that the *Indians* really believe them to be ſuch, but they will have it ſo to flatter their own Vanity: And hence often they take Occaſion to deſpiſe the Kings of *Europe*. The *Chineſe* Geography is adapted to this fine Notion; for ſuppoſing the Earth to be a Square, they pretend *China* takes-up the greater Part of it, and place the reſt of Mankind in the Corners [e].

WE muſt not forget to mention the Imperial Crown, which the Emperor wears upon ſome Occaſions. *Navarette*, who ſaw it ſeveral Times in certain Temples, ſays it is beautiful and myſterious: Its Shape is round, and ſomewhat long. There hang at it twelve Strings of Pearls, four of them over the Eyes, ſignifying, that his Majeſty's Eyes muſt be ſhut, that he may not ſee thoſe who have Cauſes before him; and that he will neither favour the Rich, nor pity the Poor; nor be led by Affection for his Friend, or Hatred to his Enemy.

FOUR Strings of Pearls fall-over the Ears, to ſhew that the Judges Ears are to be ſhut againſt the Intreaties of the great, and Tears of the poorer Suitors; and that he muſt only give Ear to Reaſon, Law, and Juſtice.

THE laſt four Strings hang behind, to expreſs with how much Judgment, Foreſight, Premedi-

[a] *Magalhaens*'s Relation of *China*, p. 334. [b] The ſame, *p.* 101. *Du Halde*'s *China*, p. 245. [c] In this they think they do them a great Honour, as reckoning all other Nations Barbarians. [d] Orig. *Min-hiuen*; others, for *Hiuen*, write *Hiven* and *Huen*. This ſeems to be the ſame with *Hiuen-tſong*, ſixth Emperor of the Dynaſty of *Tang*, who began his Reign in the Year 712, after Chriſt; but *Mohammed* had been dead above eighty Years before. [e] *Du Halde*'s *China*, p. 46.

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tation, and Stayedneſs, Princes ought to weigh their Reſolutions; and how they are to be verſed in the Affairs of the Government [a].

THE Revenue of the Emperor is exceeding great: But it is not eaſy to ſay exactly what it amounts to; becauſe the annual Tribute is paid partly in Money, and partly in Commodities; and is collected from all Kinds of Lands, even the Mountains; from Salts, Silks, Calico, Linen, and divers other Goods; from the Ports, Sea-Coaſts, Cuſtom-Houſes, and Barks; from the Foreſts, Royal Gardens, Confiſcations, *&c* [b].

THE Subſidies, which the Laws grant, are ſo conſiderable, that, were the *Chineſe* leſs induſtrious, or their Lands leſs fruitful, this Empire, like the reſt of the *Indian* Kingdoms, would be only a Society of poor and miſerable Wretches [c].

THE Tribute paid by every Perſon in this populous Empire, between the Years of twenty and ſixty, amounts to immenſe Sums. They ſay, that formerly fifty-eight Millions of Inhabitants paid this Tax [d]. The Emperor maintains ten thouſand Barks, for bringing to Court the Tribute in Commodities, he receiving annually from the Provinces forty Million one hundred and fifty-five thouſand four hundred and ninety Sacks of Rice, Wheat, and Millet; each Sack weighing an hundred and twenty Pounds: One Million three hundred and fifteen thouſand nine hundred and thirty-ſeven Loaves of Salt, weighing fifty Pound each: Two hundred and ten thouſand four hundred and ſeventy Sacks of Beans; and twenty-two Million five hundred and ninety-eight thouſand five hundred and ninety-ſeven Bundles of Straw for his Horſes: In wrought Silks, and Stuffs, one hundred and ninety-one thouſand five hundred and thirty Pound Weight, each Pound of twenty Ounces: Four hundred and nine thouſand eight hundred and ninety-ſix Pound of unwrought Silk: Three hundred and ninety-ſix thouſand four hundred and eighty Pieces of Calico: Five hundred and ſixty thouſand two hundred and eighty Pieces of Linen Cloth: Beſides vaſt Quantities of Velvet, Satin, Damaſk, and other Silks; Varniſh, Oxen, Sheep, Hogs; Geeſe, Ducks, wild Fowl, Fiſh, Pot-herbs, Fruits, Spices; and many Sorts of Wine, which are annually brought into the Imperial Palace: The whole Revenues of the Emperor amounting, in *Chineſe* Money, to near two hundred Millions of *Lyangs*, or Ounces of Silver, each the Value of ſix Shillings and Eight-pence *Engliſh* [e]. It is this prodigious Income which makes the Emperor ſo powerful, and enables him, by his Standing-Armies, to keep his People in Awe. *Emperor's State.*

As the Lands are ſurveyed, and the Number of Families, as well as what is due to the Emperor, is known, it is eaſy to compute what each City ought to pay yearly [f]. The Tax-Gatherers of the reſpective Cities never ſeize the Goods of thoſe who are ſlow in paying, or ſeek to avoid it by continual Delays; for that would ruin Families: And, therefore, from the Middle of the Spring, when they begin to plow, to the Time of Harveſt, the *Mandarins* are not ſuffered to moleſt the Peaſants. The Courſe they take to oblige them to pay, is, by the Baſtonado and Impriſonment; or elſe by billetting on them the old Men maintained in each Town on the Emperor's Charity, who remain in their Houſes till they have conſumed as much as their Arrears amount to. *Order in levying.*

THESE Officers are accountable for what they receive to the *Pu-ching-tſe*, or Treaſurer-General of the Province, who is next to the Vice-Roy; to whom, at certain Times, they are obliged to remit the Money they collect. They ſend it on Mules, each carrying two thouſand *Lyang*, in two wooden Veſſels like long Barrels, which are ſecured with Iron Cramps. The *Pû-ching-tſe* accounts to the *Hû-pû*, or ſupream Tribunal, which ſuperintends the Finances; and the *Hû-pû* accounts to the Emperor. Nothing is better ordered than the Manner of impoſing and collecting the Tributes, allowing for ſome little Frauds in the under Officers. *And tranſmitting it.*

GREAT Part of the Imperial Commodities are conſumed in the Provinces, in Penſions, and in maintaining the Poor, eſpecially old People, and Invalids, who are very numerous; in the Salary of the *Mandarins*, Payment of the Forces, public Buildings, maintaining Ambaſſadors on the Road, *&c.* and the Overplus is carried to *Peking*, to defray the Expences of the Palace, and the Metropolis; where the Emperor maintains one hundred and ſixty thouſand regular Troops, excluſive of their Pay, which they receive in Money; beſides near five thouſand *Mandarins*, among whom there is diſtributed every Day, a certain Quantity of Fleſh, Fiſh, Salt, Herbs, *&c.* And once a Month they have Rice, Beans, Wood, Coals, and Straw; all which are deli- *How conſumed*

[a] *Navarette*'s Deſcription of *China*, p. 20. [b] *Du Halde*'s *China*, p. 244. [c] *Le Comte*'s Memoirs of *China*, p. 254. [d] See, before, the Diviſion of the People. [e] Which makes ſixty-five Millions eight hundred and thirty-three thouſand, three hundred and thirty-three Pounds, ſix Shillings and Eight-pence. By *Le Comte*'s Reckoning, it amounts to no more than twenty-one Million ſix hundred thouſand, including twenty-two Million of *Lyangs* in Specie. [f] *Le Comte* obſerves, that they are not troubled in *China* with ſuch Swarms of Officers, and Commiſſioners, as in *Europe*.

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Government. vered them very plentifully [a]. The ſame Cuſtom is obſerved with Regard to thoſe who are called to Court, or ſent from thence into the Provinces: They are ſerved, and all their Charges defrayed on the Road, being furniſhed with Barks, *In the Empire.* Horſes, Carriages, and Inns, which are kept at the Emperor's Expence. The Troops, which the Emperor pays, amount in all to above ſeven hundred and ſeventy thouſand: He likewiſe keeps five hundred and ſixty-five thouſand Horſes to remount the Cavalry; as well as for the Uſe of Poſts, and Couriers, to carry his Orders, and thoſe of the Tribunals, into the Provinces.

ALTHOUGH what comes by Water from the Southern Provinces, is alone ſufficient to anſwer the Expence at *Pe-king*; yet they are ſo jealous leſt the Revenue ſhould, at any Time, fall ſhort of the Diſburſements, that in that City there are Magazines of Rice before-hand, ſufficient for three Years [b].

ial Treaſury. THE Imperial Treaſure, or Revenue, is kept in the Tribunal of *Hû-pû* (which ſignifies the Treaſury) hereafter deſcribed: Beſides which, there are two Palaces at Court, ſet-apart for the Jewels and Rarities [c]; which *Magalhaens* thinks is the largeſt and richeſt Treaſure of the Kind in the World; in Regard the *Chineſe* Emperors have for above four thouſand Years been always adding to, without taking any Thing from it. For although the Succeſſion has been often changed, yet none of the Emperors ever touched either this, or the other Treaſure above-mentioned, on account of the rigorous Puniſhments which the new Family would have inflicted on them, and all their Race, for ſuch a Sacrilege. However, as the Commentator on that Author obſerves, an Exception muſt be made to Accidents by Fire, or Plunder by an Enemy: For in the Year 1644, the Rebel *Li-kung*, not daring to wait in *Pe-king* for the *Tartars*, ſpent eight Days in removing all that was valuable in the Palace [d].

3. *The* Emperor's Wives *and* Children, Kindred, *and* Burial.

Emperors's Wives: His Marriages: His three Queens. The Empreſs. Pomp obſerved in proclaiming her. The Emperor's Sons, and Daughters: His Kindred Male, and Female. Idle Prince puniſhed. The Emperor's Funeral. Imperial Sepulchre. Funeral of the Empreſs. Cruel Cuſtom aboliſhed.

ACCORDING to *Le Comte*, the Number of the Emperor's Wives, or Concubines, is not eaſily known; it being very great, and never fixed. They never were ſeen by any one, but himſelf; and ſcarce durſt a Man enquire about them [e]. But *Magalhaens* ſays, he has three thouſand Concubines. They are called *Kong-nyu*, or *Ladies of the Palace:* But they for whom the Emperor has the greateſt Affection, are ſtiled *Ti*, or *almoſt Queens*. When he pleaſes, he beſtows upon them Jewels, which they wear in their Heads, or upon their Breaſts, and a Piece of yellow Satin, or Damaſk, which they hang before their Doors, and cauſes them to be reſpected above all the reſt. Theſe Ladies have alſo their particular Titles and Dignities, and are divided into ſeveral Claſſes, or Orders, diſtinguiſhed by their Habits and Dreſſes, and other Marks of their Degrees, like the *Mandarins*. Their Sons, as alſo thoſe of the half Queens, are looked upon as Natural Children [f].

WHEN the Emperor, or the Heir of the Crown are pleaſed to marry, the Tribunal of Ceremonies employ Matrons, of good Repute, to chuſe out twenty the moſt beautiful, and moſt accompliſhed Virgins, that are to be found, without Regard to their Family, or Parentage. This done, they are carried, in cloſe Sedans, to the Palace, where, for ſome Days, they are examined by the Queen-Mother; or, if there be no ſuch Perſon living, by the principal Lady of the Court; who orders them to run, on purpoſe to find-out whether they have any ill Smell, or Defect about them. After ſeveral Trials, ſhe makes Choice of one, whom ſhe ſends to the Emperor, or Prince, with a great deal of Ceremony, accompanied with Feaſtings, Diſtribution of Favours, and a general Pardon for all Criminals of the Empire, unleſs Rebels, and Robbers. After this ſhe is crowned with a ſplendid Pomp, and at the ſame Time ſhe has beſtowed upon her many Titles, and large Revenues. As for the other nineteen Virgins, his Majeſty marries them to the Sons of great Lords, if there be ſo many who want Wives: If not, he ſends the Remainder back to their Parents, with Dowries ſufficient to marry them advantageouſly.

THIS was the Cuſtom of the *Chineſe* Monarch

[a] This Cuſtom is not unlike what was practiſed formerly in the Court of the Kings of *France*; where Bread, Wine, Meat, Candles, and the like, were diſtributed. From which Diſtributions, called *Livraiſons*, or *Deliveries*, came the Term *Livery*, applied to the Domeſtics, who were of the ſame Livery, or Diſtribution, that belonging to the ſame Maſter. *Du Halde*, p. 245. [b] *Le Comte*'s Memoirs of *China*, p. 312. *Du Halde*, *China*, p. 244. [c] See before, *p.* 19. a. [d] *Magalhaens*'s Relation of *China*, p. 311, and 314. *Comte*, as before, *p.* 60. [f] *Magalhaens*, as before, *p.* 291.

But at preſent the *Tartar* Emperors make Choice of the Daughters of ſome one of the Kings of the Weſtern *Tartars*, for their Wives and Queens [a]. Of theſe laſt there are three. Theſe are in a far higher Degree of Honour than the reſt, having each their Lodgings, their Court, their Ladies of Honour, and other Female Attendants. Nothing is wanting that can contribute to their Diverſion: Their Furniture, Cloaths, Attendants, being all rich and magnificent [b]. While *Navarette* was at *Pe-king*, the Emperor ſent the Dowry and Preſent to the Daughter of one of the four Governors, whom he afterwards married. He ſent her an hundred Tables full of ſeveral Things, and Sorts of Meat, two thouſand Ducats in Pigs of Silver, one thouſand in Gold, one hundred Pieces of Silk of ſeveral Colours, with Silver and Gold Flowers, and one hundred of Cotton [c]. The Sons of theſe three Queens are all legitimate, with this Difference only, that the Sons of the firſt are preferred to ſucceed in the Empire [d]. This firſt Queen reſides in the Imperial Palace with the Emperor, and has the Title of Empreſs; the other two in ſeparate Palaces [e].

THE Form obſerved in declaring the Choice which the Emperor *Yong-ching* [f] made of one of his Wives for Empreſs, was as follows. Immediately two of the moſt conſiderable Doctors, who are Members of the great Council, were deputed to make the Compliment, and remit it to the Tribunal of Rites; who, as ſoon as they received it, prepared themſelves for the Ceremony. On the Day appointed in the Morning, there was carried to the firſt, or Eaſtern Gate [g] of the Palace, a Kind of ſquare Table, on the Corners whereof were erected four Pillars, which ſupported a Sort of Dome: This little portable Cabinet was ſet-off with yellow Silk, and other Ornaments. At the prefixed Hour, a neat little Book (wherein was written the Compliment that was compoſed for the Emperor, with the Names of the Princes, Grandees, and thoſe of the ſupream Courts, who came in a Body to perform this Ceremony) being placed on the Table, ſome *Mandarins*, clad ſuitably to their Office, took-up the Machine, and went forward. All the Princes of the Blood, with the other Princes and Noblemen, had gone before, each according to his Rank, and waited near one of the inner Gates of the Palace. The Prime-Miniſters, the Doctors of the firſt Rank, the Preſidents of the ſupream Courts, and the other great Officers, *Tartarian* and *Chineſe*, as well civil as military, all magnificently dreſſed in their Habits of Ceremony, followed the Table on Foot. Several muſical Inſtruments made a very agreeable Concert, the Drums and Trumpets reſounding from different Parts of the Palace. *Emperor's Family.*

THEY began the Proceſſion; and when they were near the Gate, called *U-mwen*, the Princes joined them, placing themſelves at their Head. In this Manner they walked together as far as the great Hall of Audience [h]; which having entered, they took the Compliment off the portable Table, and placed it on another, prepared in the Middle of the Hall. Then all being ranged in handſome Order, they made their uſual Reverences before the Imperial Throne, as if his Majeſty had been there himſelf. After this, the Muſic began to play again; and the Preſidents of the Tribunal of Rites acquainted the chief Eunuchs of the Preſence, that all the Grandees of the Empire beſought his Majeſty to come, and ſit-down on his precious Throne. Theſe Words being carried to the Emperor, he appeared, and aſcended the Throne; when immediately two Doctors of the firſt Rank, having advanced near the Table, made ſeveral Reverences on their Knees: Then riſing-up, one of them took the little Book, and read diſtinctly, with a loud Voice, the Compliment made by this auguſt Company to his Majeſty; which was not very long. As ſoon as the Doctors had finiſhed it, and retired to their Places, the Emperor, deſcending from his Throne, returned to his Apartment. *Pomp obſerved in.*

AFTER Noon the Princeſſes of the Blood, the other Princeſſes, and Ladies of the firſt Quality, with the Wives of all the great *Mandarins* abovementioned, went every one, according to their Rank and Dignity, towards the Palace of the Empreſs; no Lord, or *Mandarin*, daring to appear: They were conducted by a Lady of Diſtinction, who, on this Occaſion, performed the Part of a Miſtreſs of the Ceremonies, as the Preſidents of the Tribunals had done that of Maſters. As ſoon as all the Ladies were arrived near the Empreſs's Palace, her firſt Eunuch preſenting himſelf, the Miſtreſs of the Ceremonies addreſſed him in this Manner: "I humbly beſeech the Empreſs, in "Behalf of this Aſſembly, to condeſcend to "come-out of the Palace, and place herſelf on "the Throne." The Womens Compliment is not carried in a ſmall Book, like the Emperor's; but they preſent a Leaf of a particular Sort of Paper, whereon it is written, with Variety of *Proclaiming her.*

[a] *Magalhaens*'s Relation of *China*, p. 308, *& ſeq.* *Le Comte*'s Memoirs of *China*, p. 60. [b] *Le Comte*, before, *p.* 61. [c] *Navarette*'s Deſcription of *China*, p. 69. [d] *Magalhaens*, as before, *p.* 291. [e] See before, *p.* 14. b. and 19. d. [f] The late Emperor, Succeſſor of *Kang-hi*. [g] For the great Gate facing South is never opened, but for the Emperor, or for the Ceremonies which relate to his Anceſtors. [h] Where he gives Audience to Ambaſſadors, and preaches, or delivers Inſtructions two or three Times a Year.

Orna-

Government. Ornaments about it. The Empreſs accordingly came-out; and being ſeated on her Throne, erected in one of the Halls of her Palace, after the Paper was preſented, the Ladies ſtanding-up made two Courteſies, like thoſe made by the Women of *Europe*, which is the Faſhion in *China*. This Reverence is called *Van-fo* [a], as much as to ſay, *All Happineſs attend ye.* Then they fell on their Knees, and knocked their Foreheads once againſt the Ground, as the Tribunal of Rites had preſcribed: This done, they roſe, and ſtood-up in the ſame Order with profound Silence, while the Empreſs deſcending from the Throne withdrew [b].

The Emperor's Sons, THE Emperor's Sons, before they are married, reſide in the Imperial Palace; but, when married, are uſually ſent to ſome of the principal Cities of the Provinces, where they have Palaces built to receive them. All theſe Palaces, of which the Author had ſeen three [c], though much leſs than that of *Pe-king*, were vaſtly large, beautiful, rich, and ſurprizingly magnificent. They contained, ſome ten, ſome twelve, ſome more Apartments, with ſeparate Palaces on each Side, and a double Incloſure of Walls. When the Emperor ſent his ſecond, or third Son, to one of theſe Palaces, he gave him the Title of *King*. Thus he gave the Title of *Cho-vang*, or King of *Cho*, to him whom he ſent to *Ching-tu-fû*, the Metropolis of *Se-chwen*; becauſe this Province was anciently called *Cho*. Each of theſe Kings (or Regulos) had a thouſand Eunuchs to attend him, to take Care of his Affairs, and receive his Revenues: But theſe Kings had nothing to do in the public Affairs of the Province. Nevertheleſs the *Mandarins* were obliged to repair, four Times a Year, to the young King's Palace, to pay their Homage to him in the ſame Manner as they do to the Emperor at *Pe-king*; only with this Difference, that they give the Emperor the Title of *Van-ſwi*, or *ten thouſand Years*; but to theſe Princes, no more than that of *Syen-ſwi*, or *a thouſand Years.*

And Daughters. WITH Regard to the Marriage of the Emperor's Daughters, during the Reign of the *Chineſe* Monarchs, the Tribunal of Ceremonies picked out certain young Gentlemen, handſome, and ingenious, of the Age of fourteen, or fifteen: From theſe his Majeſty choſe one for his Daughter, or Siſter, to whom he gave a vaſt Dowry in Land and Jewels. Theſe were called *Tu-ma*, or *the Emperor's Kindred by his Wives.* They could not be *Mandarins*; yet they became very powerful, and were great Oppreſſors of the People. Before they had any Children, they were obliged, every Morning and Evening, to fall upon their Knees before their Wives, and knock their Heads three Times againſt the Ground: But ſo ſoon as they became Fathers, they were exempted from performing that Ceremony. The preſent *Tartar* Emperor marries his Siſters, and his Daughters, to the Sons of great Lords, who are not of the Blood-Royal; or to thoſe of the *Khâns* of the Weſtern *Tartars* [d].

ALL the Emperor's Kindred of the Male Line, whether they be great Lords or poor, and though fifteen or ſixteen Generations diſtant in Blood, have nevertheleſs ſome Penſion, according to their Dignities and Proximity of Alliance. They have all the Privilege to paint their Houſes and their Furniture with Red. But the preceding Family having reigned for two hundred and ſeventy-ſeven Years, the Deſcendants from it multiplied to ſuch a Paſs, that the Revenues of the moſt remote Degrees being too ſmall to live-on, ſeveral of them were reduced to follow Trades for their Subſiſtance. When *Magalhaens* entered firſt into the Empire, he met with one of them, in the Capital of *Kyang-ſi*, who was a common Porter; and, to diſtinguiſh himſelf from the reſt of his Companions, carried the Inſtruments of his Profeſſion at his Back, very bright, and varniſhed over with Red. There were an infinite Number of them in the Reign of the preceding Family, diſperſed all over the Empire; who, abuſing the Privileges of their Birth, committed a thouſand Inſolences and Extortions upon the poor People: But they were all utterly extirpated by the *Tartars*. The Kindred of the preſent Emperor are all great Lords and live at Court: But if their Dominion long endures, their Numbers multiplying, they will become no leſs burthenſome than the former. *Navarette* ſays, that the Palaces of the petty Kings of the Royal Blood are covered with glazed yellow Tiles; and that the Emperor ſtiles theſe and his other Kindred *Kin-chi-pau-iſe*; that is, *Golden Branches, and precious Leaves* [e].

THE Emperor's Kindred, in the Female Line, are of two Sorts. The firſt, they who deſcend from his Daughters. Theſe are not looked-upon as Princes of the Blood, or the Emperor's Kindred; nor have they any Right of Succeſſion to the Crown, though they ſhould have ſeveral Heirs Male: Which Cuſtom is alſo obſerved among the People. The ſecond Sort, are the Father, Brothers, Uncles, and other Kindred of the Queen

[a] *Van*, or *Wan*, ten thouſand; and *Fo*, *Happineſs*, or *Good-Luck*. [b] *Du Halde*'s *China*, p. 292, &
[c] In *Vu-chang fû*, *Ching-tu fû*, and *Hang-chong fû*; the two firſt Capitals of the Provinces of *Hu-quang*, *Se-chwen*; the third a chief City of *Shen-ſi*. He mentions ſeveral other Places where there are ſuch Pa
[d] *Magalhaens*'s Relation of *China*, p. 307, & *ſeqq.* [e] The ſame, *p.* 238. [f] *Navarette*'s Deſcrip
of *China*, p. 22.

the Emperor's Son-in-law, their Fathers, Brothers, Uncles, and other Kindred. Out of these two Sorts his Majesty makes Choice of some of the most considerable to compose the Tribunal of *Whang-sin*, as before-mentioned. But this second Sort of Kindred was extirpated also by the *Tartars* [a].

THE Emperor has a watchful Eye over the Behaviour of the Princes of the Blood; and punishes them severely when he thinks their Conduct not suitable to their Dignity. One of them happening to be a mighty Lover of Sports, especially Cock-fighting, (a common Diversion in the East) the Emperor, who could not bear to see him spend his whole Time in such low Diversions, told him of it: But, finding this of no Effect, he resolved to make an Example of him; and did therefore declare, that he had forfeited his Title and Honour of Prince: He was, besides, deprived of his Retinue, his Salary and his Quality, until he should, by some great and extraordinary Action, make it appear to the whole Empire, that he was not unworthy of the Blood from whence he sprang [b].

WE come now to the last Affair, relating to the grand Monarch of *China*; which is, his Funeral. So soon as the Emperor is dead, they set him in a rich Chair, which is carried by sixteen Eunuchs into the Middle of the Royal Hall of the Palace of *Jin-chi Tsyen*, or *Palace of Mercy and Prudence* [c], where they lay the Body on a rich Bed; and soon after, with a World of Ceremonies, and Funeral Music, they put-it into a Coffin, which costs two or three thousand Crowns: It is made of *Kong-syo-mo*, or *Peacock Wood* [d]; so called, because the Lines and Veins of it form certain Figures that resemble the Eyes in a Peacock's Tail. The *Chineses* affirm, that this Wood preserves dead Bodies from corrupting; for the Coffin is usually left for several Months, and sometimes Years, in the same Place. The Funeral Pomp is performed in this Palace with so many Ceremonies, and such incredible Magnificence, that it would require a long Description [e]. After this, they carry the Body to be interred in the Imperial Wood; for so they call the Place where the Imperial Sepulchres are: The Grandeur of which, the Palaces, the Wealth and Ornaments that belong to it, the Walls that environ it, the *Mandarins* and other Servants that are employed in continual Attendance, and the Soldiers that guard it, would well deserve a particular Relation [f].

Emperor's Funeral.

ALL Men were obliged formerly to wear three Years Mourning when the Emperor died; but of late, this has been changed into a few Days. *Navarette* was in *China* at the Time of the Mourning for the Father of *Kang-hi*, which lasted four or five Days [g]. During these Days, the *Mandarins* of every City and Town met in some public Place, where they fasted, wept, and performed the Ceremonies usual when a dead Body is present [h].

Funeral of the Empress.

THE Account given us of the Funeral of that Emperor's Mother is more particular: All went in deep Mourning for fifty Days; during which Time the Tribunals were shut-up, and they never spoke of any Business to the Emperor. The *Mandarins* spent the whole Day at the Palace in Weeping, or at least the Appearance thereof: Several of them passed the Night there, sitting in the open Air, though very cold Weather: Even the Emperor's Sons slept in the Palace, without putting-off their Cloaths. All the *Mandarins* on Horseback, clad in White, and with few Attendants, went for three Days together to perform the usual Ceremonies before her Tablet; their Caps being stripped of their red Silk, and all other Ornaments. When her Corpse was carried to the Place where she was to lie in public State, the Emperor ordered, that it should pass through the Gates of the Palace; thereby to discountenance the superstitious Notion of the *Chinese*, who make new Doors to their Houses for carrying-out the Bodies of their Relations; and then close them up again, to prevent renewing their Grief too often by a Remembrance of the Deceased every Time they passed through them. Out of the City, they built a vast and stately Palace (all of new Mats, with Courts, Halls, and Apartments) for the Body to remain in, till it was carried to the Imperial Burying-place [i].

Cruel Custom abolished.

FOUR young Ladies, who had served her affectionately, had taken their Attire, according to the *Tartar* Usage, in order to go and sacrifice themselves before their Mistress's Corpse; but the Emperor prevented so barbarous a Practice. He likewise prohibited, for the future, another extravagant Custom among that People, of burning the Riches, and even sometimes Domestics of great Men, along with their Bodies, on the Funeral Pile [k]. We shall conclude this Section with observing, that the Successor never sees the Wives and Concubines of the deceased Emperors, or so much as enters their Palaces: Such is their Respect for their Predecessors [l].

[a] *Magalhaens*'s Relation of *China*, p. 239, & *seq.* [b] *Le Comte*'s Memoirs of *China*, p. 251. [c] In the Emperor's Palace. See before, *p.* 19. a. [d] It grows in the Province of *Se-chwen*. [e] The Funerals of the People, and great Men, already described, *p.* 91, & *seqq.* give some Idea of these Ceremonies. [f] *Magalhaens*, as before, *p.* 306. [g] Probably, a Mistake, for forty, or fifty Days. [h] *Navarette*'s Description of *China*, p. 73. [i] This Burying Place is at the great Wall to the North-East by East of *Pe-king*. [k] *Du Halde*'s *China*, p. 308. [l] *Magalhaens*, as before, *p.* 310.

Government.

SECT. IV.

Officers *in the* Government, *for Civil Affairs.*

The Quân, *or* Mandarins: *Nine Orders of them. Titles of Honour: How diſtributed, in the Emperor's Privy Council. Officers, civil and military. Badges of their Orders. Of the Princes: Their different Habits: Their Places: Badges of their Offices: Other Marks of Diſtinction.*

The Quân, *or* Mandarins.

IT hath already been obſerved, that no Perſon can enjoy any Poſt whatever in the Government of *China*, without having merited it by his Learning and Abilities. As ſoon as they are employed in the Service of the Empire, they are qualified with the Title of *Quân*, which ſignifies *Præpoſitus*, or *a Perſon ſet before others*. The *Portugueze* have ſtiled them *Mandarins* or *Commanders*; which Term other *European* Nations have generally adopted; and to this they have the Title of *Lau-ya* or *Lord* annexed, to denote their Nobility.

Nine Orders of them.

THERE are nine Orders of the *Quân* or *Mandarins*; which are in ſo perfect a Subordination to each other, that nothing can be compared to the Reſpect and Submiſſion which the *Mandarins* of an inferior Order bear to thoſe who are of a ſuperior.

To obtain any of theſe, according to *Magalhaens*, a Perſon is firſt made a third Aſſiſtant to the *Chi-hyen*, (or Governor of a City of the third Rank;) and is called *Tyen-tſe*, being then of no Order. But, if he acquit himſelf well for three Years, then the Governor of the City gives him a Certificate to the Governor of the City whereon it depends; and the Governor of that City to the Governor of the Capital of the Province. This laſt Governor certifies to the two grand Tribunals of his City, and they to the Vice-Roy. The Vice-Roy writes to the grand Tribunal of the *Mandarins*, (at *Pe-king*) and they to the Counſellors of State, who inform the Emperor; and by him generally the Candidate is made a *Mandarin* of the eighth or ninth Order [a].

Titles of Honour,

EACH of theſe nine Orders is divided into two Degrees: Thus, ſuch a one is ſaid to be a *Mandarin* of the ſecond Degree of the firſt, ſecond, or third Order; or elſe, of the firſt Degree of the firſt, ſecond, or third Order. Theſe are no more than Titles which the Emperor gives them, without any reſpect to their Employments. For though uſually they are of Orders higher or lower, according to the Dignity of their Employments, yet that is no general Rule; becauſe ſometimes it happens, that to reward a Perſon in an inferior Office, the Emperor makes him a *Mandarin* of the firſt or ſecond Order. On the other Hand, to puniſh a Perſon whoſe Office belongs to the ſuperior *Mandarins*, he degrades him to a *Mandarin* of ſome inferior Order [b].

Offices.

THE Manner how the *Mandarins* of theſe nine Orders are employed in the Government of Affairs, appears, in ſome Meaſure, from the Diſtribution made of them in the Tribunal of the Emperor's Privy-Council, called *Nwi-ywen* [c], or *The Inner Court*, becauſe within the Imperial Palace at *Pe-king*. This Tribunal, or Court, is compoſed of three Claſſes of *Mandarins*: The firſt Claſs conſiſts of the *Ko-lau* [d], or Miniſters of State; who, with the chief Preſidents of the ſupreme Tribunals, and principal Officers of the Army, make the firſt Order of *Mandarins*. This is the higheſt Degree that the *Literati* can arrive at; unleſs, in Return for very important Services done the Nation, the Emperor ſhould think proper to confer more honourable Titles on them; ſuch as thoſe equalent to Earls, Dukes, &c. The Number of the *Ko-lau's* is not fixed; but depends on the Will of the Prince, who chuſes them at Pleaſure out of the Tribunals: However, they are ſeldom more than five or ſix [e]; and one of them is commonly more diſtinguiſhed than the reſt, and ſtiled *Shew-ſyang*: He is Preſident of the Council, and in greateſt Confidence with the Emperor.

THE Tribunal of theſe *Ko-lau's* is kept in the Palace, on the left Hand (which is accounted moſt honourable) of the Imperial Hall; where the Emperor gives his public Audience, and receives the Veneration and Homage of the *Mandarins*. As there are in the Palace ſeveral magnificent Halls pompouſly adorned, each of the *Ko-lau's* is aſſigned one; in which he examines whatever comes under his Cognizance, and has the Name of the Hall added, as a Title of Honour to his own: For Inſtance, ſuch a *Ko-lau*, *Supreme Hall of the Middle*. Their Buſineſs in this Tribunal is to inſpect almoſt all the Petitions of the ſupreme Tribunals; whether relating to War or Peace, civil or criminal Matters: After which Examination, they remit them to be preſented to the Emperor, unleſs they have any Objection thereto, wherewith they acquaint his Majeſty; who receives or rejects their Advice, as he thinks proper; reſerving ſometimes ſolely to himſelf the Cognizance of Affairs, and the Examination of the Memorials that are preſented to him.

THE *Mandarins* of the ſecond Claſs are, as it were, Aſſiſtants to the former; and out of their

[a] *Magalhaens*'s Relation of *China*, p. 245. [b] The ſame, *p.* 196, *& ſeq.* [c] Called before, *p.* 14. *d.* *Kyu-ywen*, perhaps by Miſtake. [d] Called in the *Tartar* Language *Aliagata* [e] *Navarette* ſays, *p.* 18, that they uſed to be ſeven, and that ſince the Acceſſion of the preſent Family the Number is doubled, by adding ſeven *Tartars*. They ſit at a round Table.

Num-

Number are appointed the Vice-Roys of Provinces, and the Presidents of other Tribunals. They bear the Title of *Ta-hyo-tse*, that is, *Literati* or *Magistrates* of approved Capacity; and are taken out of the second or third Order of *Mandarins*. Those of the third Class in this Tribunal, who are called *Chong-shu-ko*, that is, *The School of Mandarins*, are the Emperor's Secretaries; whose Office is to see all Matters, deliberated-upon in the Tribunal, reduced to Writing: These are taken out of the fourth, fifth, or sixth Order of *Mandarins*. In this Tribunal the principal Part of the prime Affairs are examined and determined; unless the Emperor assembles the great Council for that Purpose [a].

THESE *Quân*, or Placemen, are properly distinguished into Civil and Military. The first Sort are by some called *Literary Mandarins*, and divided into Civil and Criminal: But this Division tends to breed Confusion, since they are all in Effect of the literary Kind; as rising by Study, though of different Natures; passing their Examinations, and taking their Degrees. If there be any therefore to whom the Title of *Literary Quân* may be appropriated, it is those who preside over the *Literati* or Students in every City, where there is a Tribunal or Court for the Purpose.

THE Number of Civil *Mandarins*, dispersed through the Empire, amounts to thirteen thousand six hundred and forty-seven; and that of the Military, eighteen thousand five hundred and twenty; in all, thirty-two thousand one hundred and sixty-seven. Four Times a Year is printed an exact Catalogue of them; wherein their Names, Titles, Country, and the Times when they took their Degree, are mentioned [b]. According to *Navarette*, there are two thousand four hundred at Court; where every Province has its *Mandarin*, who is in the Nature of its Protector, and Solicitor-General [c].

THE nine Orders of *Mandarins*, both Civil and Military, are distinguished by the following Marks, according to the Relation of *Adam Schaal* the Jesuit [d]. Those of the first Order wear, at the Top of their Cap or Bonnet, which ends in a very flat Cone, a Carbuncle enchased with Gold, and a Pearl at the Bottom before. Upon their Girdles also glitter four Stones, highly esteemed in *China*, enchased with Gold, and cut into long Squares, three Fingers broad, and four in Length [e].

THE *Mandarins* of the second Order wear, at the Top of their Caps, a large Ruby; and another which is less at the Bottom. Their Girdles are adorned with Hemispheres of Gold, embellished with Flowers of the same Metal, and a Carbuncle in the Middle. They of the third Order have, at the Point of their Caps, a Carbuncle enchased with Gold, and a Saphire at the Bottom: Their Girdles are set with Hemispheres, adorned with Flowers only. The Badge of the fourth Order is a Saphire, at the Top of their Cap; and at the Bottom another, but less in Size, having, upon their Girdles, plain Hemispheres of Gold. The *Mandarins* of the fifth Order wear only a Saphire in their Caps; in other Things, like those of the fourth Order. They of the sixth, at the Top of their Bonnets, wear a Crystal neatly shaped; and at the Bottom a Saphire: Their Girdles being covered with Pieces of Rhinoceros's Horns set in Gold. They of the seventh Order, have nothing but an Ornament of Gold, without any Jewel at the Bottom, having their Girdles covered with thin Pieces of Rhinoceros's Horn. The *Mandarins* of the ninth Order wear a Bonnet of Satin purfled with Silver, and Pieces of Buffalo's Horns, inchased in Silver, upon their Girdles.

Officers Civil.

Their Orders.

THE great Lords, who are above all the nine Orders of the *Mandarins*, are distinguished from the first Order only by the Stones in their Girdles, which are round, with a Sapphire in the Middle. The Regulos, instead of a Carbuncle, wear, at the Top of their Bonnets, a Ruby, adorned with Pearls, and a Flower of Gold fastened at the lower-End of their Bonnets, that come-over their Foreheads. The Emperor himself wears a Bonnet of the same Form, and at the Point of it a Pearl as big as a Pigeon's Egg, with several other lesser Pearls dangling underneath: His Girdle also dazzles the Eye with the precious Stones, and Pearls, with which it is covered. The literary Graduates also have their distinctive Marks. The Licentiates, or Masters of Arts, wear, upon the Top of their Heads, a Dove of Gold, or gilt upon a Bodkin of the same Metal, with flat Pieces of Rhinoceros's Horns upon their Girdles. The Bachelors of Arts wear the same Doves, but of Silver only, and Plates of Buffalo's Horns upon their Girdles.

Of the Princes.

THE several Orders of *Mandarins* are distinguished likewise by their Habits. The Civil *Mandarins* of the three first Orders, and the

Their different Habits.

[a] *Magalhaens*'s Relation of *China*, p. 197, *& seq.* *Du Halde*'s *China*, p. 248. [b] *Magalhaens*, as before, *p.* 249. *Du Halde*, as before, *p.* 251. [c] *Navarette*'s Description of *China*, p. 19. [d] This Account is taken from the Notes added by the *French* Editor of *Magalhaens*. [e] This Stone, called by the Chinese, *Yu-tse*, is brought from the Kingdom of *Kashghar* by the *Mohammedan* Merchants, who come from thence to *China* every three Years under Pretence of an Embassy. It is somewhat greenish, and resembles a Jasper, only that it is harder, somewhat transparent, and inclining to white. So says *Magalhaens*: But we find a Mine of the same Stone in *China*.

Government. Military of the four firſt, are diſtinguiſhed from a the inferior Orders by their Garments, enriched with Figures of Dragons. They alſo wear a certain Sort of Surtouts, embroidered with Birds and Beaſts of different Kinds, according to their different Orders: But as they are not bound to wear theſe Surtouts conſtantly, eſpecially in Summer, by Reaſon of the exceſſive Heats, they are not ſuch ſure Marks of Diſtinction, as thoſe before-mentioned, which none can quit, or change, without a Breach of the Laws: The ſame Laws b have regulated the Places, which every one is to *Their Places.* take, when they meet in the Palace. The Civil *Mandarins* ſtand on the Left of the Emperor's Throne, which in *China* is the moſt honourable Place: The Military *Mandarins* upon the Right, his Majeſty facing the South [a].

Badges of their Offices. THE *Mandarins* wear likewiſe Badges, which diſtinguiſh their Employments, as well as their Orders. This Badge, we are told, conſiſts of a Piece of ſquare Stuff, worn upon their Breaſts, c richly worked, and carrying, in the Middle, the Devices peculiar to their reſpective Poſts. The Civil *Mandarins* have, ſome a Dragon with four Claws, others an Eagle, or a Sun; and ſo of the reſt. In like Manner, thoſe of the military Claſs bear Leopards, Tigers, Lions, &c. They likewiſe affect a Diſtinction in their Girdle. Before the *Chineſe* took the *Tartarian* Habit, they were divided into ſmall Squares, and faſtened before with great Claſps, made of the Horns of Buffa- d los and Rhinoceros's, of Ivory, Tortoiſe-Shell, Eagle-Wood, Silver, Gold, and Jewels; the Materials differing according to the different Employments of the Perſons. None but a *Kolau* might wear one of Jewels, which was given him by the Emperor, when he put him in Poſſeſſion of his Office; but at preſent a Silk Girdle is all that is worn. The *Mandarins* are extreamly jealous of the Badges of their Dignity, which diſtinguiſh them not only from the com- e mon People, but alſo from the ſimple *Literati*, and all thoſe of an inferior Rank among themſelves [b].

Other Marks of Diſtinction. BOTH Princes and *Mandarins* are diſtinguiſhed alſo by their Penſions, their Houſes, the Number of their Servants, the Shape and Bigneſs of their Sedans; ſo that when they appear in public, their Quality is preſently known. When the *Chineſe* governed the Empire, even private Men wore their Marks of Diſtinction; inſomuch f that the Degree and Rank of every Man of Letters might be known by the Faſhion, or Colour, of his Garb [c].

1. *Their* Titles, *and* Power; *with the Checks on their* Authority.

Provincial Governors. Inferior Governors. Of Diſtricts, and Cities. Great Subordination. Places diſtributed by Lot. Frauds in Drawing. All Employments ſold. Remarkable Inſtance. Checks on Governors. Accountable for all Commotions. None preferred in his native Country; and why. Triennial Examinations. Certificates given; which procure Rewards, or Puniſhments. Cenſors or Inſpectors, great Precaution in their Proceedings. Emperor's Progreſs through the Provinces. Inſtance of ſpeedy Juſtice on a great Lord. The Imperial Gazette, Articles contained in it: Its Uſe and Authority: Moſt effectual Remedy.

CHINA is governed under the Emperor, by p several Officers. There are, in each Pro- Go vince, five general Officers, *viz.* the *Fu-ywen*, who is the ſame with a Vice-Roy, or Governor, in *Europe*, and four Aſſiſtants; the *Pu-ching-tſe*, or Treaſurer-General; the *Ngan-cha-tſe*, or criminal Judge; the *Yen-tau*, who ſuperintends the Poſt-Offices, Salt-Offices, &c. and the *Lyang-tau*, who has Care of the Proviſions collected by Way of Tribute. In Quality of Counſellors to the Vice-Roy, theſe four Officers are obliged, d ſeveral Times every Month, to attend his Tribunal, on Matters of Importance, relating to the Province. Some Provinces being divided into two Parts, on account of their Largeneſs, have two Vice-Roys, like that of *Kyang-nan*. Superior ſtill to the Vice-Roy, there is another Officer, called the *Tſong-tû* [d], who has ſometimes two or three Provinces under his Juriſdiction: Such as the *Tſong-tû* of *Shen-ſi* and *Se-chwen*, *Quang-tong* and *Quang-ſi*. To theſe great Officers the e Emperor immediately iſſues-out his Orders, and they take Care to tranſmit them, off-hand, to all the Cities of their Diſtrict. However great the Authority of the *Tſong-tû* may be, it does not in the leaſt diminiſh that of the particular Vice-Roys; but every Thing is regulated in ſuch a Manner, that they never have any Conteſt about Juriſdiction [e]. Sometimes the *Tſong-tû* has the Care only of one Province; ſuch as *Hû-quang*, *Shen-ſi*, &c. But then, on Account of f its great Extent, it is divided into two Governments, and each Government has its proper Vice-Roy; who are both ſubordinate to him, although he is their Superior only in certain Matters: But he has alwas a Right of deciding Cauſes, in caſe of Appeals from the Tribunals of

[a] *Magalhaens*'s Relation of *China*, p. 298, *& ſeqq.* [b] *Du Halde*'s *China*, p. 252. [c] *Le Comte*'s Memoirs of *China*, p. 297. [d] There are ſubordinate to the *Tſong-tû*, two Generals, one for the *Tartar*, the other for the *Chineſe* Troops, with their inferior Officers, of which hereafter. [e] *Du Halde*, as before, *p.* 2, and 25 either

Mandarins, or place-men from Du Halde.

those of War

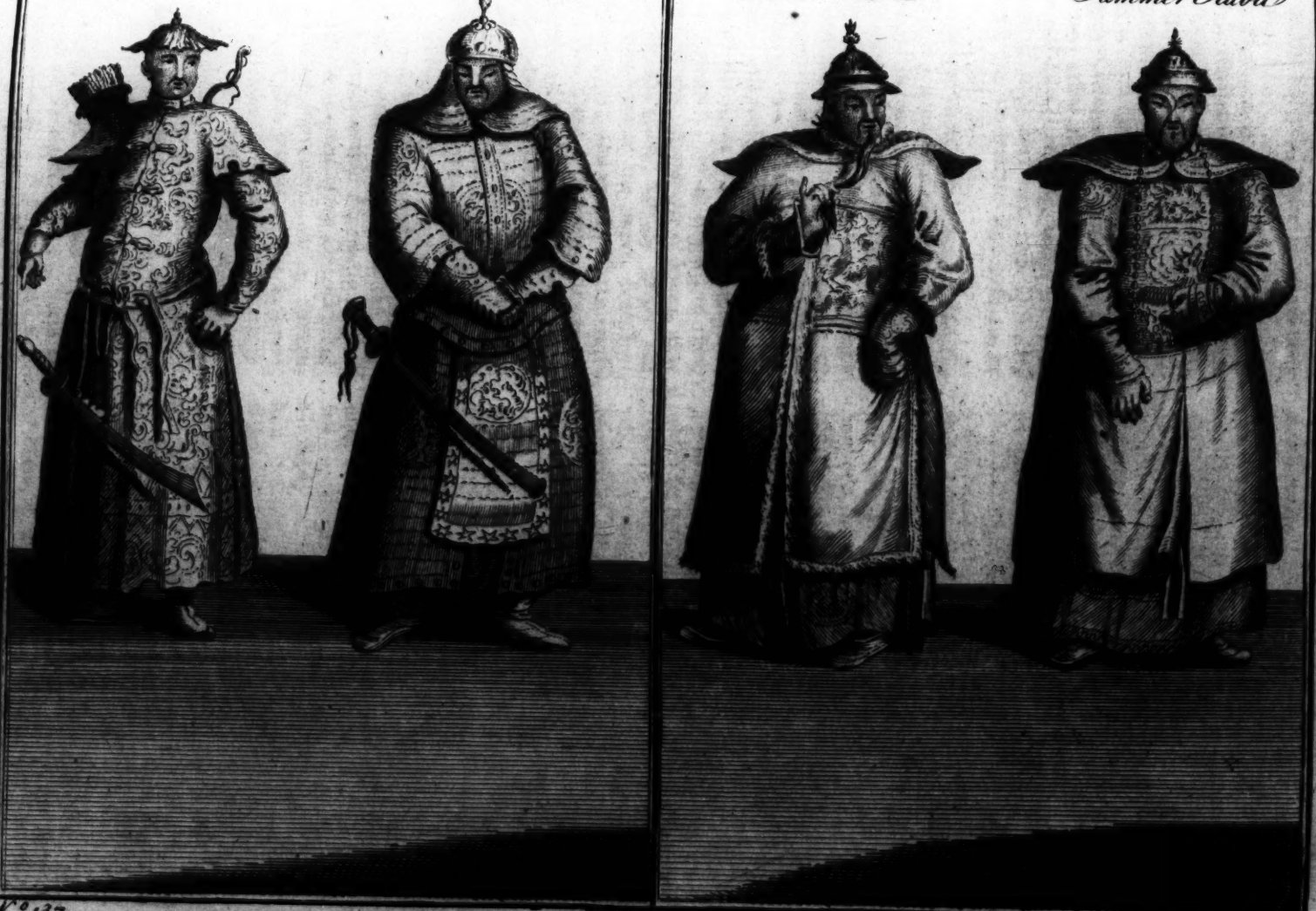
Tartar

Chinese

those in the Government

Winter Habit

Summer Habit



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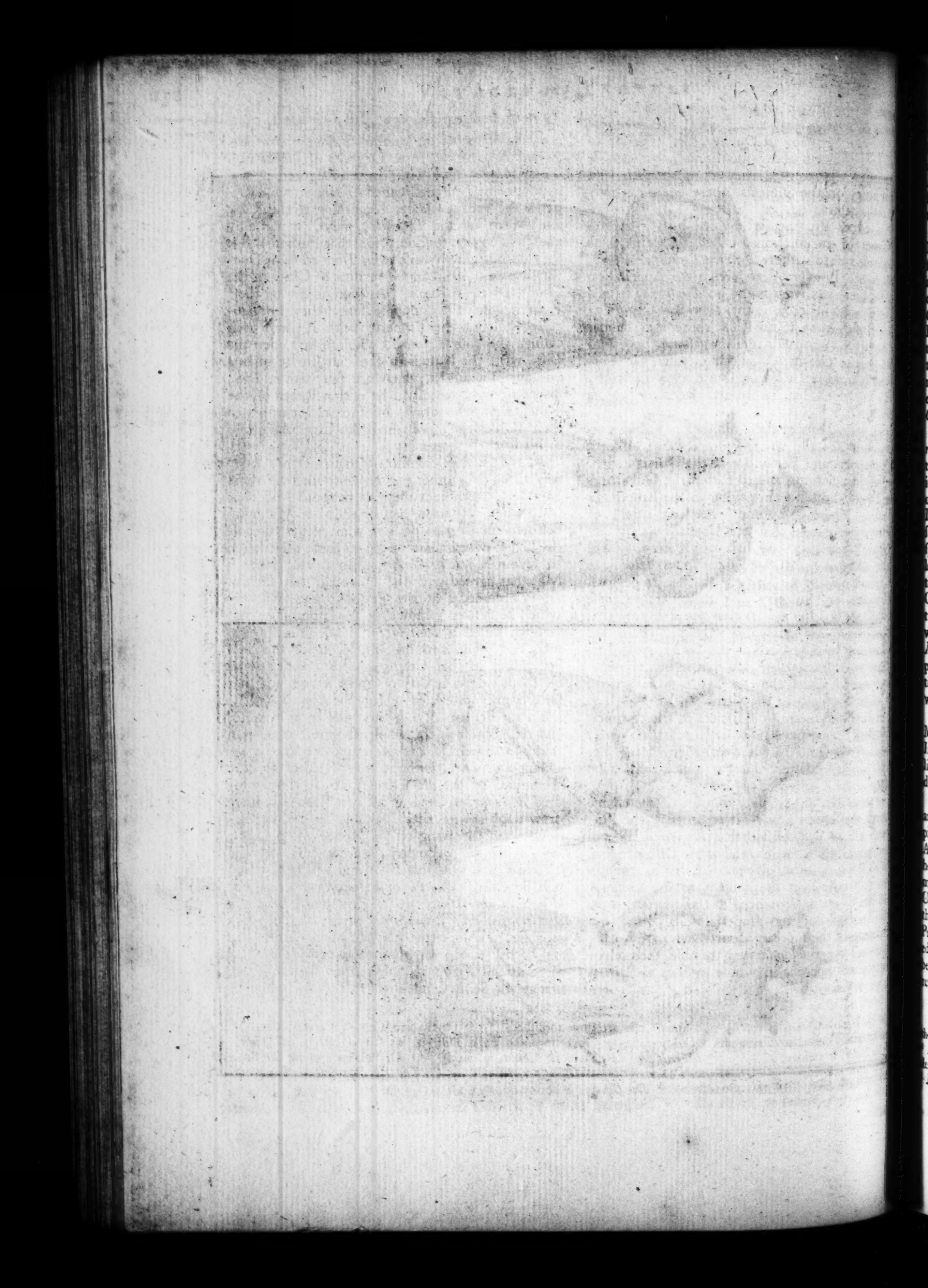

either of the provincial Governors [a]. The Provinces of *Quang-tong*, and *Fo-kyen*, are governed by Regulos [b], who, in Quality, are superior to all those Officers above-mentioned; but not in Authority: However, they assume much, and bear heavy on the Subjects, there being no-body to curb them.

As every Province is divided into a certain Number of Jurisdictions, called *Fû*, and these subdivided into other Districts, named *Chew*, and *Hyen*: In every City having the Appellation of *Fû*, there is always found a *Mandarin*, named *Chi-fû* [c], and at least another who is a *Chy-hyen*: But in the great Cities of all, there are, besides the *Chi-fû*, two other inferior *Mandarins*, with the Title of *Chi-hyen*; because, when the Territory is large, it is divided into two Districts, each of which has immediate Recourse to its *Chi-hyen* [d].

To every District there also belongs a *Mandarin*, called *Tau-ti*; whose Business it is to inspect the Manners and Behaviour of the Officers within his Jurisdiction, and to hasten the Governors of Towns and Cities in paying-in the Emperor's Duties. There are some who look after, or survey, the Rivers and Sea-Coasts in their respective Quarters; the first called *Ho-tau*, the latter *Hay-tau*. All these *Mandarins* belong to the Tribunal of the *Ko-tau*, that is, Inspectors, Overseers, or Visitors [e]. With Regard to these two Kinds of Officers, *Navarette* observes, that where there are navigable Rivers, there are *Mandarins* to take Care of the Barks, both Imperial and Mercantile; and that in all the maritime capital Cities there is a great *Mandarin*, who has Charge over the Coast.

THE *Literati* are not subject to the common Magistrate, but have *Mandarins* of their own: In every City and Town there is one great one, like a School-Master, and two under him, who dwell in the [f] Universities [g].

THERE is an absolute mutual Dependence among the several Powers that govern the Empire. The most inconsiderable *Mandarin* has full Authority within the Extent of his District; but he depends on other *Mandarins*, who, though more powerful, yet are subject to the General Officers of every Province, as these latter are to the Tribunals of the Imperial City; and the Presidents of the supream Courts, who are dreaded by all other *Mandarins*, tremble themselves before the Emperor, in whom resides the sovereign Power.

Officers Civil.

Places distributed by Lot.

EMPLOYMENTS are divided among the *Mandarins* in the following Manner: Any Person is capable of enjoying public Offices, who has gained two of the three Degrees of Literature. Their Names are written in the Registers of the first supream Tribunal, called *Li-pû*; which distributes the vacant Offices, according to the Rank and Merit of the *Literati*; who, when duly qualified, repair to Court for that Purpose: But they do not usually raise even *Tsing-tse* [h], or Doctors, to be more than Governors of Cities of the second or third Rank. As soon as any of these Employments fall, suppose four, they immediately acquaint the Emperor with it; and then calling the four *Literati*, who are first upon the List, write the Names of the four Governments on four Tickets [i], which are put into a Box, placed so high, as just to be within Reach of the Candidates, who draw, by Turns, according to their Rank, each possessing the City which falls to his Lot.

Frauds in Drawing.

BESIDES the common Examinations, they pass through another, in order to discover what Sort of Government they are fit for: And it is said, when a Person has Friends, or Money to bestow, the *Chenese* do not want Ways to cause the best Governments to fall to those they design to favour [k]. *Magalhaens* affirms, that when a Man has agreed with the Tribunal, the Tickets are so ordered, that the Person draws the City which he desires. However (continues he) this Artifice failed a *Mandarin* in the Year 1669, who had given a round Sum to one of the chief Secretaries of that Court, on his Promise, that he should draw a City of great Trade, and not far distant: Instead of which, he drew a City in the Province of *Quey-chew*, the most remote, and the poorest in the whole Empire. Hereupon the unfortunate *Mandarin*, quite distracted at his Disappointment, without any Respect to the Tribunal, or the Presence of above three hundred *Mandarins*, rose-up all in a Rage (for they draw upon their Knees) bawling-out he was undone; and throwing-off his Robe, and his Cap, fell-upon the Secretary, threw him on the Ground, and with his Foot and Fist belaboured him heartily. *Knave and Impostor*, cried he, *Where is the Money that I gave thee? Where is the City thou didst promise me?* with many such Reproaches. Upon this the Tribunal broke-up, and both Parties were committed to the Prison of the criminal Tribunal, where they were in great Danger of being condemned to Death; which is

Pleasant Passage.

[a] *Du Halde*'s *China*, p. 4. [b] Those Titles are now abolished. [c] This is the Title of the Presidents of the supream Courts, or Tribunals. *Chi* signifies a Governor, and *Fû* a District, or City of the first Rank. [d] *Du Halde*, as before, *p.* 4. [e] *Magalhaens*'s Relation of *China*, p. 243. [f] Or Palaces, where the Students are examined. [g] *Navarette*'s Description of *China*, p. 14. [h] Or *Tsin-tse*. See before, *p.* 117 d. [i] *Magalhaens* says, little thin Boards. [k] *Du Halde*, as before, *p.* 252.

the

Government. the Puniſhment inflicted by the Law for ſuch a Sort of Traffic [a].

All Employments ſold. BUT ſo little is the Penalty regarded, that, according to *Magalhaens*, all Things are put to Sale there. He affirms, that the Government of every City, or Town, coſts the Perſon who is preferred to it, ſeveral thouſand Crowns; ſometimes twenty, ſometimes thirty, and ſo proportionably for all other Offices, great and ſmall. Before a Vice-Roy, or Governor of a Province, can have his Commiſſion ſealed, it will coſt him b twenty, thirty, forty, and ſometimes threeſcore, or ſeventy thouſand Crowns; which Money goes into the Pockets of the *Ko-lau* [b], or chief Miniſters of State, and the Officers of the ſix ſupream Tribunals at *Pe-king*, who privately ſell all Offices and Employments. On the other Hand, the Vice-Roys, and other great Placemen of the Provinces, to reimburſe their Expences, extort Preſents from the Preſidents of Territories, and Cities, who repay themſelves upon the Gover- c nors of Towns, and Boroughs; and they, or rather all together, lick themſelves whole again, and fill their Purſes at the Expence of the People: So that it is a common Proverb in *China*, that *the Emperor unwittingly lets looſe ſo many Hangmen, Murderers, hungry Dogs, and Wolves, to ruin and devour the poor People, when he creates new* Mandarins *to govern them.* In ſhort, there is not any Vice-Roy, Viſitor of a Province, or ſuch-like Officer, who at the End of three d Years that he is employed, does not return with ſix or ſeven hundred thouſand, and ſometimes a Million of Crowns [c].

Remarkable Inſtance. THIS Kind of Trade is driven as openly as if it was authorized by Law: So that Juſtice and Employments are ſet-up, as it were, to public Sale all over the Empire; but more eſpecially at Court: Hence there is no-body but the Emperor who can properly be ſaid to mind the public Good, all the reſt regarding nothing but their e private Intereſt. Of this the Author was a Witneſs himſelf, in the Caſe of a Convert. This Perſon's Father had been Governor of the Province of *Shen-ſi*; but having been ſlain in an Engagement with an Army of Robbers, the Emperor made the Son Governor of a City of the ſecond Rank. When the three Years of his Employment expired, he was advanced to a City of the firſt Rank; in which having continued three Years more, he repaired to Court, f according to the Cuſtom, in Hopes to be preferred to a yet more conſiderable Government. The Emperor having referred his Petition to the Tribunal of the *Mandarins*, they preſently ſent Letters to let him know, that if he would depoſit, in a third Hand, fourteen *Van* of Silver, which amounts to about an hundred thouſand Crowns, they would give him the Government of *Ping-yang fû*, in the Province of *Shen-ſi*, which is one of the moſt rich and populous Cities of the whole Empire. But the *Mandarin* refuſing to obtain it by Corruption, ſent them Word, that he would be content with what fell to his Lot [d].

To prevent the Extortions committed on the People, by Governors, either through Avarice, or in Conſequence of the Corruption introduced of ſelling Places, the Laws have provided ſeveral Remedies:

FIRST, It is difficult to prevent Commotions among the People, when they groan under Oppreſſion; and the leaſt Inſurrection which happens in a Province is imputed to the Vice-Roy, who is almoſt ſure to loſe his Employment, if it be not immediately ſuppreſſed. He is conſidered, in the Eye of the Law, as the Head of a great Family, whereof, if the Peace be diſturbed, it muſt be his Fault. It is his Buſineſs to hinder the ſubordinate Officers from oppreſſing the People, who, when the Yoke is eaſy, bear it chearfully.

SECONDLY, The Law preſcribes, that no Perſon ſhall be made a *Mandarin* of the People, either in the City he belongs to, or even in the Province where his Family dwells. And, commonly, he does not poſſeſs the ſame Office many Years, in the ſame Place, before he is advanced: Whence it happens, that he contracts no ſuch particular Intimacies with the People of the Country as may occaſion his being partial; and as almoſt all the other *Mandarins*, who govern in the ſame Province, are unknown to him, he hath ſeldom any Reaſon to favour them.

IF an Employment be given him in a Province joining to that where he came from, it muſt be in a City at leaſt fifty Leagues from it; the Reaſon is, becauſe a *Mandarin* ought to think of nothing but the public Good. Whereas, if he poſſeſſed a Place in his own Country, his Neighbours and Friends would not fail to ſolicit him; whereby he might either be biaſſed in his Decrees to do Injuſtice to others in their Favour; or be carried, by a Spirit of Revenge, to ruin or oppreſs thoſe from whom he, or ſome of his Family, had formerly received Injury.

THEY are ſo nice in this Reſpect, that they will not permit any Perſon to be a ſubordinate *Mandarin*, where his Brother, Uncle, or other near Relation, is the ſuperior. For Inſtance, ſuppoſe ſuch a one is *Mandarin* of a City of the third Rank, and the Emperor deſigns to ſend his eldeſt Brother to be Vice-Roy of the ſame Province; on this Occaſion, the younger is obliged

[a] *Magalhaens*'s Relation of *China*, p. 247. [b] While *Le Comte* was at *Pe-king*, three *Ko-lau* were caſhiered for taking Bribes, one of whom he ſaw as a common Centinel at the Palace-Gate. See before, *p.* 16. [c] The ſame, *p.* 135. [d] The ſame, *p.* 245.

to

give Notice of that Circumſtance to the Court, which removes him to a Government of the ſame degree in another Province. The Reaſon of this regulation is, becauſe either the elder Brother being the ſuperior Officer, might favour the younger, by conniving at his Faults; or the younger, preſuming on the Dignity and Protection of his Brother, be more partial and remiſs in the Execution of his Office. On the other hand, it would be very hard for one Brother to be obliged to draw-up an Accuſation againſt another. To avoid ſuch Inconveniencies, therefore, Relations are not permitted to poſſeſs Employments which have the leaſt Dependence upon each other.

THIRDLY, Every three Years there is a general Review of all the *Mandarins* of the Empire; who are examined with regard to their good or bad Qualifications for Government. Every ſuperior *Mandarin* examines the Conduct of the inferior, from the Time the laſt Informations were made, or ever ſince they have been in Office; and gives Notes to each of them, containing Praiſes or Reprimands. For Inſtance, the chief *Mandarin* of a City of the third Rank, who has under him three or four petty *Mandarins*, gives them Notes, and ſends them to a *Mandarin* of a City of the ſecond Rank, on whom he depends: This latter, who has likewiſe under him ſeveral *Mandarins* governing Cities of the third Rank, examines thoſe Notes; and either agrees to, or adds others, according to their Knowledge.

WHEN the *Mandarin* of the City of the ſecond Order has received the Notes from all the *Mandarins* of the Cities of the third Order, he gives them his Note; and then ſends the Catalogue of all the *Mandarins* in his Diſtrict to the *Mandarins* General of the Province, who reſide in the Capital. This Catalogue paſſes from them to the Vice-Roy; who, after he has examined it in private, and then with the four *Mandarins* General, his Aſſiſtants, ſends it to Court with his own Notes; that the chief Tribunal may have an exact Knowledge of all the *Mandarins* of the Empire, in order to reward or puniſh them according to their Deſerts. They reward a *Mandarin* by raiſing him ſome Degrees higher, or giving him a better Place: And they puniſh him by removing him a few Degrees lower, or turning him out of his Poſt.

FOR two Months, that this Examination laſts, the Vice-Roy ſees no-body, admits no Viſits, nor receives any Letters from thoſe who are in his Government; that he may appear to be a Man of Integrity, and to regard nothing but Merit. *Officers Civil.*

As to the Form of theſe Notes: Under the Name of the *Mandarins*, and Title of their Government, they write; *He is a Man greedy of Money; he is too ſevere in his Puniſhments; he treats the People harſhly:* Or elſe, *He is too much advanced in Years; he is no longer able to perform the Duties of his Office; this Man is proud, fantaſtical, capricious, of an uneven Temper; that Perſon is raſh, paſſionate, has no Command of himſelf; ſuch a one is weak in his Manner of Governing, does not know how to make himſelf obeyed:* Or elſe, *He is ſlow; he is not expeditious in diſpatching Buſineſs; he is not well acquainted with the Laws and Cuſtoms*, &c. Favourable Notes run in this Manner; *He is a Man of Integrity, who does not oppreſs the People, who is attentive to all the Duties of his Office:* Or elſe, *He is a Man of Experience; he is ſteady without Harſhneſs, and gains the Love of the People; he has the Art of Governing*, &c. *Which procure*

WHEN the Catalogue of Notes arrive at *Peking*, the ſupreme Tribunal, to which it is addreſſed, examine them; and having ſet-down ſuch Reward or Puniſhment as it appoints for each *Mandarin* of the Province, ſend them back to the Vice-Roy. They deprive thoſe of their Employments whoſe Certificates are defective as to the ſmalleſt Point of Government; and raiſe thoſe who are commended, to ſuperior Poſts; as, from a City of the third Rank to one City of the ſecond. They are contented with raiſing or turning down others a few Degrees; which the *Mandarins* concerned are obliged to ſignify at the Head of their Orders, in the following Manner; *The* Mandarins *of this City, raiſed three Degrees*, or elſe, *turned down three Degrees, do give Notice and ordain*[a], &c. By this Means the People are apprized of the Reward or Puniſhment which the *Mandarin* deſerved. When he has been raiſed ten Degrees[b], he has Room to hope being advanced to a ſuperior Government: On the contrary, if he has been depreſſed ten Degrees, he is in Danger of loſing his Employment. *Rewards, or Puniſhments.*

FOURTHLY, The Emperor, from Time to Time, ſends *Ko-tau*, Inſpectors or Viſitors, ſecretly into the Provinces; who, paſſing from City to City, ſlip into the Tribunals, while the *Mandarin* gives Audience: And alſo by their Inquiry among the Mechanics and common People, dextrouſly inform themſelves in what Manner he behaves in the Adminiſtration of his Office. If *Viſitors, or Inſpectors.*

[a] *Le Comte* ſays, the *Mandarins* are obliged, from Time to Time, with all Humility and Sincerity, to ſend Court an Account, in Writing, of the public Faults they have committed in their reſpective Employments; it is dangerous to conceal any, for ſhould they be accuſed thereof in the Inſpectors Advertiſement, it would them their Places. [b] There are but nine Degrees of the *Quân*.

Government. by these Means they discover any Irregularity in his Conduct, they presently unveil the Ensigns of their Dignity, and declare themselves the Emperor's Envoys. As the Inspector's Authority is absolute, he that Moment prosecutes and rigorously punishes the faulty *Mandarins:* But, if the Injustice be not very flagrant, he sends his Information to Court, that they may determine there what is to be done.

Great Precaution A FEW Years ago, the Emperor appointed Commissioners of this Kind to enquire into an Affair which concerned the Vice-Roy of *Quang-tong*, and the Comptroller-General of Salt, who had sent Accusations to *Pe-king* against each other. The People of the Province, who suffered by the Dearness of Salt, took the Vice-Roy's Part, and most of the *Mandarins*-General spoke in Favour of the other. The Emperor being very desirous of knowing who was in the Fault, sent the *Tsong-tû* of the Provinces of *Che-kyang* and *Fo-kyen*; and the *Tsong-tû* of *Kyang-nan* and *Kyang-si*, in Quality of his Commissioners, to *Kanton*. At their Arrival, they went directly to the Palace prepared for them, without receiving or making any Visit. They refused the Honours paid at their Reception; and to remove all Suspicion, that they might be gained by Presents, had even no Communication with the *Mandarins*, but when they cited them, one after another, to take their Informations. In short, they shut themselves up till such Time as having cited the Vice-Roy, and the Comptroller-General, they had begun the Process, by repeated Interrogatories put to those two great *Mandarins*, who appeared several Times like common Criminals before their Judges [a].

In their Proceedings. THE Vice-Roy, during the whole Time of the Trial, was obliged to leave his Palace, and wait at the Hall of Audience till Night: In which he was treated yet more favourably than the Comptroller-General; who was obliged all the Time to absent himself from his Tribunal, and to be continually at the Door of the Audience-Chamber. All the Shops in the City were shut; and the People, by their Deputies, sent in their Accusations against the Comptroller, which was received by the Commissioners, as well as those of the *Mandarins*. The Informations being ended, the Commissioners sent them to *Pe-king*, by a particular Express: After which they received Visits from all the *Mandarins*, except the Comptroller-General.

Emperor's Progress FIFTHLY, Though the Inspectors of Provinces are always chosen from among the Officers of considerable Posts, and known Integrity; yet, as they may sometimes abuse their Power, by taking Bribes to screen the Guilty, the Emperor, when they least think of it, makes a Progress into certain Provinces, that he may hear in Person the just Complaints of the People against their Governors. These Visits, wherein the Prince affects to render himself popular, make the Mandarins tremble, let their Conduct be ever so little liable to Blame. The Emperor *Kang-hi*, in one of his Journeys into the Southern Provinces, made in 1689, passed through the Cities of *Sû-chew fû*, *Yang-chew fû*, and *Nan-king*. He was on Horseback, followed by his Guards, and about three thousand Gentlemen; in which Manner he made his Entry into the last. The principal Citizens came to receive him with Standards, Silk Ensigns, Canopies, Umbrellas, and other Ornaments, without Number; while the rest, lining the Streets, with profound Silence, shewed the greatest Marks of Respect. At the Distance of every twenty Paces they had erected triumphal Arches covered with the finest Stuffs, and adorned with Festons, Ribbands, and Tufts of Silk, under which the Emperor passed.

HIS Majesty lay in his Bark the Night he arrived at *Yang-chew fû*, and next Day, made his Entry on Horseback into the City; whose Streets being covered with Carpets, he asked the Inhabitants, If that had been done by the *Mandarins* Order? And finding they did it of their own Accord, he expressed his Satisfaction. The Streets were so full of Men and Children, who thronged among the Horsemen, that the Emperor stopped every Moment, seeming to be highly delighted with it. The Inhabitants of *Sû-chew fû* having laid Carpets upon the Pavement of the Streets, the Emperor alighted at the Entrance of the City, and commanded the Horses to stop, that they might not spoil so many fine Pieces of Silk which belonged to the People: He went therefore on-foot to the Palace prepared for him, and honoured the City with his Presence for two Days.

LE COMTE relates an Action of the same Emperor in one of these Visitations, which rendered him formidable to the *Mandarins*, and amiable to the People. This great Prince being separated at some Distance from his Attendants, perceived an old Man who wept bitterly. On asking the Cause of his Tears, *My Lord*, replied the Man, who did not know him, *I had but one Child, in whom I placed all my Joy, as well as the Care of my Family, and a* Tartarian Mandarin *has taken him from me; so that I am at present deprived of all Succour: For how can I, who am a poor weak Man, oblige the Governor to do me Justice? This is not so difficult a Matter as you think it*, (replied the Emperor;) *get-up behind me, and guide me to the House of this Ravisher.* The good Man obeyed without Ceremony;

[a] *Le Comte*'s Memoirs of *China*, p. 266. *Du Halde*'s *China*, p. 257, *&c seq.*

n two Hours Time they arrived at the *Manda-* a
in's Palace, who did not expect such an extraor-
linary Visit.

MEAN Time the Guards, and a great Com-
pany of Lords, after rambling about, arrived at
he *Mandarin's*, and without knowing what was
he Matter, some surrounded the House, while
others entered with the Emperor; who having
convicted the *Mandarin* of the Violence he was
ccused of, condemned him to lose his Head on
he Spot. After this, turning towards the af-
licted Father, *To make you amends*, said he to
im with a serious Air, *I give you the Employ-*
ment of the guilty Person, who is put to Death.
Take Care to behave yourself in it with more Mo-
deration than he did; and let his Punishment be a
Warning to you, that in your Turn you be not
made an Example of [a].

LASTLY, Nothing can be more instructive,
s well as proper, to keep the *Mandarins* in Or-
der, than the Gazette, which is printed every c
Day at *Pe-king*, and dispersed into all the Pro-
vinces. The Articles inserted in it, relate solely
o the Government: You find there the Names
f the *Mandarins* who have been deprived of
heir Employments, and for what Reasons; one,
ecause he was negligent in gathering the Em-
eror's Tribute, or had embezzled it: Another,
or either being too indulgent, or severe in his
Punishments; this for his Oppressions, and that
or want of Talents to govern well. If any d
Mandarin has been advanced to a considerable
Place, or removed to a worse; or if he has been
eprived, for some Fault, of the annual Pension
e received of the Emperor, he is immediately
ut into the Gazette.

IT contains an Account of all criminal Mat-
ers, which are punished with Death: Likewise
he Names of the Officers put into the Places of
hose who are removed: All the Calamities that
appen in a Province, and the Relief given by e
he *Mandarins* of the respective Cities by the
Emperor's Order: An Extract of the Expences
isbursed for the Subsistence of the Soldiers, the
ecessities of the People, the public Works, and
e Benefactions of the Prince: The Remon-
rances made by the supream Tribunal to the
mperor, concerning his own Conduct, or his
ecisions: Therein is mentioned also the Day
hen the Emperor ploughed the Earth, in order
encourage Agriculture: The Time he has f
ed for assembling the Grandees of the Court,
d all the chief *Mandarins* of the Tribunals at
-*king*, to be instructed by him in their Duty.
here you meet with the Laws, and new Cus-
ms, that have been established; as also the

Praises, or Reprimands, given by the Emperor to a *Mandarin*: For Instance, *such a* Quân *has no good Reputation; if he does not mend, I will punish him.* *Officers Civil.*

IN short, the *Chinese* Gazette is so contrived, that it is of great Use to instruct the *Mandarins* how to govern the People: For which Reason they read it carefully; and as it gives an Account of all the public Transactions in this vast Empire, most of them write down Remarks upon b the Passages in it, that may help to direct their Conduct. Nothing is printed in the Gazette, but what has been presented the Emperor, or comes from him; those who have the Care of it not daring to add a Tittle, not even their own Reflections, upon Pain of corporal Punishments. In 1726, a Writer belonging to a Tribunal, and another employed in the Post-Office, were condemned to die, for having inserted certain Falsehoods in the Gazette: The Reason, upon which the Tribunal of criminal Affairs founded their Judgment, was, that what they had done shewed a Failure of Respect towards his Majesty, which is by the Laws declared capital. *Its Use and Authority.*

AFTER all, no Remedy is more likely to prove effectual in preventing the Corruption and Oppressions of the Governors, than that which the Emperor *Yong-ching* applied; for he augmented their Salaries, and declared he would receive no Presents himself; forbidding them to d receive more than their Due, under the Penalty of the Law, which ordains, that the *Quân*, who shall receive, or unjustly exact fourscore Ounces of Silver, shall be punished with Death: He likewise allowed the Visitors or Inspectors large Sums to defray their Expences, rigorously punishing both the Corruptor, and Corrupted. *Most effectual Remedy.*

TO conclude, the Laws debar the *Mandarins* of most of the common Pleasures of Life. They are but seldom permitted to treat their e Friends, and give them a Play: They would risk their Fortune, if they took the Liberty to game, or walk abroad, to make private Visits, or frequent public Assemblies; being debarred all Diversions, but what they can take in the most private Apartments of their own Palaces [b].

2. *The several* Duties *of* Governors, *with the Order in Cities.*

f Duty of Governors, to preach as Priests. Moral Subjects for their Texts. Accountable for the People. Governors of Cities, their Duty. Order in Cities. Passengers examined. No Night Revels. No bloody Quarrels. Common Women, how regulated.

[a] *Le Comte's* Memoirs of *China*, p. 267. *Du Halde's China*, p. 259.

[b] *Du Halde*, as before, *p.* 3, 4, and 257.

Government.

Duty of Governors

AS the *Mandarin* is appointed ſolely to ſupport and protect the People, he ought always to be ready to hear their Complaints, not only at the ſtated Hours of Audience, but at all other Hours of the Day. If the Affair be urgent, they go to his Palace, and beat loud upon a Kind of Kettle-Drum, which is ſometimes on one Side of the Hall of Juſtice, but commonly without-Doors, that the People may come at it both Night and Day. At this Signal, the *Mandarin*, though ever ſo much employed, is obliged b to grant the Audience demanded; but unleſs the Complainant has ſuffered ſome extraordinary Wrong, that requires ſpeedy Redreſs, he is ſure to receive the Baſtonado for his unſeaſonable Viſit.

To preach at Prieſts.

ONE of the *Mandarin*'s principal Functions, is to inſtruct his People, as he is in the Emperor's Stead; who, according to the *Chineſe*, is not only a Monarch to govern, and a Prieſt to ſacrifice, but alſo a Maſter to teach. Hence it c is, that from Time to Time, his Majeſty aſſembles all the Grandees of the Court, and chief *Mandarins* of the Tribunals, to give them Inſtructions, always taking his Text out of the canonical Books. In like Manner, on the firſt and fifteenth Day of every Month the *Quân* aſſemble, and give their People a long Diſcourſe, wherein every Governor acts the Part of a Father, who inſtructs his Family. There is a Law of the Empire for this Practice, and the Em- d peror himſelf has appointed the Subjects to be handled in their Sermons, which are comprehended in ſixteen Imperial Ordinances, as follows, *viz.*

Moral Subjects

1. THAT they very carefully practiſe the Duties preſcribed by filial Piety, and the Deference which the younger Brother ought to pay the elder; whereby they will learn how to ſet a Value on the eſſential Obligations which Nature lays on all Mankind.

2. THAT they always preſerve a reſpectful Remembrance for the Anceſtors of their Family; which will be conſtantly attended with Unity, Peace, and Concord.

3. THAT there may be Union in all the Villages: By this Means they will be Strangers to Quarrels and Law-Suits.

4. THAT they hold, in great Eſteem, the Profeſſion of Huſbandmen, and thoſe who cultivate Mulberry-Trees, wherewith the Silk- f Worms are nouriſhed: They will then never want Grain to feed-on, nor Garments to cover them.

5. THAT they accuſtom themſelves to a prudent Œconomy by Frugality, Temperance, and a Modeſty; which will be the Means of avoiding many idle Expences.

6. THAT great Care be taken to encourage public Schools; to the End young Students may be taught good Morals.

7. THAT every one apply himſelf to his proper Buſineſs, which will be an infallible Means to keep the Heart and Mind at Eaſe.

8. THAT they ſtifle Sects and Errors in their Birth, in order to preſerve the true and ſolid Doctrine in its Purity.

9. THAT they inculcate to the People the penal Laws eſtabliſhed by the ſupream Authority; for Fear will keep rude and untractable Minds in their Duty.

10. THAT they inſtruct Perſons thoroughly in the Laws of Civility, and decent Behaviour: Thus the good Cuſtoms, which Decorum has eſtabliſhed, will always be punctually practiſed.

11. THAT they apply all their Endeavours to give Children and younger Brothers a good Education, which will prevent their delivering themſelves up to Vice, and diſorderly Paſſions.

12. THAT they abſtain from all ſlanderous Accuſations; thus Innocence and Integrity will have nothing to fear.

13. THAT they take Care not to conceal the Guilty, whoſe Crimes oblige them to lead a wandering and vagabond Life: By this Means they will avoid being involved in their Misfortunes.

14. THAT they be punctual in paying the Contributions eſtabliſhed by the Prince; whereby they will prevent the Inquiries and Vexations of the Tax-Gatherers.

15. THAT they act in Concert with the Heads of the Wards in every City, which will prevent Theft, and the Eſcape of thoſe who are guilty.

16. THAT they repreſs the Sallies of Anger, e which will ſecure them againſt all Danger[a].

THESE are the Ordinances which ſerve the *Mandarins* for Texts to their Sermons. *Du Halde* has inſerted the Diſcourſe of one of them made on the third Head, which, for its Energy and Conciſeneſs, pathetic Reaſoning, and excellent moral Advice, is ſcarcely to be equalled. The *Mandarin*'s giving the People a Lecture once a Fortnight, is ſo eſſential a Part of his Office, that there are ſome Sorts of Crimes, for which if committed within his Diſtrict, he muſt be accountable. When a Theft, or a Murder happens in a City, he is obliged to diſcover the Thief or Murderer, or elſe he will loſe his Employment. If any ſhocking Crime be committed, for Inſtance, if a Son ſhould kill his Father, the

[a] *Du Halde*'s *China*, p. 254, & *ſeq.*

Coun

Court is no ſooner informed of it, than all the *Mandarins* of that Diſtrict are deprived of their Offices. *The Fault is theirs*, ſay they, *nor could this Misfortune have happened had they been careful to promote good Morals.* For the ſame Reaſon, where the Children have been guilty of enormous Offences, they put their Parents to Death along with them [a].

IT is the Duty of the Governor of every *Hyen*, or *Chew*, to adminiſter Juſtice; to receive the Tribute due from each Family to the Emperor; to viſit perſonally the Bodies of thoſe who have either been killed in ſome Scuffle, or through Deſpair have laid violent Hands on themſelves. Twice in a Month he is obliged to give Audience to all the Heads of the Wards in his Diſtrict, and to inform himſelf exactly of every Thing that paſſes. It is likewiſe his Buſineſs to give Paſſports to Barks, and other Veſſels, to hear Complaints and Accuſations, which muſt be almoſt continual, in a Country ſo populous. All Law-Suits come before his Tribunal, and he puniſhes the Perſon he judges to be in the Wrong, with a ſevere Baſtonado. In a Word, he condemns Criminals to Death: But his Sentence, or indeed that of any ſuperior *Mandarin*, cannot be executed till it be ratified by the Emperor. Cauſes of ſmall Importance are determined firſt by the three inferior *Mandarins* [b].

THAT which chiefly employs the inferior *Mandarins*, whether they be the *Chi-chew*, *Chi-hyen*, or *Whey-chew-pey* [c], is gathering the Taxes; and it requires their perſonal Attendance. Although the Lands in every Province are meaſured, and what every [d] *Arpent* is to pay be adjuſted, according to the Goodneſs of the Soil; yet whether through Poverty, or Avarice, the People are uſually unwilling to part with it, till the inferior Officers come and haraſs them for it, being ſometimes conſtrained to make uſe of Blows. When theſe Tax-Gatherers are reproached for their Severity to the Peaſants, they alledge, in Excuſe, that ſhould they not bring the Dues home with them, their Maſters would ſuſpect either that they had neglected their Duty, or had taken Bribes: Which bare Suſpicion, without farther Examination, would be ſufficient to procure them the Baſtonado. The *Mandarins*, on the other Hand, pretend to juſtify treating their Servants with ſuch Rigour, by alledging, that whenever they failed of collecting the Dues in the appointed Time, they have been obliged to pay the Emperor out of their own Pockets, for Fear of loſing their Employments: And, in Fact, ſeveral Provinces are greatly in Arrear to the Royal Treaſury, which probably will never be paid. But to remedy this Inconvenience, the late Emperor *Yong-ching* [e] ordered, that, for the future, the Proprietors of the Lands, and not the Occupiers, ſhould pay the Taxes [f]. *Order in Cities.*

THERE is ſcarce any Thing which contributes more to the Tranquillity which reigns in *China*, than the good Regulations obſerved in Cities, eſpecially *Pe-king*, which influences the reſt [g]. As an Account has been already given of their Form, Walls, Gates, their Diviſion into Wards, with the Order of their Streets, and the Watches appointed for their Security; we ſhall only mention here certain other Matters relating to the Police, which have not been touched-on before. Every Ward in each City has a Head, who keeps an Eye over a certain Number of Houſes, being reſponſable for whatever paſſes within his Precinct; ſo that ſhould any Tumult happen, and he neglected immediately to inform the *Mandarins* about it, he would be very ſeverely puniſhed. Maſters of Families are equally reſponſable for the Conduct of their Children and Servants. The very Neighbours themſelves are obliged to lend mutual Aſſiſtance when any Misfortune happens: For Inſtance, a Robbery in the Night; and, in ſuch Caſes, one Houſe anſwers for the next. *Order in Cities.*

THERE is always a good Guard at the Gates of every City, who examine all Paſſengers; and if they ſee any Thing ſuſpicious about a Man, if his Phyſiognomy, Air, or Accent, diſcover him to be a Stranger, he is immediately ſtopped, and Notice given to the *Mandarin* [h]. One of their principal Maxims is, not to ſuffer Foreigners to ſettle in the Empire; for beſides their hereditary Contempt of other Nations, they are perſuaded, that a Mixture of People would introduce a Diverſity of Manners and Cuſtoms, which would gradually produce perſonal Quarrels, Parties, and Rebellions. *Paſſengers examined.*

AS ſoon as Night falls, the Gates of the City, as alſo the Barricades at the End of every Street, are carefully ſhut, and at proper Diſtances there are Centries, to ſtop thoſe who are abroad. In ſome Places there are Horſemen continually patrolling upon the Ramparts: *The Night*, ſay they, *is for Repoſe, and the Day for Work.* This Law is ſo well obſerved, that no People of Credit will be ſeen at Night in the Streets; and if *No Night-Revels.*

[a] *Du Halde's China*, p. 257. [b] The ſame, *p.* 253. [c] Theſe laſt are military Officers. [d] A Meaſure of Land, containing an hundred Paces ſquare, of eighteen Feet each. [e] Who died in the Year 1736. [f] *Du Halde*, as before, *p.* 4. [g] See before, *p.* 8, and 100, *& ſeq.* [h] On this Occaſion *Le Comte* obſerves, that the Miſſioners, who had not the Emperor's Approbation, found it very difficult to make long Journeys.

Government. any one happens to be found, he is ſtopped, being looked-upon as a Scoundrel, or Robber, on the Lurch to do Miſchief by Favour of the Darkneſs: So that it is very dangerous to be abroad at unſeaſonable Hours, it being difficult, however innocent, to eſcape the Severity of the Magiſtrates.

No bloody Quarrels. IF there happens to be a Quarrel among the Populace, and from abuſive Language they come to Blows; they are extreamly careful not to ſhed Blood: For which Reaſon, if they chance to have any Stick, or Iron Weapon in their Hands, they lay it aſide, and fall a boxing. They commonly end their Quarrels by complaining to a *Mandarin*, who, after hearing what both Parties have to ſay, cauſes the culpable to be baſtonadoed in his Preſence.

Common Woman, how regulated. THERE are common Proſtitutes in *China*, as well as elſewhere: But as they generally cauſe Diſturbances, they are not permitted to live within the Walls of the City, or have private Houſes to themſelves; but ſeveral of them lodge together, and often under the Government of a Man, who is reſponſable for any Diſorder. After all, theſe looſe Women are but barely tolerated, being looked-upon as infamous; and ſome Governors of Cities will not permit them to live within their Diſtricts [a].

3. *Great Submiſſion of the* People, *and Tenderneſs of* Governors.

Submiſſion paid the Quân. *Their State in travelling. Royal Inns, and Couriers. Guards along the Rivers. Care for the People in Time of Drought. Images ſcurvily treated on ſuch Occaſions. Guardian Genii invoked. Great Reſpect paid to good Governors. Preſent of the party-coloured Coat. Bad ones ill-treated.*

Submiſſion paid the Quân. IT is very ſurprizing to ſee a Nation ſo vaſtly numerous, ſo naturally reſtleſs, ſo exceſſively ſelfiſh, and eager in its Purſuit of Riches, kept within the Bounds of its Duty by a ſmall Number of *Mandarins* at the Head of every Province. It is ſcarce credible with how much Eaſe a ſingle *Mandarin*, for Inſtance, a *Chi-fû*, governs Multitudes of People: He does no more than publiſh his Orders on a ſmall Piece of Paper, ſealed with his Seal, and fixed up at the Corners of Streets, and he is inſtantly obeyed. So true it is, that the bare Shadow of Imperial Authority (derived from the parental Scheme) can do every Thing with this Nation.

THEY never ſpeak to him but on their Knees, when he is diſtributing Juſtice in his Tribunal; and he never appears in public without a great Attendance, in a very majeſtic Manner: He is pompouſly dreſſed, his Countenance grave and ſevere, being carried by four Men in a gilded Chair, open, if in Summer, but covered with Silk in Winter, preceded by all the Officers of his Tribunal, whoſe Caps and Garb are of a very extraordinary Faſhion. On all Days of Ceremony (or when they go to viſit thoſe to whom they would ſhow Reſpect) the Seals, which they receive from the Emperor, are carried before their Chair in a Golden Box, by two Men, upon a Kind of a Litter; and being come to the Place appointed, they are laid on a Side-Table, covered with a Carpet [b].

THE ſame State accompanies the *Quân* in all his Marches, Proceſſions, or Journeys, whether by Land, or Water, of which ſome Account has been already [c] given. The Day before a *Mandarin* ſets-out on his Journey, a Courier is ſent forwards, who carries a Tablet, called *Pey*, wherein is written the Name and Employment of that Officer; on Sight of which, the Lodgings at the *Kong-quân*, or Royal Inn [d], are immediately prepared for him, according to his Dignity; and he is furniſhed with all Neceſſaries, ſuch as Proviſions, Porters, Horſes, and Chairs, or Barks, if he goes by Water. The Couriers, who publiſh the Approach of the *Mandarin*, always find Horſes ready; and that they may not be diſappointed, one or two *Li*, before their Arrival, they ſtrike very hard, ſeveral Times, upon a Baſon, to give Notice, that the Horſe may be immediately ſaddled, if it be not already done. The Furniture of a *Kong-quân* conſiſts only of a few Felts and Mats, two or three Chairs, a Table, and a wooden Bedſtead covered with a Mat, when there is never a *Kan* [e]. If he be a *Mandarin* of conſiderable Rank, and the *Kong-quân* not ſuitable to his Dignity, he is lodged in one of the beſt Houſes in the City, where an Apartment is borrowed for him.

IN theſe Royal Inns all Perſons are entertained, as the Miſſioners have often been, when travelling on the Emperor's Buſineſs, whoſe Couriers alſo bait here. On this Occaſion it may be obſerved, that thoſe who carry his Majeſty's Orders are commonly Perſons of ſome Note, and attended by ſeveral Horſemen: The Orders are incloſed in a great Roll, covered with a Piece of yellow Silk, and wrapped in a Scarf, which hangs at their Backs. Every Poſt-Houſe has a *Mandarin* to take Care of it, and the Emperor's Horſes; which, though not ſightly, will ride ſixty or ſeventy *Li* without changing; their Stages, which are called *Chan*, being unequal; the

[a] *Du Halde's China*, p. 264, *& ſeq.* [b] The ſame, *p.* 244, and 252. [c] See before, *p.* 97, *& ſeq.*
[d] Or Magiſtrates Inn, deſcribed before, *p.* 105. [e] Or Bed. See before, *p.* 104, 132. a.

ſhorteſt

ſhorteſt containing fifty *Li*, and rarely ſo few as forty. The ordinary Couriers carry their Wallet faſtened upon their Back: And when they ride it reſts upon a Cuſhion lying on the Horſe's Buttocks. Their Wallets are not heavy, for they hold nothing but the Diſpatches of the Emperor, or the Sovereign Courts, or Advice from the Officers of the Provinces; ſo that they are able to carry privately the Letters of other Perſons, in which conſiſt their Perquiſites [a].

WHEN a *Mandarin* paſſes by Water, the Soldiers of each *Tang*, or Guard, uſually ſtand in a Rank along the River-Side, out of Reſpect; one of them bearing an Enſign diſplayed, and the reſt with their Arms in their Hands. If the Bark carries an Envoy, principal *Mandarin*, or great Court Lord, they put at the Head and Stern four Lanthorns, with theſe Words, in great Characters of Gold, *King-chay-ta-jin*, that is, *the great Man, Envoy from the Court:* Theſe are accompanied with Flags and Streamers of Silk, of ſeveral Colours, waving in the Wind. Every Morning and Evening, when they heave and caſt Anchor, the Guard ſalute the *Mandarin* with a Diſcharge of their Fire-Arms, followed by the Sound of Trumpets. Towards Night-Fall they light the Lanthorns at the Head and Stern, as well as thirteen others of a ſmaller Size, hung in the Form of a Chaplet, by the Side of a Maſt, *viz.* ten in a perpendicular Line, and three above them croſſwiſe.

WHEN the Lanthorns are lighted, the Captain of the Place appears, with his Company, oppoſite to the Barks, and with a loud Voice calls over the Names of the Men whom he hath brought to watch, and ſtand Centry all Night: Then the Maſter of the Bark pronounces a long Harangue to the Soldiers, reminding them of all the Accidents that are to be feared, as Fire, Thieves, *&c.* and that if any of them ſhould happen, they muſt be accountable for it. The Soldiers, at the End of every Article, give a great Shout; after which they withdraw to form a Guard, leaving one of their Company to ſtand Centry, who walks to and fro on the Quay, continually ſtriking two Pieces of Bambû againſt each other, to ſignify his Vigilance. Theſe Centries are relieved every Hour [b].

HOWEVER formidable the Authority of theſe *Mandarins* may be, they could not maintain themſelves in their Offices, if they did not gain the Reputation of being the Fathers of the People [c], and of having nothing in View but the People's Happineſs. A Magiſtrate of this Character has made it his Buſineſs to ſend for Perſons ſkilled in breeding Silk-Worms, and making Silk, that he might teach thoſe Arts in his Diſtrict; and thus by inriching his City, he has acquired the greateſt Applauſe. Others, in the Time of a Storm, not contented to forbid Perſons to croſs the River, have come themſelves to the Bank, and ſtaid there all Day, to prevent, by their Preſence, any from being ſo raſh as to expoſe himſelf to the Danger of periſhing. A *Mandarin*, who did not ſhew the like Affection, or was too ſevere to the People under him, could not avoid being noted-down in the Informations ſent by the Vice-Roys every three Years to the Court, and this would be ſufficient to deprive him of his Office. If a Priſoner dies in his Confinement, a great Number of Atteſtations muſt be produced, to prove, that the *Mandarin* was not ſuborned to compaſs his Death: That he viſited him, ſent him a Phyſician, and furniſhed him with proper Remedies, *&c.* for an Account muſt be tranſmitted to the Emperor of all thoſe who die in Priſon, and of the Manner of their Death; and according to the Advice which he receives, he often orders an extraordinary Proceſs.

Tenderneſs of Magiſtrates.

In Time of Drought.

WHEN they are apprehenſive of a bad Harveſt, occaſioned either by Drought, too much Rain, or any other Accident, ſuch as the ſwarming of Graſshoppers, which ſometimes over-run certain Provinces; then the *Mandarin*, either through Affection, Intereſt, or Diſſimulation, omits nothing that may render him popular. Though the greater Part of them deteſt the Idols of *Fo* and the *Tau*, yet they fail not to make ſolemn Viſits to their Temples, to implore Rain, or fair Weather. When Calamities of this Nature happen, the *Mandarin* cauſes his Orders for a general Faſt to be fixed-up in all public Places, forbidding Butchers, and Cooks, to ſell Meat under heavy Penalties: Yet they do it privately, by Means of a little Money given to the People of the Tribunal appointed to ſee the Orders obſerved.

Images ſcurvily treated.

THE *Mandarin* goes to the Temple on-foot, negligently dreſſed, ſometimes even with Straw Shoes on, accompanied with inferior *Mandarins*, and followed by the principal Perſons of the City. Being arrived, he lights-up two or three ſmall Perfume-Sticks on the Altar; after which they all ſit, and to paſs away the Time, drink Tea, ſmoak, and chat an Hour or two together, and then retire. By this the Reader may perceive, that they treat the Idol with very little Ceremony; and if they are obliged to pray too long before the Favour is granted, they ſometimes bring him to Reaſon with a good Cudgel; but this is rare.

AT *Kyang-chew*, in the Province of *Shen-ſi*,

[a] *Magalhaens*'s Relation of *China*, p. 39. *Du Halde*'s *China*, p. 265, *& ſeqq.* [b] *Du Halde*, as before, *p.* 287.
[c] They call the Governors of Cities *Fu-mu*, that is, *the Father and Mother of the People.* Magalhaens, *p.* 237.

an

Government. an Image was beaten to Pieces by Order of the Officers, for obſtinately refuſing to ſend Rain in *On ſuch Occaſions.* Time of a great Drought. And when Rain fell, they made another of Earth, or Plaiſter, and led it in Triumph into the City, where they offered Sacrifices to it, and reſtored it to its Saintſhip again. Another Idol not vouchſafing to anſwer the reiterated Commands of the Vice-Roy of a Province, that Lord ſent an inferior *Mandarin* to tell him, that if there was not Rain by ſuch a Day, he would drive him out of the City, and level his Temple with the Ground. As none fell on the Day limited, that Magiſtrate ordered the Temple to be ſhut-up, and the Gates ſealed; which was immediately done: But Rain falling a few Days after, the Vice-Roy's Anger was appeaſed, and the Image permitted to be worſhipped as before.

Guardian Genii invoked. IN theſe Kinds of public Calamities, the *Mandarin*, as Paſtor and Governor of the People, addreſſes himſelf chiefly to the Guardian Genius of the City, according to ancient Cuſtom, imploring his Aſſiſtance [a]. In this Harangue, he tells the Spirit, it is through him properly, that they receive their Happineſs, and are preſerved from the Misfortunes they are threatened with: That in public Calamities they ought to implore his Aid: But, at the ſame Time, he gives the Guardian Angel to underſtand, that if he is prayed to in vain, their Hearts can have no Share in the Honours paid him; and though he ſhall continue to be what he is, yet he will be little known. After informing him, that their Faſting, Praying, and Repentance, had not been ſufficient to move *Tyen*, he adds, *As for you, O Spirit! the inviſible Governor of this City, you have Acceſs to him: You can requeſt Favours of him for us Mortals, and beſeech him to put an End to our Afflictions. Such a Grace obtained by your Interceſſion, will anſwer the utmoſt Deſires of the People, and cauſe you to be more and more adored in the City* [b].

Great Reſpect paid WHEN the Governor of a City, who has acquitted himſelf, in his Office, to the public Satisfaction, withdraws into another Province, the People pay him ſuch Honours, as would engage the moſt ſtupid to the Love of Virtue and Juſtice. For two or three Leagues together, at certain Diſtances, they fix Tables; on ſome of which (ſet round with long Pieces of Silk, that hang-down to the Ground) they burn Perfumes, and place Candleſticks, Wax-Lights, Meats, Pulſe, and Fruits; furniſhing others with Wine and Tea. As ſoon as the *Mandarin* appears, they fall on their Knees, and bow their Heads to the Ground: Some weep, or at leaſt pretend to do ſo; others beſeech him to alight, to receive the laſt Teſtimony of their Gratitude. They then preſent him with the Wine, and other Proviſions; and thus he is continually ſtopped as he advances. But the moſt pleaſant Part of all, is to ſee People drawing-off his Boots [c], every now-and-then, to give him new ones [d]. All the Boots that have touched the *Mandarin*, are held in Veneration by his Friends, who preſerve them as precious Reliques. The firſt that are drawn-off are, by Way of Gratitude, put in a Sort of a Cage, over the Gate of the City through which he paſſed [e].

IN the ſame Manner, when the Inhabitants of any City would honour their Governor on his Birth-Day, the principal Perſons meet, and go in a Body, to ſalute him at his Palace. Beſides the common Preſents, they often take with them a long japanned Box, adorned with Flowers of Gold, and divided into eight or twelve ſmall Cells, which are filled with ſeveral Sorts of Sweetmeats. When they are come to the Hall, where the Ceremony is to be performed, they all ſtand in a Rank, and make a profound Reverence: Then they fall on their Knees, and bow their Heads to the Ground, unleſs the *Quân* prevents them, as he commonly does. Oftentimes the moſt conſiderable among them takes a Cup of Wine, and lifting it up on high, with both Hands, offers it to the *Mandarin*, who ſays aloud, by Way of Wiſh, *Fo-tſyû, This is the Wine that brings Good-Luck:* Shew-tſyû, *This is the Wine that brings long Life.* Immediately after another advances, and holding-up the Sweetmeats, preſents them very reſpectfully, ſaying, *This is the Sugar of long Life.* Then others repeat the ſame Ceremonies three Times, ſtill uttering the ſame Wiſhes.

BUT when the *Mandarin* has diſtinguiſhed himſelf in an extraordinary Manner by his Equity, Zeal, and Goodneſs to the People, they have a particular Way of letting him know how highly they eſteem his happy Government. The *Literati* cauſe a Garment to be made, conſiſting of ſmall Squares of Satin, of various Colours, as red, blue, green, black, yellow, *&c.* and on his Birth-Day carry it with great Ceremony, accompanied with Muſic. Being arrived in the outward Hall, which ſerves for a Tribunal, they beſeech him to come-out of the inner Hall into the public one, and then preſent his Garment, requeſting him to put it on. The *Mandarin* ſeems to make a Difficulty of it, ſaying, that *he is unworthy of ſuch an Honour:* But at length giving Way to the Intreaties of the *Literati*, and People, he ſuffers them to ſtrip-off his upper

[a] *Du Halde* gives the Form of an Addreſs. [b] *Du Halde*'s *China*, p. 253, *& ſeq.* [c] *Le Comte* ſays, his Cap alſo, and his Great Coat, giving him others in their Room. [d] It ſometimes happens, that he has had thirty different Pair of Boots on. [e] *Le Comte*'s Memoirs of *China*, p. 275. *Du Halde*, as before, *p.* 294.

Garment, and cloath him with that which they brought with them. They intend, by the various Colours, to repreſent all Nations, who wear different Habits, and to ſignify that all People conſider him as their Father, and that he is worthy to be their Governor; for which Reaſon theſe Garments are called *Wan-jin-i*, that is, *the Habits of all Nations*. It is true, the *Mandarin* never wears it, except at this Time; but it is careſully kept in the Family, as a Mark of Honour and Diſtinction. They never fail to acquaint the Vice-Roy with it, and the News is often carried to the ſupream Courts. *Contancin*, the Jeſuit, happened once to be preſent at this Ceremony, on going to pay his Compliments to a Governor on his Birth-Day [a].

a

b

SUCH is the Gratitude and Love the *Chineſe* bear to a good Magiſtrate. On the contrary, when a *Mandarin* has not behaved well in his Employment, they treat him, at his Departure, with no leſs Scorn and Contempt. A Governor of a maritime Province, having been deprived of his Office for defrauding the People of Three-fourths of the Rice ſent by the Emperor for their Relief in a Time of Scarcity, he was followed by a prodigious Croud of People, who reproached him for his Avarice. Some invited him, by Way of Deriſion, *to ſtay in the Government till he had eaten all the Rice the Emperor had intruſted him with*. Some dragged him out of his Chair, and broke it; others tore his Garment and ſilken Umbrella in Pieces: In ſhort, all followed him to the Bark, loading him with Injuries and Curſes [b].

c

d

SECT. V.

Of the ſeveral Tribunals, *or* Courts, *wherein all* Affairs *are tranſacted.*

ALL Affairs whatever relating to the Government, both Civil and Military, are tranſacted in Tribunals, or Courts, eſtabliſhed for that Purpoſe; each of which has its Share of Buſineſs allotted it, for the more exact Performance, and quick Diſpatch. Theſe, like the Magiſtrates who preſide in them, are ſubordinate to one another. Every Governor has his particular Court. The Tribunals of Cities depend on the provincial Courts, and thoſe of the Provinces on the ſupream, or general Tribunals of the Empire fixed at *Pe-king*, before which all Matters of Conſequence muſt be brought, and there finally determined.

e

f

Supream Tribunals.

1. *The* ſupream, *or general* Tribunals *of the* Empire.

Six ſupream Tribunals. Court of the Quân. *Court of Exchequer. Court of Rites: Its Tribunals. Court of War. The Criminal Court. Court of public Works. Their Site and Form, Halls and Chambers. Officers of the Tribunals: Their Juriſdiction. Method of proceeding in the Tribunals. Dexterous at deceiving. Checks on their Power. Public Inſpectors: Their Authority: Remarkable Inſtance of their Intrepidity: Prevail at laſt.*

Six ſupream Tribunals.

BESIDES the great Tribunal called *Nwi-yuen*, already ſpoken of [c], there are within the Palace eleven ſovereign Tribunals more, whoſe Power and Authority extend over all the Provinces of the Empire. Six of them are for civil Affairs, and called *Lew-pû* [d]; the other five for military Matters, and named *U-fû*, of which hereafter.

Court of the Quân.

THE firſt of the ſix Tribunals for civil Affairs is called *Li-pû*, or the Tribunal of the Magiſtrates: Its Buſineſs is to furniſh all the Provinces with Officers; to watch-over their Conduct; to examine their good and bad Qualities, and give an Account thereof to the Emperor, that he may raiſe, or degrade them according to their Deſerts. Theſe are, properly ſpeaking, the Inquiſitors of the State.

THIS Court has four Tribunals under it: The firſt, called *Ven-ſven-ſû*, chuſes thoſe who deſerve to poſſeſs the great Offices of the Empire. The ſecond, named *Kau-kong-ſû*, examines the Conduct of the *Mandarins*. The third, *Nyen-ſong-ſû*, is to ſeal all judicial Acts; to aſſign to the *Mandarins* of different Dignities, and Offices, their reſpective Seals; and to examine if the Seals of the Diſpatches, that are ſent to Court, be true, or counterfeit. The fourth, *Ki-hyong-ſû*, is to examine the Merit of the Grandees of the Empire, that is, the Princes of the Blood, the Regulos, thoſe who have Titles like our Dukes, Marquiſſes, Counts, and the like. Theſe are called *Hyong-chin*, or ancient Vaſſals, having performed great Services for the reigning Family in the *Tartar* War.

Court of Exchequer.

THE ſecond ſupream Court, called *Hû-pû*, that is, High-Treaſurer of the Emperor, hath the Superintendance of the Finances, with the Care of the private Eſtates, Treaſures, Expences, and Revenues of that Monarch. It makes-out Orders for Salaries and Penſions, appoints the Delivery of Rice, Silks, and Money, which are diſtributed to the great Lords, and all the *Mandarins* of the Empire. It keeps an exact

[a] *Du Halde's China*, p. 294. [b] The ſame, *p.* 279. [c] See before, *p.* 250. [d] *Magalhaens* writes *Lo-fû*.

Regiſter

Government. Regiſter of all Families; of all the Duties that ought to be paid; of the Cuſtom-Houſes, and public Magazines. To go-through this prodigious Throng of Buſineſs, it has fourteen ſubordinate Tribunals for the Affairs of the other fourteen Provinces of the Empire, whoſe Names they bear: For that of *Pe-che-li*, being the Seat of the Emperor, is not reckoned among the Provinces, but enjoys, in many Caſes, the Prerogatives of the Court and Houſhold of that Monarch: As did, till latterly, the Province of *Kyang-nan*, by Reaſon *Nan-king* had been the Imperial Reſidence, and as it had ſix ſuperior Tribunals like *Pe-king*, they reckoned then but thirteen Provinces; but the *Tartars*, by reducing it into a common Province, have made fourteen.

Court of Rites. THE third ſupream Court is called *Li-pû*, or the Tribunal of Rites. Though the Name ſeems to be the ſame with that of the firſt Court, yet *Li* being pronounced differently, ſignifies [a], in that Place, *Mandarins*, in this, Rites. It belongs to this Court, to ſee that Rites and Ceremonies be duly obſerved, and to look after the Improvement of Arts and Sciences: It has alſo the Care of the Imperial Muſic: It examines thoſe who are Candidates for Degrees, and permits them to come to be examined: It is conſulted concerning Titles of Honours, and other Marks of Diſtinction, wherewith the Emperor would gratify thoſe who deſerve them: Beſides, it has the Charge of the Temples, and Sacrifices offered by the Emperor; alſo of the Feaſts given by his Majeſty to Subjects, or Strangers. It receives, entertains, and diſmiſſes Ambaſſadors: It has the Direction of liberal Arts, and of the three Laws, or Religions, profeſſed in the Empire. In ſhort, it is a Kind of Eccleſiaſtical Tribunal, before whom the Miſſioners have been obliged to appear in Times of Perſecution.

Its Tribunals. THIS Court is aſſiſted by four ſubordinate Tribunals. The Buſineſs of the firſt, called *I-chi-ſû*, or the Tribunal of important Affairs, is to ſettle and make-out the Titles and Patents of the Regulos, Dukes, *Tſong-tu*'s, Vice-Roys, and other great Offices of the Empire. The ſecond, *Su-ſi-ſû*, has the Charge of the Sacrifices which the Emperor offers; of the Temples, of the Mathematics, and of the Religions approved, or tolerated. The third, *Chu-ke-ſû*, is to receive thoſe who are ſent to the Court. The fourth, *Sing-ſen-ſhû*, has the Direction of the Emperor's Table, and the Feaſts which he gives either to the Grandees, or Ambaſſadors.

THE fourth ſupream Court is called *Ping-pû*, or the Tribunal of Arms. The Soldiery of the whole Empire is under its Care, and the Officers of War, as well general, as particular, have their Dependence on it. It examines them in their Exerciſe, keeps the Fortreſſes in Repair, ſupplies the Arſenals and Magazines with Weapons offenſive and defenſive, Ammunition and Proviſions: It cauſes all Sorts of Arms to be made, and, in ſhort, has the Management of every Thing in general, which concerns the Defence and Safety of the Empire.

IT has four inferior Tribunals to aſſiſt it. The firſt, *Vu-ſivn-ſû*, diſpoſes of all military Employments, and ſees that the Troops are well-diſciplined. The ſecond, *Che-ſang-ſû*, diſtributes the Officers and Soldiers into their reſpective Quarters, for maintaining the public Tranquillity, and take Care to clear the Cities and Highways of Thieves and Robbers. The third, *Che-kya-ſû*, has the Superintendance of the Horſes of the Empire, the Poſts, Stages, Imperial Inns, and Barks, appointed to carry Victuals, and other Proviſions, for the Soldiers. The fourth, *Vu-ka-ſû*, orders the making of all Sorts of Arms, and ſtowing the Arſenals [b].

NAVARETTE obſerves, that this Court-Martial, as he calls it, has ſome further Juriſdiction; for that the Miſſioners were turned-over to it in order to their Baniſhment, and appeared before it. They aſſigned them Barks, a Guard, and Officers to attend them [c].

THEY have given the Name of *Hing-pû* to the fifth ſupream Court, which is like the *Tournelle*, or criminal Chamber belonging to the Parliaments of *France*, where thoſe guilty of any Crime are examined. Under it are fourteen ſubordinate Tribunals, each for one of the Provinces, as before remarked.

THE ſixth and laſt ſupream Court, called *Kong-pû*, or *the Tribunal of public Works*, is employed in keeping in Repair the Palaces, as well of the Emperor, as of the Tribunals, the Princes of the Blood, the Vice-Roys, the Imperial Sepulchres, Temples, &c. It ſuperintends the Towers, triumphal Arches, Bridges, Cauſeways, Dikes, Rivers, Canals, Lakes, and all the Works neceſſary to render them navigable; the Streets, Highways, Barks, and all Veſſels requiſite for Navigation.

THIS Court has likewiſe four ſubordinate Tribunals. The firſt, called *Vin-ſhen-ſû*, prepares the Plans and Deſigns for the public Works

[a] *Magalhaens* obſerves, that ſuch equivocal Terms are not to be found among the *Tartars*; for the Tribunal of *Mandarins* is in their Language *Hafan Shurgan* (or *Churgan*) and the Tribunal of Ceremonies *Tore Shurgan*. *Hafan*, ſignifies a *Mandarin*; *Tore*, a Rite or Ceremony; and *Shurgan*, a Tribunal. [b] *Magalhaens* Relation of *China*, p. 205, & *ſeqq*. *Du Halde*'s *China*, p. 249. [c] *Navarette*'s Deſcription of *China*, p. 19.

The ſecond, *Yu-heng-tſe*, has the Direction of a all the Work-Shops of the Imperial Joiners, Maſons, Carpenters, *&c.* in the ſeveral Cities of the Empire. The third, *Tong-ſhwi-tſe*, is employed in repairing the Canals, Bridges, Cauſeways, Roads, *&c.* and making the Rivers navigable. The fourth, *Tſe-tyen-tſe*, takes Care of the Royal-Houſes, Gardens, and Orchards; cauſes the latter to be improved, and receives the Profit ariſing from them [a].

THESE ſix Tribunals ſtand near the Em- b peror's Palace, on the Eaſt-Side. Each takes-up a large ſquare Incloſure, a Muſket-Shot and half in Length on every Side, and conſiſts of three Diviſions, or Ranges of Courts and Apartments. The firſt Preſident poſſeſſes the Middle Diviſion, which begins at the Street, where there is a great Gate with three Doors: From thence you paſs-on through other Gates and Courts, beautified with Portico's and Galleries, ſupported by Pillars, till you come to a ſpacious c Hall, where the Tribunal is held. Beyond this Hall, paſſing through another Court, you come to a leſſer Hall, where the firſt Preſident withdraws, with his Aſſiſtants, when he is to examine any private Buſineſs, or Affairs of extraordinary Moment. On both Sides, and beyond this Hall, there are ſeveral Chambers, and other Halls. The Chambers are for the Uſe of the Preſident, his Aſſiſtants, and the reſt of the *Mandarins* to take their Repoſe, and eat the d Victuals ſent them by the Emperor, that they might not loſe Time by going home to dine. The Halls are for the Protonotaries and Clerks, and other inferior Officers. The two other Diviſions of Apartments and Courts belong to the inferior Tribunals dependent on it [b].

NAVARETTE ſays, the Shape and Structure of all the ſupream Tribunals is the ſame, only ſome are bigger than others. Every Tribunal has three Doors, on which are painted horrible e Giants, to terrify the Multitude. None but *Mandarins*, or Perſons of great Note, paſs through the middle Door, which is very large, the other two being for Suitors, and other People to enter. Before it is a great Court, with three Cauſeways anſwering to the Doors: That in the Middle is raiſed above a Yard higher than the others, with a Stone-Arch, and another Gate in the Middle of it. On the Sides are a vaſt Number of Rooms under Piazzas, for f Clerks, Sollicitors, and other Officers. A Temple is never wanting. Oppoſite to the Doors are very ſpacious Halls, and within them others, where Tribunals are held. Each of the ſupream Tribunals hath four great Rooms, in which ſeveral *Mandarins* of inferior Quality to thoſe in the Court ſit, and tranſact Affairs of leſs Moment [c]. *Supream Tribunals.*

EVERY Tribunal is compoſed of two Preſi- *Officers of* dents, with four Aſſiſtants, and twenty-four Counſellors, one half *Tartars*, the other *Chineſe*. This was a Maſter-Piece of Policy in the Conqueror, who thus by doubling the Number of Officers, brought the *Tartars* into the Adminiſtration, without diſcontenting the *Chineſe*; who would have had Cauſe to complain, if they had been excluded from the public Employments [d].

MAGALHAENS ſays, that the chief Preſidents of theſe ſix Tribunals are of the ſecond Degree of the firſt [e] Order of *Mandarins*, and called *Shang-ſhu* [f], which Name is annexed to that of their reſpective Tribunals, as *Li-pû-ſhang-ſhu*, that is, chief Preſident of the Tribunal of Ceremonies. Each Preſident has two Aſſiſtants: The firſt, called *Tſo-ſhi-lang*, or *Preſident of the Left-Hand:* The other, *Yew-ſhi-lang*, or *Preſident of the Right-Hand.* They are all of the firſt Degree of the ſecond Order. Theſe Preſidents, and their Aſſiſtants, have ſeveral other Titles: One is called *Ta-tang*, that is, *the great, or firſt Hall:* Another, *the Hall on the Left-Hand:* A third, *the Hall on the Right-Hand.*

THE forty-four inferior Tribunals have like- *The Tribu-* wiſe their Palaces and Halls, ſituate within the *nals.* Incloſure of thoſe to which they belong; with each two Preſidents, and twenty-four Counſellors, beſides a great Number of Clerks, Regiſters, Tipſtaffs, Meſſengers, Provoſts, Bailiffs, Beadles, Cooks, and other under Officers [g].

As in ſo great a Multitude of Officers, it would be difficult to find-out the proper Perſon with whom one has Buſineſs, there is a Book ſold, which may be called *The preſent State of China*, containing the Names, Surnames, and Employments of all the Officers, and diſtinguiſhing whether they are *Chineſe*, or *Tartars*, Bachelors, or Doctors, *&c.* It takes particular Notice alſo of the Changes made with reſpect to the Officers of the Army; and to ſpecify theſe Changes without reprinting the Book, they make uſe of moveable Characters [h].

THE Juriſdiction of theſe ſovereign Tribunals *Their Juriſ-* extends abſolutely over all the Provinces, and al- *diction.* moſt all thoſe who belong to the Emperor's Court. In Effect they have no Superior, except the Emperor, or the great Council: When that Prince thinks

[a] *Magalhaens*'s Relation of *China*, p. 213. *Du Halde*'s *China*, p. 250. [b] *Magalhaens*, as before, *p.* 202. *Navarette*'s Deſcription of *China*, p. 19. [d] *Du Halde*, as before, *p.* 249, *& ſeq.* [e] In the *Engliſh* tranſlation it is the ſecond Order. [f] That is, chief Preſident; and in the *Tartarian*, *Aliagamba.* [g] *Magalhaens*, as before, *p.* 201, *& ſeq.* [h] *Du Halde*, as before, *p.* 69.

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fit to aſſemble it on ſome important Affair, already determined by one of the Courts, they preſent their Petitions on the Days appointed, and often confer with the Emperor himſelf, who either approves of, or rejects them, by ſigning them with his own Hand. But if he retains them, they wait ſome Time for his Orders, which are communicated to them by one of the *Ko-lau*. The Petitions preſented by the Preſidents of the ſupream Courts, ought to have the Subject which it relates to, ſpecified in the Title, and to end with the Opinion of the Court, to which the Affair belongs [a].

Method of proceeding

THE Manner of proceeding in theſe ſix Tribunals is this. When a Man has any Buſineſs, after ſetting it down in a Paper of a preſcribed Form and Size, he goes to the Palace of the Tribunal, and beats upon a Drum, which he finds at the ſecond Gate. Then falling on his Knees, and raiſing his Petition with both Hands as high as his Head, an Officer appointed for the Purpoſe, takes it from him: He carries it to the *Mandarins* of the great Hall, who give it to the chief Preſidents; or, in their Abſence, to their Aſſiſtants. If theſe reject it, they ſend the Petitioner his Paper again, and often order him to be ſoundly whipped for troubling the Court with an impertinent Suit. If the Petition be admitted, the firſt Preſident ſends it to the inferior Tribunal, to whom that Sort of Buſineſs belongs, to examine the Caſe. After this Court has examined the Matter, and given their Judgment, they ſend it back to the chief Preſidents, who ſometimes add to, or moderate their Sentence: At other Times confirming it without any Alteration. If it be an Affair of great Moment, they order the ſame Tribunal to draw-up the Caſe in Writing; which having read along with their Aſſiſtants, they ſend it to the Comptroller [b], and he to the ſupream Tribunal, or Council of State lodged in the Emperor's Palace.

In the Tribunals.

This Tribunal examines the Cauſe, and informs his Majeſty, who commonly orders the Tribunal to re-examine it: After which they ſend-back the Caſe to the Comptroller, and the Comptroller remits it to the chief Preſidents: Theſe cauſing it once more to be examined, ſend it back by the ſame Canals, as before, to the Emperor, who then gives his definitive Sentence. That Sentence returns the ſame Way to the firſt Preſident, who gives Notice of it to both Parties; and ſo the Suit is ended. If it be a Buſineſs which the provincial Tribunal ſends to the Court, the Caſe is ſealed-up, and directed to the Emperor's Comptroller: The Comptroller opens and reads it, and then ſends it to the chief Preſident, who proceeds as before is recited [c].

THE ſix ſupream Juriſdictions never meddle with Affairs of State, but when remitted to them by the Emperor, with Orders to deliberate thereon: For then ſtanding in need of each other, they are obliged to agree together, to the End that the Money, Troops, Officers, and Equipages, may be ready at the Time appointed; excepting in ſuch Caſes, each Court confines itſelf wholly to the Affairs belonging to it, and certainly has enough to do, in an Empire of ſuch vaſt Extent as *China* [d].

No State would be more happy, did all the *Mandarins* conform themſelves ſtrictly to the Laws of their Country: But among ſo great a Number, a few will always be found, who ſacrifice every Thing to their private Intereſts. There are no Tricks, or Artifices, which ſome of the inferior Officers do not make uſe of to deceive the ſuperior *Mandarins*; while ſome of theſe latter endeavour to impoſe upon the ſupream Tribunals of the Court, and even to deceive the Emperor himſelf. They are ſo dextrous at cloaking their Deſign, under the moſt humble and flattering Expreſſions; and in the Memorials which they preſent, affect ſuch an Air of Diſintereſtedneſs, that it requires a good deal of Penetration in a Prince to ſee through the Diſguiſe, and diſcover the Truth [e]. The late Emperor *Kang-hi* had this Quality in great Perfection; yet in Spite of all his Vigilance and Penetration, there were many Diſorders of this Kind during his Reign: But *Yong-ching*, his fourth Son, who ſucceeded him, effectually remedied theſe Evils, by allowing the Perſons he deputes, for that Purpoſe, large Sums to defray their Expences [f], as has been already obſerved.

As there might be Room to fear, that Bodies of Men, inveſted with ſo much Power, would by Degrees weaken the Imperial Authority, the Laws have provided againſt this Inconvenience two Ways: Firſt, none of theſe Tribunals is veſted with an abſolute Power of judging in Matters that are brought before them, but requires the Aſſiſtance of another, and often of all the reſt, to put its Decrees into Execution. For Inſtance, the Army is ſubject to the fourth ſupream Tribunal, but the Payment of it belongs to the ſecond, while the Barks, Waggons, Tents, Arms, *&c.* are under the Management of the ſixth: So that no military Operation can be carried-on, without the Concurrence of theſe

[a] *Magalhaens*'s Relation of *China*, p. 201. *Du Halde*'s *China*, p. 70. [b] There is a Tribunal of the Comptrollers, or Inſpectors, mentioned hereafter. [c] *Magalhaens*, as before, *p.* 203, *& ſeq.* [d] *Du Halde* as before, *p.* 69. [e] *Magalhaens*, as before, *p.* 204, 250. *Du Halde*, as before, *p.* 257. [f] The ſame *p.* 3, and 257.

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different Tribunals; and this is the Case with Regard to all Affairs of Importance that concern the State.

SECONDLY, Nothing can be better contrived to curb the Power of the Magistrates belonging to the supream Tribunals, than the Precaution taken to appoint a Visitor, called *Ko-tau*, or *Ko-li*, that is, Inspector, or Censor, whose Business it is to assist at all their Assemblies, and to revise all their Acts, which are communicated to him. He can decide nothing himself, but is only b to take Notice of every Thing that passes in each, and give Information secretly to the Emperor of the Faults of the *Mandarins*, not only in the Administration of public Affairs, but in their private Conduct [a]. There is, in each of the Palaces of the supream Tribunals, a Hall and Apartment for a *Ko-li*, who has no Share in the Business, but only acts as a Comptroller in his Capacity of Inspector [b].

OF these *Ko-li*, even the Princes of the Blood c stand in Awe, as appears from the Instance of one who pulled-down his House for Fear of being accused by them [c]. Their Authority extends even to admonish the Emperor himself in case he sets an ill Example, or indulges himself too much in Plays, or Sports, permits Excess in Apparel, neglects to regulate his Palace, or his Duty in any Respect; and though they sometimes suffer even to Death, they seldom desist till they have gained their Point [d]. Of this Intrepidity, or d Greatness of Mind, *Le Comte* gives a very remarkable Instance.

ONE of the Emperors having banished his Mother into a distant Province, for carrying-on a private Intimacy with a great Court-Lord, forbad the Princes and *Mandarins*, who he judged would be disgusted at it, to admonish him thereof, on Pain of Death. They forbore for some Time, in Hopes he would correct his Conduct; but finding that he did not, they resolved to ap- e pear in Behalf of his Mother, looking on the Thing as a high Breach of filial Duty. The first who had the Courage to present a Request to the Emperor in this Matter, was put to Death on the Spot. His Death put not a Stop to the *Mandarins* Proceedings; for a Day or two after another made his Appearance, and to shew that he was willing to sacrifice his Life for the Public, he ordered his Hearse to stand at the Palace-Gate. The Emperor provoked, instead of being softened by this generous Action, to terrify all others from following his Example, ordered him to be tortured to Death. But this had not that Effect on the *Chinese*, who resolved to fall, one after another, rather than depart from their Design. *Inferior Tribunals.*

A THIRD, who devoted himself, like the se- *Of their Intrepidity.*
cond, protested to the Emperor, that he was not able any longer to see him still guilty of his Crime. *What shall we lose by our Death?* says he, *nothing but the Sight of a Prince, upon whom we cannot look without Amazement and Horror. Since you will not hear us, we will go and seek-out yours, and the Empress your Mother's Ancestors: They will hear our Complaints, and, perhaps, in the Dark and Silence of the Night you will hear ours, and their Ghosts reproach you with your Injustice.* The Emperor more enraged than ever, inflicted, on this last, the severest Torments he could devise. Many others, encouraged by these Examples, exposed themselves to Torment, and did in Effect die the Martyrs of filial Duty. At last this heroic Constancy wearied-out the Emperor's Cruelty; and whether he was afraid of more dangerous Consequences, or was himself convinced of his own Fault, he repented, as he *Prevail at last.* was the Father of his People, that he had so unworthily put to Death his Children; and, as a Son of the Empress, he was troubled that he had so long misused his Mother. He recalled her, therefore, restored her to her former Dignity, and, after that, the more he honoured her, the more was he himself honoured of his Subjects [e].

2. *Several other* Tribunals *at* Pe-king.

Tribunal of Han-lin. *Doctors of the first Order. Of the Princes Male-Line. Of the Female-Line. Of the Royal College. Mixed Tribunal. Of Comptrollers-General: Their Business. Subordinate Tribunals. Of the grand Provosts: Their Duty. Tribunal of Inspectors: Their Authority: That of Envoys. Of Reason and Justice. Court of Conscience.* Tong-ching-sû. *Court of Rites. Of Imperial Inns. Court of Mathematics: That of Physic. The Groom-Porter. Court of the Seal: Of the Royal-Guards: Of State-Prisoners: Of the Customs: Of the Household.*

THE Tribunal, which most deserves our No- *Tribunal of* Han-lin.
tice next, after the six supream Courts, is that called *Han-lin-ywen*, which signifies *a Gar-* f *den*, or *Wood, flourishing in Learning and Knowledge* [f]. It is composed out of the new Doctors, *Doctors of the first Order.* (or *Tsin-tse*) who every three Years take their Degree at *Pe-king*, and is a Kind of Academy,

[a] *Magalhaens*'s Relation of *China*, p. 201, 214. *Le Comte*'s Memoirs of *China*, p. 264. *Du Halde*'s *China*, p. 250. [b] *Magalhaens*, as before, *p.* 201. [c] See before, *p.* 103. a. and *Le Comte*, as before, *p.* 265. [d] *Navarette*'s Description of *China*, p. 18. [e] *Le Comte*, as before, *p.* 274, *&* *seq.* [f] *Han-lin* seems to be explained before, *p.* 117. c.

Government. whose Members are Men of the greatest Genius and Learning in the Empire.

THESE Doctors direct the Education of the Heir to the Crown, and are to teach him, besides the Sciences, the great Art of governing well. It is their Business to write the History of the Empire in general, and to record all the considerable Events, worthy to be transmitted to Posterity. Their Profession is to study continually, and to compose useful Books. They are properly the *Literati* of the Emperor, who discourses with them about Matters relating to the Sciences, and often chuses the *Ko-lau*'s, and Presidents of the supream Tribunals, out of their Body. These *Han-lin* Doctors are divided into five Classes, and compose as many Tribunals. They belonging to the first, are of the third Order of *Mandarins*: They of the second of the fourth Order; and they who belong to the other three, are of the fifth Order [a]. This Tribunal seems to have been instituted chiefly to encourage, by doing Honour to, Men of Learning.

Of the Princes Male-Line. THERE are two Tribunals for inspecting the Affairs relating to the Descendants of the Imperial Family. The first, called *Tsong-jin fû*, concerns those of the Princes in the Male-Line. The Presidents and Assistants of this Court are Princes, or Regulos; but the inferior Officers are chosen from among the common *Mandarins*, who draw-up the Acts of their Proceedings, and all other Writings. In the Registers of this Tribunal, all the Children of the Imperial Family, as soon as born, are inrolled; the Titles and Dignities they are honoured with inscribed [b]. By this Court they are paid their Pensions: Here likewise they are tried, and punished when culpable [c].

Of the Female-Line. THE second, called *Whang-sin*, is composed of the Emperor's Kindred in the Female Line; of which there are two Sorts, from whom [d] his Majesty chuses the most considerable. Their Business is of the same Nature with the other Tribunal: They differ only in this, that they are *Mandarins* of the first and second Orders; whereas those of the former Court are of none: But they esteem much more honourable the Titles of *Whang-sin*, and *Fu-ma* [e], or the King's Kindred, than that of *Mandarin*, though of the first Order [f].

Of the Royal College. THE Tribunal called *Ghe-tsu-kyen*, is, as it were, the Royal School or College of the whole Empire. Their Business is, first, to present the Wine when the Emperor performs the Sacrifices. Secondly, to take Care of all the Licentiates, and other *Literati*, on whom his Majesty confers Titles and Dignities, which, in some Measure, put them on a Level with the Bachelors [g].

THE *Ju-hyo* is a mixed Tribunal, which takes Care of the under Graduates, civil and military. Four Presidents belong to it, two superintending each. The Bachelors of Art frequently exercise themselves in making Discourses on the Means of preserving the State, and governing the People. The Themes of the military Class are warlike Discipline, how to attack and defend fortified Places, to draw-up Forces in Order of Battle, and the like. The *Mandarins* of this Tribunal, who are dispersed through all the Provinces and Cities, are considered by them rather as Professors, than Magistrates. The President of this College is of the fourth Order of *Mandarins*; and his Assistants, who are Regents in the College, of the fifth Order [h].

THE *Mandarins*, who compose the Tribunal called *Tu-cha-ywen*, are Comptrollers of the Palace, and all the Empire. The Presidents [i] are equal in Dignity to those of the six superior Tribunals, being *Mandarins* of the second Degree: The two first Assistants are of the third: The other two of the fourth: All the rest of the *Mandarins*, which are very numerous, are of the seventh Order. They punish slight Faults in their own Court, and inform the Emperor of great Offences. Their Business is to see, that the Laws and Customs be strictly observed every where: In short, that both the *Mandarins* and People perform their respective Duties. In order to this they from Time to Time send-out Inspectors. Every three Years they cause a general Visitation to be made, sending fourteen Inspectors abroad, one for every Province. Every Year there is another called *Chong-chay*, or *the middle Supervisor*. They likewise send Visitors to nine Quarters of the Frontiers, on that Side next the great Wall: And others to the Salt-Pits, which yield the Emperor a great Revenue. The general Visitors enrich themselves by the Spoils of the *Mandarins*, and People: But the *Mandarins* commit much greater Robberies upon the Farmers, who distribute the Salt into the Provinces, and are the richest Men in *China*, being commonly worth four or five hundred thousand

[a] *Magalhaens*'s Relation of *China*, p. 218. *Navarette*'s Description of *China*, p. 18. *Du Halde*'s *China*, p. 251. [b] See before, *p.* 112. f. particularly with Regard to these Princes. [c] *Magalhaens*, as before, p. 239. *Du Halde*, as before, *p.* 250. [d] See before, *p.* 248. [e] Elsewhere *Tu-ma*. [f] *Magalhaens*, as before, *p.* 239. [g] The same, *p.* 219. [h] The same, *p.* 226. [i] Note, that *Magalhaens* all along makes but one President, and two Assistants, in the Tribunals; relating Things as they stood before the Change made by the *Tartars*, to which we have accommodated our Account, for Fear of giving the Reader a wrong Notion of the present State of Matters.

Crowns a Man. The third Viſitation, called *Syau-chay*, or *the petty Viſit*, is made every three Months, by ſending Inſpectors, often in Diſguiſe, to particular Provinces, or Cities, to pry into the Conduct of ſome Placeman, infamous for his Tyranny and Extortion. Beſides theſe Viſitations, every three Years an Inſpector, called *Hyo-ywen* [a], is ſent into each Province; and to every City another, called *Ti-hyo* [b], to examine the Bachelors of Art, and defend the People from the Violences they commit, confiding in their Privileges. Theſe have Power to apprehend, and condemn all ſuch Offenders to the Whip: Likewiſe when they prove incorrigible, to degrade and puniſh them with an extraordinary Severity. Laſtly, this Tribunal ſends, when requiſite, a Viſitor, called *Syun-ho*, to ſurvey the Royal Canal, and take Care of the Barks: By which this Inſpector reaps more Honour, and Profit, than all the reſt.

THE Judges of this Tribunal are lodged in a vaſt Palace, where they have under them five-and-twenty Tribunals, divided into five Claſſes, to each of which belong five Tribunals, with their Preſidents, Aſſiſtants, and inferior Officers. The five of the firſt Claſs are called *U-chin-chay-ywen*, or *Viſitors of the five Quarters of* Peking [c]. The four firſt inſpect each the Walls on one Side, with the adjoining Quarter of the City; and the fifth, the Walls in the Middle. The Authority of theſe *Mandarins* is very great, having Power to try and puniſh the Domeſtics of the *Mandarins*, and great Lords: But if the Offender deſerve Death, Confiſcation of Eſtate, or Baniſhment, they ſend him to the criminal Tribunal.

THOSE of the ſecond Claſs are called *U-chin-ſsing-ma-tſe*, or *Grand Provoſts of the five Quarters*. Thoſe of the third Claſs, *Tang-quen*, or *inferior Provoſts of the five Quarters*. It is the Buſineſs of the two latter to apprehend and impriſon Malefactors of all Kinds, Gameſters, Vagabonds, and the like: To keep Watch in the Day-time, go the Rounds in the Night, and ſet Centinels to give Notice when any Fire happens. The Captains of the Watch are alſo ſubject to theſe two Claſſes: For to every ten Houſes there belongs a Captain, called *Pay*; and every ten *Pay* have another Captain, called *I-tong-kya*, who is obliged to inform the Tribunal of what paſſes in his Diſtrict, with reſpect to any Irregularity, Strangers coming to Town, and the like. He is obliged, likewiſe, to exhort the ſeveral Families, by ſinging, at the Beginning of every Night, a Song, conſiſting of five Verſes: The Senſe of which is, *Obey your Parents, reverence old Men, and your Superiors; live together in Unity; inſtruct your Children; and do no Acts of Injuſtice.*

Inferior Tribunals. *Their Duty.*

IN petty Towns, where there are no *Mandarins*, the Care of this Duty is committed to four or five of the *Lau-jin*, or old Men, who have a Captain, called *Hyang-yo*, or *Ti-fang*. This Perſon alſo ſings the ſame Song every Night; and the firſt and fifteenth of every Month aſſembles the Inhabitants, and explains the Meaning of thoſe Inſtructions, by Similes and Examples [d], in a Lecture, or Sermon, as hath been already mentioned.

Inſtruct the People.

THE Officers ſent by this Tribunal belong to an inferior one of the ſame Kind, called *Ko-lau*, or *Ko-li*, that is, Inſpectors, or Cenſors. Theſe are divided into ſix Claſſes, like the ſix ſupream Tribunals, from whence they take their Name and Diſtinction: The firſt being called *Li-ko*, or *Inſpectors of the* Mandarin *Tribunal*: The ſecond *Hu-ko*, or *Inſpectors of the Treaſury Tribunal*; and ſo of the reſt. Each Claſs being compoſed intirely of *Mandarins* of the ſeventh Order, not one of them has any Superiority over another [e].

Tribunal of Inſpectors.

THEIR Authority, as Cenſors, is very great, extending over not only the ſix ſupream Tribunals, but the Grandees. They have ventured to accuſe Princes, great Lords, and *Tartar* Vice-Roys, though under the Protection of the Court: Nay, they commonly, either through Obſtinacy, or Vanity, chuſe to fall into Diſgrace with their Sovereign, and even ſuffer Death, rather than deſiſt from their Purſuits, when they believe them to be conſiſtent with Equity and ſound Policy. It was by the Information of one of theſe Cenſors, that the four *Ko-lau's* above-mentioned [f], and as many great Officers, were diſgraced, for receiving Bribes, to put People into Poſts. Nothing eſcapes their Vigilance; nor do they ſpare even the Emperor himſelf, when blameable; Hiſtory furniſhing many aſtoniſhing Inſtances of their Courage and Firmneſs, beſides that juſt now mentioned: And that they may neither be corrupted by Hopes, nor intimidated by Threats, they are kept conſtantly in-

Their Authority.

[a] See before, *p.* 116. b. [b] The ſame, doubtleſs, with the *Ti-hyo-tau*, mentioned *p.* 117. b. In the *English* Tranſlation, it is *Ti-trio:* But this muſt be a Miſtake, becauſe the *Chineſe* want the Letter *r*. [c] This muſt be meant of the *Tartar* City only, where the Palace ſtands: For the ſame Author informs us, that each of the two Cities, into which *Pe-king* is divided, contains five Quarters. [d] *Magalhaens*'s Relation of *China*, 221. This Author gives us a Specimen here, in a few Lines, of one of their Lectures. [e] *Magalhaens*, before, *p.* 227. [f] *P.* 16. b, only three *Ko-lau* are ſpoken of.

the

Government. the Employment, unleſs advanced [a] to a more considerable Poſt [b].

THEIR Method is, to inform the Emperor by private Memorials. His Majeſty likewiſe makes uſe of the *Mandarins* of this Tribunal, to execute ſeveral Orders of Importance, that require Secrecy; and every Year deputes three. The firſt, called *Syong-tſing*, viſits all the Merchants of the Court, and in the City of *Pe-king*, to diſcover ſophiſticated, or prohibited Goods: The ſecond, *Syong-kang*, viſits the Emperor's Lime-Burners. The third, called *Syong-ſhi-ning-ing*, is preſent at all the general Muſters.

That of Envoys. THE Tribunal, called *Hing-jin-tſe*, conſiſts of Doctors, all of the ſeventh Order of *Mandarins*, like thoſe of the preceding. Theſe are employed either as Meſſengers, Envoys, or Ambaſſadors, to diſtant Parts of the Empire, or to Foreign States. As when the Emperor confers Titles of Honour on the Mother, or Wife of a *Mandarin* ſlain in the Wars, who has done his Sovereign and Country eminent Service; or is pleaſed to confirm the Election of the King of *Korea*, or any other neighbouring Sovereign. Theſe Embaſſies are very honourable, and ſometimes no leſs gainful.

Of Reaſon and Juſtice. THE Tribunal of *Tay-li-tſe*, or *ſupream Reaſon and Juſtice*, is ſo called, becauſe they are entruſted to examine all doubtful Cauſes, and to confirm, or annihilate the Sentences of other Tribunals, eſpecially in Reference to Crimes that concern the Eſtates, Honour, and Life of the Subject. The Preſidents of this Tribunal are of the third Order; their lateral Judges, or Aſſiſtants, of the fourth; and the other *Mandarins* of the fifth and ſixth. When the Reaſons upon which the Tribunal of Crimes condemns any Perſon to Death, appears doubtful to the Emperor, he refers the Matter to the Tribunal of *San-fa-tſe*, which is, as it were, his Council of Conſcience. Hereupon the *Tay-li-tſe*, the *Tu-cha-ywen* [c], or ſuperior Court of Viſitors, and the Tribunal of Crimes, being aſſembled, re-examine the Proceſs in Preſence of the Parties concerned, and often revoke the Sentence. Generally the Emperor confirms the Deciſion of thoſe three Tribunals, whom it is not in the Power of the Proſecutor either to corrupt, or impoſe on.

Court of Conſcience.

Tong-ching-ſu. THE Tribunal *Tong-ching-tſe*, takes Care to publiſh the Emperor's Orders and Commands at Court, to inform themſelves of the Calamities, Oppreſſions, and Neceſſities the People labour under, and privately acquaint his Majeſty therewith. They are likewiſe to communicate to him, or ſuppreſs, as they think proper, the Memorials of the military *Mandarins*, and Letters that come from the fourteen Provinces, the ſuperannuated *Mandarins* (who are obliged to no Duty) from the People, Soldiers, and Foreigners: But the *Mandarins* of the Province of *Peking* preſent their Memorials immediately to the Emperor himſelf. The Preſidents of this Tribunal are of the third Order; their two firſt Aſſiſtants of the fourth; the two others of the fifth; and the reſt of the *Mandarins*, who are many, of the ſixth and ſeventh.

THE Tribunal of *Tay-chang-tſe* is, as it were, an Aſſociate to the *Li-pû*, or *ſupream Tribunal of Rites*. The Preſidents are of the third Order, their Aſſiſtants of the fourth, and the reſt of the fifth and ſixth. They ſuperintend the Emperor's Muſic and Sacrifices, together with the Temples where they are performed. The married *Bonzas* [d] are under their Juriſdiction. They give Orders for the Reception and Lodging of Strangers who come to Court, appointing two of their Number for that Purpoſe. Laſtly, they take Cognizance of the public Whores, the Places where they dwell, and thoſe who direct them in their infamous Trade. The *Chineſes* call theſe Miſcreants *Vang-pa*, that is to ſay, Men who have quite forgotten eight Virtues, *viz.* Obedience to their Parents, Affection for their Brethren, and other Kindred, Fidelity towards their Prince, Sincerity, Honeſty, Juſtice, Modeſty, and Chaſtity, together with all commendable Cuſtoms. This, which is the Signification of thoſe two Words, or Characters, ſhews both the Force of their Language, and the Eſteem they have for Virtue.

THE Tribunal *Quân-lo-tſe* [e], or of the *Royal Inns*, provides the Wine, Animals, and all other Requiſites for the Imperial Sacrifices. They likewiſe give Order for Banquets and Entertainment of thoſe who are treated at the Emperor's Expence. This Tribunal is an Aſſociate likewiſe to that of Rites. The Preſidents are of the third Order; two of their Aſſiſtants of the fourth; the other two of the fifth; and the reſt of the numerous *Mandarins* of the ſeventh Order.

THE *Mandarins* of the Tribunal *Tay-pe-tſe*, are of the ſame Orders with thoſe of the former. Their Buſineſs is to take Care of the Horſes, belonging both to the Emperor, and the Army. Having by their Agents bought-up the Numbers wanted, they ſend them to the Tribunal of War, to which this is an Aſſiſtant, who diſtribute them among the Officers, and Frontier Places. During the Government of the *Chineſes*, thoſe Horſes were furniſhed by the Provinces; but now the Weſtern *Tartars* bring them to the

[a] *Le Comte* was told, their Employ was perpetual, for the ſame Reaſons.
[b] *Du Halde*'s *China*, p. 270.
[c] In the Tranſlation *Tu-li-ywen*, by Miſtake. [d] Or thoſe of the *Tau-tſe*. [e] *Magalhaens* all along writes *Court*.
ſu for *tſe*, for which the *French* Miſſioners blame the *Portugueze*.

Court. The Emperor buys, every Year, ſeventy thouſand, beſides what are purchaſed by the great Lords, the civil and military *Mandarins*, the Soldiers, and the People, which amount to double, or treble the Number.

THE *Kin-tyen-kyen*, or *Tribunal of the Mathematics*. The Preſidents are of the fifth Order; their Aſſiſtants of the ſixth; and the reſt of the *Mandarins* of the ſeventh and eighth [a]. This Tribunal is ſubordinate to that of the Rites: It is alſo divided into two Chambers, whereof the b principal and moſt numerous, called *Li-ko*, is ſolely employed about calculating the Motions of the Stars, obſerving the Heavens, compoſing the Kalendar, and other aſtronomical Affairs. The ſecond, named *Lu-ko*, beſides other Buſineſs more peculiar to it, is employed to determine the proper Days for Marriages, Burials, and other civil Matters: But in this they have little Trouble more than to copy an ancient *Chineſe* Book, wherein almoſt all theſe Things are already ſet- c tled, according to the Year of the ſexagenary Cycle [b].

THE *Ta-i-ywen*, or *Tribunal of Medicine*, is compoſed of the Phyſicians belonging to the Emperor, Queens, and Princes. They alſo take Care of all others, whom his Majeſty out of his eſpecial Care, Grace, and Favour, orders them to viſit, and prepare the Medicines themſelves. The *Mandarins* of this are of the ſame Order as are thoſe of the preceding Tribunal, and de- d pend likewiſe on the Tribunal of Rites.

THE Tribunal of *Hong-lu-tſe* ſupplies the Office of Groom-Porter, and Maſter of the Ceremonies, when the Emperor gives Audience, or enters the Imperial Hall, to receive the Homages of the Grandees and *Mandarins*. This Tribunal is an Aſſiſtant to that of Rites. The Preſidents are of the fourth Order; the Aſſiſtants of the fifth and ſixth; and the reſt of the *Mandarins* of the ſeventh and eighth. e

THE Tribunal, called *Shang-len-ywen*, takes Care of the Gardens, Orchards, and Parks: Likewiſe of the breeding of Cattle, Sheep, Hogs, wild Ducks, Fowl, and other Animals made uſe of in the Royal Sacrifices, Feaſts, and Inns. It is ſubject to the Tribunal of Rites, and the *Mandarins* are of the ſame Order with thoſe of the Tribunals of the Mathematics and Phyſic.

THE Tribunal of *Shang-pau-tſe* [c] lodges in the Palace, and takes Care of the Emperor's Seal. f They are obliged to give the Emperor Notice both when it is delivered to, or returned by any Tribunal that has Occaſion to make uſe of it. They prepare the Seals of all the Tribunals of the Court and Empire: They appoint alſo the Letters and Marks that are to be graved upon them, when his Majeſty honours any Perſon with ſome new Title, or Employment; or when, for ſome Reaſon of State, he is pleaſed to change the Seals. When the grand Tribunal of *Mandarins* wants to confer Commands, and give Diſpatches to the *Mandarins* either of the Court, or Provinces, they ſend for them to this Tribunal, having firſt obtained the Emperor's Leave. The Preſidents of this Court have but two Aſſiſtants, both Doctors, and of the fifth Order. The reſt are of the Number of thoſe who have been made *Mandarins* out of Favour, and are only of the ſeventh, or eighth Order. *Inferior Tribunals.*

THE *Kin-i-ghey*, or *Tribunal of Royal-Guards*, conſiſts of ſeveral hundred military *Mandarins*, divided into four Claſſes. They of the firſt Claſs are of the ſecond Order of *Mandarins*; thoſe of the ſecond, of the third; they of the third, are of the fourth; and thoſe of the fourth Claſs, are of the fifth Order. Their Buſineſs is to guard the Emperor's Perſon, when he goes-out of his Palace, or gives Audience to the Grandees and *Mandarins*. They likewiſe apprehend and arreſt Perſons conſiderable for their Birth, or Dignity. They are generally the Brothers, or other Kindred of the Queens; the Sons, or Nephews of great *Mandarins*, or of ſuch as have performed eminent Services. They are never advanced to other Tribunals, like the reſt of the *Mandarins*. However, they are preferred in their own, and frequently to the Dignity of *Shang-pau* [d], or *Ko-lau*, who are Counſellors of State. Though military *Mandarins*, they are exempt from the Juriſdiction of the *Ping-pú*, or ſupream Tribunal of Arms, as being only ſubject to the Emperor; and as they are always near his Perſon, are greatly feared and reſpected. *Of the Royal Guards.*

TO this Tribunal belong two inferior Tribunals, that abide in particular Places. The firſt is called *Nan-chin*, or *the Watch-Tower of the South*. Their Office is to attend thoſe who are ſent to apprehend any Grandees. Thoſe of the ſecond, called *Pe-chin*, or *Watch-Tower of the North*, receive and guard the Priſoners while in Cuſtody, till releaſed by the Emperor's Order, or delivered over to the Tribunal of Crimes. The Preſidents of theſe two Tribunals are of the fifth Order; and the inferior *Mandarins*, which are very numerous, of the ſeventh. *Of State-Priſoners.*

THE two Tribunals, called *Swi-ke-tſe*, ſubject to the *Hu-pu*, or Treaſury, are properly Directors of the Audits of the Tolls, paid for Slaves, *Of the Cuſtoms.*

[a] *Magelhaens*'s Relation of *China*, p. 228, *& ſeqq.* [b] *Du Halde*'s *China*, p. 69. [c] *Shang-pau* ſignifies a precious Stone, alluding to the Seal which is made of one like Agate. See before, *p.* 241. [d] The Title of the Preſidents of the ſix ſupream Tribunals.

Government. Horſes, Camels, and all other Things brought to *Pe-king*, and ſold there. The Preſidents are of the ſeventh Order, and the inferior *Mandarins* of the eighth and ninth.

Of the Houſehold. THE *Tu-pû* is, as it were, the Tribunal of the ordinary Judge of the King's Houſehold. The Preſidents are of the ſecond Order; his Aſſiſtants of the third; and the reſt of the *Mandarins* of the ſeventh and eighth. Their Buſineſs is twofold: Firſt, to arreſt and proſecute Robbers, and other Malefactors: If adjudged worthy of Death, they deliver them over to the Tribunal of Crimes, but puniſh Offences that are not capital. Secondly, to arreſt and puniſh fugitive Slaves. To this Tribunal there belongs a great Number of Bailiffs, and Thief-takers, who manage their Buſineſs with more than ordinary Induſtry and Cunning [a].

BESIDES the Tribunals at *Pe-king*, already deſcribed, there are thoſe peculiar to the City itſelf, which will be treated of in the next Article.

3. *The* Tribunals *of* Provinces *and* Cities.

Tribunals, provincial. Preſidents and Officers. Tribunals civil and criminal. Other provincial Tribunals. Tribunals of Cities. Of the three Ranks: Their Officers. Inferior Tribunals. Other Tribunals: Their Juriſdictions. Inferior Officers. Tribunal for Learning. Check of Viſitors: Inform the Emperor by Petition: Their Intrepidity. Pleaſant Story

Tribunals, provincial. TO each of the fifteen Provinces (including *Pe-che-li*) there belongs a ſupream Tribunal, which ſuperintends all the reſt. The Preſidents bear the Titles of *Tu-tang*, *Kyun-mwen*, *Tu-ywen*, *Syun-fû*, with ſeveral others, importing no more than Governor of a Province, or Vice-Roy. Theſe Preſidents are of the firſt, ſecond, or third Order, according to the Emperor's Pleaſure. They are intruſted with the whole Government, as well in Times of Peace, as War; and with the Command of the People and Soldiers, as well in civil, as criminal Matters. They communicate to the Emperor, and the ſix ſupream Tribunals, all Affairs of Importance. On the other Side, all that Monarch's Orders, and Diſpatches, as well as thoſe of the ſuperior Tribunals, are directed to this; and all the *Mandarins* of the Province are bound to repair to it, when any Affair of Moment is under Conſideration.

Preſidents and Officers. THE Vice-Roy, the Viſitor called *Ngan-tay*, or *Ngan-ywen*, and the *Tſong-ping*, or General, are the ſupream Preſidents of the provincial Tribunals, having under them ſeveral inferior *Mandarins*, to aſſiſt in the Diſpatch of Buſineſs: And though theſe three great Officers have their Palaces in the capital City of the Province, yet they are not always reſident there, but keep their Circuits, from Place to Place, as Buſineſs requires. The Palace belonging to this Tribunal, like thoſe at the Court, contains two other Tribunals, which are not inferior, but Aſſiſtants to the firſt. That on the Left-hand, called *Tſan-ching*, is the moſt conſiderable: Its Preſidents are both of the ſecond Degree of the third Order. The other, on the Right-hand, is called *Tſan-i*. The Preſidents are both equal, and of the ſecond Degree of the fourth Order. The Buſineſs of the inferior *Mandarins* (of theſe three Tribunals) called *Shew-lyen-quan*, is to decide all civil Matters, as well as to pay and receive all the Revenues of the Province [c].

IN all the capital Cities of Provinces, two Tribunals are eſtabliſhed, one for civil, the other for criminal Affairs. The firſt, called *Pu-ching-tſe*, has a Preſident, who is like the Treaſurer-General of a Province in *Europe*; and two Aſſiſtants, who are all *Mandarins* of the ſecond Order. The criminal Tribunal, named *Ngan-cha-tſe*, has a Preſident of the third Order, and inſtead of Aſſiſtants, two Claſſes of *Mandarins*; the firſt called *To-tſe*, of the firſt Order; the ſecond *Syen-tſe*, of the fifth: Both Claſſes have the common Name of *Tau-li*.

THESE *Mandarins* are Viſitors of the different Diſtricts, into which every Province is divided, and have their reſpective Tribunals: Their Buſineſs is to give an Account of what paſſes to the Emperor, eſpecially when there is no Viſitor in the Province ſent expreſly from the Court. Some of them, called *I-chwen-tau*, have the Care of the Poſts, as alſo of the Imperial Inns and Barks within their Diſtricts: Others, named *Ping-pi-tau*, have the Inſpection of the Army: The *Tun-tyen-tau* viſit the Sea-Coaſts [d]. They have all a Power to puniſh Criminals, and are as the Subſtitutes of the ſix ſupream Tribunals of the Court.

BESIDES the Tribunals common to all the Provinces, there are others peculiar to certain Places, or which have particular Functions. Such are for Inſtance, 1. The *Mandarins* of the Salt, whoſe Buſineſs is to diſtribute it through the Provinces, and to hinder private Traders from ſelling it in Prejudice to the Revenue: The Preſident of this Tribunal is called *Yen-fa-tau*. 2. The

[a] *Magalhaens*'s Relation of *China*, p. 232, & *ſeqq.* [b] See before, *p.* 252. [c] *Magalhaens*, as before, *p.* 241, & *ſeq.* [d] *Magalhaens* ſays, their Buſineſs is to drain the Lands, and level the Highways, which ſeems the more juſt Account.

Mandarins

Mandarin General, of the Tribute of Rice, a named *Lyang-tau*. 3. Another *Mandarin* General, called *Hyo-tau*, who presides at the Examination of the Students of the Province, and those who appear to take the Degrees of Literature; besides several others too tedious to mention, who have particular Offices [a].

EVERY District, as well as Province, has its own Tribunal, or Court, for preserving Order, and distributing Justice: These reside in their respective chief Cities, whether of the first, second, or third Rank, called *Fu*, *Chew* and *Hyen*. Their Presidents are the Governors of these Cities, or Districts, and called from thence *Chi-fû*, *Chi-chew*, and *Chi-hyen*.

THERE are, in *China*, an hundred and seventy-three Tribunals, or Jurisdictions, of the first Sort, or *Fû*, immediately subject to the General Officers and Governors of each Province; fourteen hundred and eight inferior Tribunals, or subordinate Jurisdictions, depending immediately on the *Chi-fû*, whereof eleven hundred and seventy-three are *Hyen*, and two hundred and thirty-five *Chew*; these latter however differ somewhat from each other. The greater Part have no Authority over the *Hyen*; but some have a Jurisdiction over one, two, and sometimes four *Hyen*, almost equal to that of the *Chi-fû*, but depending immediately on the Vice-Roy [b].

THE *Chi-fû* of all Cities of the first Rank in the Provinces (except *Pe-king*) is a *Mandarin* of the fourth Order, and has three Assistants, called *Tong-chi*, *Tong-pwen*, and *Chwi-quan*, who are of the sixth and seventh Orders: They are called second, third, and fourth Lords, of the second, third, or fourth Chair, or of the second, third, or fourth City, in regard the President is called the first Lord, the first Chair, and the first City. There are four other inferior *Mandarins*, called *King-lye-chu-tse*, *Chau-mo*, and *Kin-kyau*, who are only of the seventh, eighth, or ninth Order. All the Cities of the Empire are provided with such *Mandarins* as these: But if it be a Place of great Trade, or the District large, their Number is doubled.

THE *Chi-chew*, or President of Tribunals in Cities of the second Rank, of the second Degree of the fifth Order, has two Assistants, the first called *Chew-long*, the second *Chew-pwon*, who are of the second Degree of the sixth and seventh Order. He has under him also a third *Mandarin*, called *Li-mo*, of the second Degree of the ninth Order. The People call this Governor *Tay-ya*, that is, *the great*, or *first Lord*; the other three the second, third, or fourth Lord. *Provincial Tribunals.*

THE *Chi-hyen*, or President of Tribunals in third-Rate Cities, is of the first Degree of the seventh Order. He has also two Assistants, the first called *Hyen-ching*, of the eighth Order; the second *Chu-pu*, and of the ninth. He has also a third under him, who is called *Tyen-tse*, who is of no Order; but if he acquit himself well of his Employments for three Years, he is advanced, on Recommendation from the Governors [c], as hath been before remarked [d].

WHEN Cities for Largeness of District are said to be double, each Part has its peculiar Tribunal; besides that of the *Chi-fû*, which is much more numerous, more powerful, and often differently named. For Instance, *Pe-king*, besides the chief Tribunal, called *Fu-in*, being divided into two Cities under distinct Governors, has two Tribunals more, one called *Tay-hing-hyen*, the other *Ven-ping-hyen*. These depend on the first. The two Governors being superior to all the other Governors of the *Fû*, or chief Cities in the Empire, are of the third Order of *Mandarins*, and their Assistants of the fourth. The first superintends the Students, and *Literati*, who are not yet *Mandarins*: The Office of the second is to instruct the People, and defend them from the Rich, to punish the Vicious, and reward the Virtuous: Lastly, to prepare the Place, and all Things necessary, for the public Sacrifices. The Business of the Tribunals of other Cities is the same with this, except in the last Article: The Business of the two superior Courts, as well as of the Tribunals of all other Cities, is the same with that of the first. Their Presidents are of the sixth Order, as being in Cities where the Court resides; but in those of the Provinces they are of the seventh Order, and their Assistants of the seventh, eighth, and ninth [e]. *Inferior Tribunals.*

THERE are some Cities with Courts, named *Wey*, whose *Mandarins*, or Governors, have the Title of *Wey-shew-pey*, and are military Officers: Their Jurisdiction seldom extends without the Walls of the Town. There are others appointed in the Villages; and all that commonly falls under their Cognizance relates to certain Persons, who are obliged, by their Station and Birth, to attend the Service of the Public. These Tribunals, distinguished also by their Names, are sometimes, like those of the *Chi-fû*, and *Chi-hyen*, included within the same Districts: So that if one relies on the Lists of the *Mandarins*, or Histories of the Provinces, without enquiring *Other Tribunals.*

[a] *Magalhaens*'s Relation of *China*, p. 242, & *seq.* *Du Halde*'s *China*, p. 251. [b] *Du Halde*, as before, p. 5. [c] *Magalhaens*, as before, *p.* 244, & *seq.* [d] See before, *p.* 250. d. [e] *Magalhaens*, as before, p. 256.

Government. farther, he may reckon three Cities, where there are but one [a]. For Inſtance, the Town which, in the Hiſtory of the Province of *Quey-chew*, is called *Li-ping-fû*, is in Reality the ſame, which in the Province of *Hû-quang*, is called *U-kay-wey*: For being ſituated on the Borders of two Provinces, it is the Seat of a *Chi-fû*, ſubject to the Province of *Quey-chew*, and of a *Wey-ſhew-pey*, who depends on the Province of *Hû-quang*, as a military Officer [b].

Their Juriſdictions. THE Governors of Cities, who are inferior *Mandarins*, do not commonly determine Matters of Importance themſelves, but are obliged to make their Report to the ſuperior *Mandarins*, that is, to the *Pû-ching-tſe*, and *Fu-ywen*, who have none above them, except the Tribunals of *Pe-king*. The *Tſong-tû* himſelf is ſubject to the ſame Tribunals [c]. As the Officers of the Army depend likewiſe, in ſome Reſpects, upon the Vice-Roy, and are obliged, under ſevere Penalties, to give him Notice of the leaſt Commotion among the People within their Diſtricts; it happens, that almoſt all Affairs of the Government, whether civil, criminal, or military, are brought at length before his Tribunal: And what adds to his Authority is, that all the Deciſions of the ſupream Courts of *Pe-king*, are grounded commonly on the Informations that come from him; and that they almoſt always ratify the Sentence which he paſſes againſt the *Mandarins*, whom he hath a Right to diſplace, and, even previous thereto, of taking-away their Seal [d].

Inferior Officers. EVERY *Mandarin* has the Officers of his Tribunal lodged in his Palace [e]. Theſe Officers are a Kind of Notaries, Clerks, *&c.* There are ſix Sorts of them, each employed in Buſineſs of the ſame Kind with one of the ſix ſupream Courts at *Pe-king*; ſo that a private *Mandarin* does all that in little, in his Tribunal, which ſome Time or other he will be called to do in one of the ſupream Courts, with reſpect to the whole Empire. They are maintained at the public Expence, and their Places are for Life; ſo that Buſineſs goes-on without Interruption, though the *Mandarins* are often changed, either by being caſhiered, or removed into other Provinces [f].

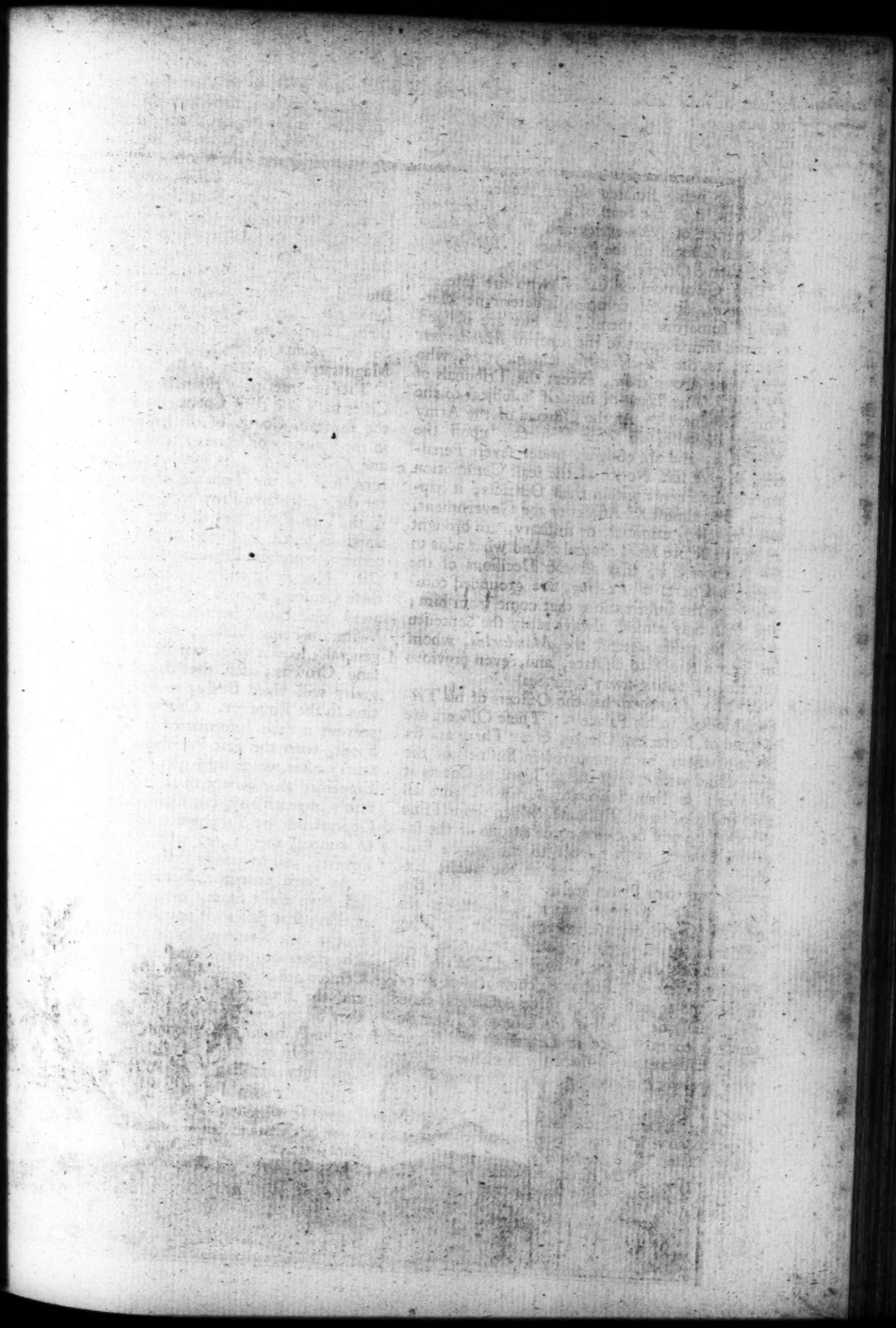
Tribunal for Learning. LASTLY, In all the Towns and Cities of the Empire, there is a Tribunal, compoſed of a Preſident, and at leaſt two or three Aſſiſtants, called *Kyau-quân*, or *Judges of the* Literati. Their Buſineſs is to take Care of Learning, and learned Men: Eſpecially to inſpect the Bachelors of Art, who are very numerous, and frequently very poor; yet truſting to their Privileges, become inſolent. They uſe many knaviſh Arts, and even Violence, to get Money from the Rich, as well as Poor; and often throw-off the Reſpect due to the Preſidents and Governors. This Court was therefore erected to puniſh them, either by Whipping, or other Penalties; and to degrade them, if incorrigible. For this Reaſon, the Bachelors ſtand in great Awe of thoſe *Mandarins*. This Court has Power alſo to aſſemble, from Time to Time, all the Graduates of the City, and old *Mandarins* excuſed from Service by reaſon of their Age; and to examine them, by giving them Themes, as hath been already ſet forth [g]: So that theſe Officers are rather Profeſſors, than Magiſtrates [h].

Court of Cenſors. THESE inferior Tribunals of Provinces and Cities have alſo their Checks on them, as well as the ſupream Courts of the Empire, particularly in the Viſitors, or Cenſors, called *Ko-li*, *Ko-tau*, and *Ko-tau-yu-ſe*. As ſoon as the fourteen Viſitors, ſent by the Tribunal of *Tu-cha-ywen*, enter their reſpective Provinces, they are ſuperior to the Vice-Roys, and all other *Mandarins*; who ſtand ſo much in Dread of them, that it is become a common Proverb, *The Rat has ſeen the Cat*. Nor is it without Reaſon, that they fear theſe Cenſors, ſince it is in their Power to take-away their Employments, and ruin them. The Viſitation being finiſhed, they return to Court, generally loaden with four or five hundred thouſand Crowns; for the *Mandarins* who are guilty will bleed freely, to ſtave-off an Accuſation to the Emperor. Others give ſomething to prevent a falſe Information. They divide their Spoils, with the firſt Preſidents, and their Aſſiſtants; after which they give both them, and the Emperor, an Account of their Viſitation. They rarely impeach any, but ſuch whoſe Injuſtice and Oppreſſions are ſo public, that it is impoſſible to conceal them; or, who through Virtue, or Poverty, fail to gratify their Avarice [i].

As theſe provincial Cenſors are very vigilant, and have their Spies, they can be ignorant of nothing that paſſes. If any *Mandarin* neglects his Duty, in a Matter of Importance, and the Vice-Roy does not give immediate Notice thereof, the Cenſors are obliged to inform the ſupream Courts, and the Emperor, by a public Accuſation. If they be the firſt by whom his Majeſty is apprized of the Diſorder, it redounds much to their Honour: On the other Hand, if they fail of ſo doing, they are liable to be removed from their

[a] On this Occaſion the Author very rightly obſerves, that to write with Certainty the Geography of a large Country, it is not enough to travel over it barely for Information, but one muſt be furniſhed with the proper Helps. [b] *Du Halde*'s *China*, p. 2. [c] The ſame, *p.* 251. [d] The ſame, *p.* 3. [e] See before, *p.* 104. a. [f] *Du Halde*, as before, *p.* 284. [g] *P.* 115, *& ſeqq.* [h] *Magalhaens*'s Relation of *China*, p. 247, *& ſeq.* [i] The ſame, *p.* 222.

Employ-



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Employments. Positive Proof is not required; if their Report has the Air of Truth, it is sufficient Ground for an Information.

THEIR Method of giving Information to the Emperor, is by Petitions, which are dispersed through the Empire. When his Majesty, according to Custom, refers them to the Tribunals to deliberate upon, the *Mandarins* seldom raise any Objections, for Fear of being accused themselves. It is true, this gives them a great Power; yet nothing, perhaps, contributes more to preserve Peace, good Order, and the ancient Customs. If they be ill treated, either by the Intrigues of the Grandees, whom they have accused, or by the Emperors, who sometimes are offended at the Advice their Office obliges them to give, the whole Nation look on them as Fathers of their Country, and Martyrs for the public Welfare; while the Emperor is sure to draw on himself very odious Names, which the Historians would take Care to transmit to Posterity.

In short, these Censors seldom or never change their Resolution. If the Court, or the great Tribunal seeks to elude the Justice of their Complaints, they return to the Charge, and make it appear that they have not answered conformable to the Laws: Some of them having persevered two whole Years in accusing a Vice-Roy supported by the Grandees, and without being discouraged by Delays, or frighted by the most terrifying Menaces, have at length compelled the Court to degrade him, and avoid disgusting the People. But if in this Sort of Combat between the Prince and State, in the Name of which the Censor acts, the Prince happens to yield, he immediately receives the Praises of the Public in their Addresses, and is loaded with Elogies by the whole Empire; the sovereign Courts of *Pe-king* return him their Thanks, and what he has done for Justice, is looked-on as a singular Favour [a].

NAVARETTE observes, that when the Emperor gives these Visitors his Seal, which they carry fastened on their right Arm, they are as terrible as so many Thunderbolts [b]. On Occasion of this Seal, we meet with the following pleasant Story. A Visitor having lost his Seal, by the Artifice, as he suspected, of the Governor of the City, who was his Enemy, disappeared of a sudden, pretending to be dangerously ill. A *Mandarin*, his Friend, suspecting something amiss, went to his Palace, and having, with much Difficulty, gotten Admittance to his Chamber, at last learned from him the Cause of his Distress. His Friend thereupon advised him, after removing his best Effects out of that Apartment, to set it on Fire, and then deliver publickly into the Governor's Hands, the little Coffer where the Seals were kept, desiring him to keep it till he had Occasion for it: *And if he, my Lord*, added the *Mandarin*, *maliciously caused the Seals to be stolen, he will re-place them in the Coffer; or you may accuse him with having lost them.* The Matter, it seems, succeeded, as the *Mandarin* had foreseen; and the Visitor recovered his Seal again [c]. *Law Proceedings.*

4. *Manner of proceeding in* civil, *and* criminal Affairs.

Causes soon dispatched. Appeals, in what Cases. Judges civil, and military. No Lawyers Fees. Criminal Proceedings: Great Precaution. Punishments adequated. Form of Condemnation. Proceedings in capital Matters strictly examined. Mighty Tenderness for the Life of Persons. Dead Warrant. Execution-Day.

EACH Magistrate, great or small, has his Tribunal, or *Ya-men*; and so soon as he is fully apprized of the Cause by the Parties, after some few Proceedings, drawn-up by proper Persons, he pronounces Sentence just as he thinks fit. Sometimes he orders him who has lost his Cause to be bastonadoed, for having commenced it with no good Design, or defended it against all Appearance of Equity [d]. *Causes soon dispatched.*

CAUSES of small Importance are generally heard in the inferior Tribunals. However, the Plaintiff may bring his Action in any higher Court, without applying first to the lower. For Instance, an Inhabitant of a City of the first Rank, instead of having Recourse to his own Governor, may apply himself to the Governor of the capital City of the Province, or even to the Vice-Roy; and when once an Affair comes before a superior Judge, the inferior ones cannot take Cognizance of it, unless remitted to them by the superior Magistrates, as it often is.

WHEN the Cause is of great Consequence, there lies an Appeal from the Vice-Roy to one of the supream Courts at *Pe-king*, according to the Nature of the Business. There it is first examined in one of the under Offices, from whence a Report being made to the President of the supream Office, he gives Sentence, after advising with his Assistants, and communicating his Opinion to the *Ko-lau*, who then carry it to the Emperor. Sometimes the Emperor desires better Information, sometimes gives Sentence on the Spot. In this Case the supream Court makes a Brief of the Sentence, in his Majesty's Name, and sends it to the Vice-Roys, for them to put it *Appeals, in what Cases.*

[a] *Du Halde's China*, p. 3, 70, and 250. [b] *Navarette's* Description of *China*, p. 18. [c] *Du Halde*, as before, *p.* 243. [d] The same, *p.* 3.

Government. in Execution. A Sentence pronounced in this Manner is irrevocable; they call it *the holy Commandment, which is without Defect, or Partiality* [a].

WHATEVER Deference the *Mandarins* pay to the leaſt Intimations, as well as Orders of the Emperor, they do not fail, on proper Occaſions, to diſcover a great deal of Reſolution. When his Majeſty interrogates the Tribunals, by Way of Information, and they anſwer according to the Laws, they are not liable to either Blame, b or Reproach: Whereas, if they anſwer contrary thereto, the Cenſors of the Empire have a Right to accuſe, and the Emperor to puniſh them.

Judges civil and military. As all the Courts in the Province depend on the Vice-Roy, and the four other General Officers, who are his Aſſiſtants, according to the Nature of the Buſineſs: So if the Affair relates to the Revenue, and civil Matters, it is brought before the *Pu-ching-tſe*, or Treaſurer-General: If a criminal Cauſe, it is referred to the *Ngan-cha-tſe*, or Lieutenant-Criminal: If it concerns c the Poſts, or Salt-Branch, *&c.* Recourſe is had to the *Yen-tau.* Laſtly, if the Buſineſs relates to the Proviſions, which are collected by Way of Tribute, they apply to the *Lyang-tau.* But beſides the Affairs peculiar to their reſpective Tribunals, theſe may be applied-to in Caſes of a different Nature: Becauſe all the inferior Courts of the Provinces depend on them, and their Preſidents are by their Stations Counſellors to the d Vice-Roy; in which Quality they are obliged, ſeveral Times every Month, to attend his Tribunal on Matters of Importance relating to the Province [b].

No Lawyers Fees. ONE Thing more ought to be added for the Honour of the *Chineſe* Legiſlators, and to ſhew how truly they had the Intereſt of the People at Heart, that no Fees are paid for the Adminiſtration of Juſtice. The Judge, whoſe Office coſt him nothing, and who has his Salary ſtated, can e require nothing of the Parties at Law; which impowers every poor Man to ſue for his Rights, and frees him from being oppreſſed by the Opulence of his Adverſary [c].

Criminal Proceedings. WITH Regard to criminal Proceedings, there is no need of having a Warrant to carry Offenders before the Magiſtrate, or that the Magiſtrate ſhould ſit in a Court of Juſtice to hear their Accuſation and Defence. Such Formalities are not inſiſted on in *China.* Where-ever the Magiſtrate f ſees a Fault, there he has Power to puniſh it on the Spot, be it in the Street, on the Highway, or in a private Houſe, it is all one: He may take-up a Gameſter, a Cheat, or debauched Perſon, and without any Ceremony order ſome of his Attendants to give him twenty or thirty Stripes. Notwithſtanding this Puniſhment, he may be accuſed a ſecond Time by the Perſon damaged in a ſuperior Court, where he is tried, and uſually receives a farther Puniſhment [d].

IN all criminal Proſecutions the Emperor names a Commiſſioner, unleſs the Criminal, by his Office, or Quality, be privileged to object to him. If the Emperor diſlikes the firſt Sentence, he may commiſſion new Judges to reexamine it until the Sentence be agreeable to his Mind; for otherwiſe it would be in the Power of Money, or Artifice, to ſave a Man, whoſe Life would be noxious to the State [e]. Before the criminal Matters come to a definitive Sentence, they commonly paſs through five or ſix Tribunals ſubordinate to one another; which have all a Right to review the whole Proceedings, and to receive exact Information concerning the Life and Manners of the Accuſers and Witneſſes, as well as of the Crimes of the Perſons accuſed. This Dilatorineſs proves favourable to the Innocent, who by that Means are ſeldom oppreſſed, although they lie a long While in Priſon [f].

WHEN Thieves are apprehended, if armed, they by the Law ſuffer Death; but if they are found in no Condition to wound, or kill anybody, they inflict ſome other corporal Puniſhment, according to the Quality of the Goods ſtolen: If they have taken nothing, the Judges are ſatisfied by puniſhing them with thirty or forty Blows of the Battoon. They ſay, theſe Felons rob by Favour of a Drug, whoſe Fume caſts the People of the Houſe into a deep Sleep [g]; and the *Chineſe* are ſo perſuaded of the Truth of this, that Travellers cauſe a Baſon of cold Water to be brought into their Chamber in the Inn, as an infallible Remedy to fruſtrate the Power, or Charm of the Drug [h].

THE Baſtonado, Wooden-Ruff, and Impriſoning, are all the Puniſhments which the *Chineſe* Laws permit the *Mandarins* of the Provinces to inflict on Criminals: They may, indeed, condemn to Baniſhment; yet their Sentence muſt be examined by the ſupream Courts, before it can be put in Execution: But they muſt never go ſo far as to take-away Life, except the Nature of the Crime require ſpeedy Juſtice, as in Caſes of Sedition, or Revolt; then the Emperor gives Authority to the *Tſong-tû*, and even to the Vice-Roy, to puniſh the Offenders with immediate Death [i].

WHEN the Criminal is to be condemned, the

[a] *Le Comte*'s Memoirs of *China*, p. 269. [b] *Du Halde*'s *China*, p. 2, 70, *& ſeqq.* [c] *Le Comte*, as before, p. 287, *& ſeq.* [d] The ſame, *p.* 269. [e] The ſame, *p.* 284. [f] *Du Halde*, as before, *p.* 310. [g] See before, *p.* 74. d. [h] *Le Comte*, as before, *p.* 242, *& ſeq.* [i] *Du Halde*, as before, *p.* 3, *& ſeq.*

Mandarin

Mandarin orders him to be brought into the Tribunal, where commonly there is prepared a ſhort Repaſt; at leaſt before Sentence is given, they never fail to offer him Wine, which is called *Tſi-ſeng* [a]. After the Sentence is read, the Criminal ſometimes breaks-out into abuſive Language, and Invectives, againſt thoſe who condemned him: When this happens, the *Mandarin* hears all with Patience, and Compaſſion; but afterwards they put a Gag in his Mouth, and lead him to Execution. Some of thoſe, who go on-foot, ſing all the Way, and drink chearfully of the Wine preſented them by their Acquaintance; who wait their coming, in order to give them this laſt Proof of their Friendſhip.

THE Judgments paſſed-on all Perſons for Crimes worthy of Death, are to be examined, agreed to, and ſubſcribed by the Emperor. The *Mandarins* ſend to Court an Account of the Trials, with their own Deciſion, mentioning the particular Law on which their Sentence is grounded: For Inſtance, *ſuch a one is guilty of a Crime, and the Law declares, that thoſe who are guilty of it, ſhall be ſtrangled; for which Reaſon I have condemned him to be ſtrangled.* Hereupon the ſupream Tribunal of criminal Affairs examines the Fact, the Circumſtances, and the Sentence. If the Fact is not clearly ſtated, or the Tribunal has need of freſh Informations, it preſents a Memorial to the Emperor, containing the Caſe and the Judgment of the inferior *Mandarin*, with this Addition: *To form a right Judgment, it is neceſſary, that we ſhould be informed of ſuch a Circumſtance; therefore we are of Opinion, that the Matter ſhould be ſent back to ſuch a* Mandarin, *that he may give us ſuch Light therein as we could wiſh to have.* The Emperor's Clemency always inclines him to do what is deſired, that the Sentence, which concerns a Thing of ſuch extraordinary Conſequence, as the Life of a Man, may not be pronounced raſhly, and without the moſt convincing Proof. When the ſuperior Tribunal has received the Informations required, it preſents a ſecond Time its Deliberation to the Emperor, who either confirms the ſame, or elſe diminiſhes the Rigour of the Puniſhment: Nay, ſometimes he remits the Memorial, writing theſe Words with his own Hand: *Let the Tribunal deliberate farther upon this Affair, and make their Report to me.*

IN *China* every Thing is canvaſſed with the ſtricteſt Care, when they are about condemning a Man to Death. The Emperor *Yong-ching* gave Orders, in 1725, that thenceforward none ſhould be put to Death till after his Trial was preſented to him three Times. Agreeable to this Order, the criminal Tribunal obſerve the following Method: Some Time before the appointed Day, they cauſe to be tranſcribed in a Book, all the Informations, that, during the Courſe of the Year, have been ſent them from the inferior Judges; to which they join the Sentence given by each, and that of the Tribunal of the Court. This Tribunal afterwards aſſemble to read, and review, correct, add, or retrench whatever they think fit. When every Thing is ſettled, two fair Copies are made-out, one of which is preſented to the Emperor for his private Examination; the other is kept to be read in the Preſence of all the principal Officers of the ſupream Courts, that it may be amended as they ſhall adviſe.

Kinds of Puniſhments.

THUS in *China* the moſt vile and deſpicable Wretch enjoys a Privilege, which in *Europe* is granted to none but Perſons of the greateſt Diſtinction, namely, the Right of being judged and condemned by all the Houſes of Parliament, aſſembled in a Body [b]. The ſecond Copy having been examined, and corrected, they preſent it to the Emperor: Then it is written over-again ninety-eight Times in the *Tartarian* Language, and ninety-ſeven in the *Chineſe*. All which Tranſcripts being put into his Majeſty's Hands, he gives them to be examined by his moſt ſkilful Officers of both Nations who are at *Pe-king*.

The Life of Perſons.

WHEN the Crime is very enormous, the Emperor, in ſigning the Dead-Warrant, adds, *As ſoon as this Order ſhall be received, let him be executed without Delay.* As for capital Crimes, which have nothing uncommon in them, his Majeſty writes this Sentence underneath, *Let the Criminal be kept in Priſon till Autumn, and then be executed.* For there is a fixed Day in Autumn, whereon all capital Offenders are put to Death [c].

Dead Warrant.

Execution Day.

5. Puniſhments *inflicted on* Criminals.

Juſtice ſlow, but ſure. The Pan-tſe, *or Baſtonado, how applied. Vicarious Puniſhment. The* Chineſe *Lictors. Strolling Beggars. Fortune-Tellers. Itinerant Quacks.* Mandarins *baſtonadoed.* Cangue, *or portable Pillory, an uneaſy Burden: A ſhameful Puniſhment: Inflicted on Women. Puniſhments for ſlight Faults. A Gameſter puniſhed. Baniſhment. Galleys. Branding on the Cheeks.* Chineſe *Slaves gently treated. Capital Puniſhments: Strangling. Beheading ignominious: Manner of it: The Executioner: Diſgraceful Puniſh-*

[a] That is, offered, or offering Wine: *Tſi* being the ſame Word with that made uſe of when they offer any thing to their Anceſtors. [b] Nay, it is a much greater Privilege, and ſuch as alone muſt convey a moſt noble Idea, both of the exceeding Happineſs of the People, and Mildneſs of the Government. [c] *Du Halde's China*, p. 241, 312, & *ſeq.* See alſo *Le Comte's* Memoirs of *China*, p. 254.

Government. *ment. Depriving of Burial. Cutting in Pieces. Kinds of Torture; ordinary: Extraordinary Torture. Horrid Punishment.*

Justice slow, but sure. THOUGH Justice, in *China*, seems slow, by reason the Proceedings are lengthened-out (not for Sake of enriching the Lawyers, but) that Men may not be unjustly deprived of such considerable Benefits as Life and Honour; yet no Offences whatever escape Punishment, that of each being fixed, and proportioned to the Enormity of the Crime. The *Pan-tse*, or Bastonado, is commonly applied for slight Faults, and the Number of Blows according to the Quality thereof. It is the usual Chastisement inflicted on the Soldiers, placed as Centinels in the Night-Time in Streets and public Places of great Cities, when found asleep. If the Number of Blows does not exceed twenty, it is accounted a Fatherly Correction, and is not disgraceful; for the Emperor himself causes it to be given to Persons of great Distinction, and afterwards sees and carries-it to them as usual. A little Matter will incur this Fatherly Chastisement, as having filched any Trifle, used abusive Language, or given a few Blows with the Fist; for if these Things reach the *Mandarin*'s Ears, he immediately sets the *Pan-tse* at Work. After the Correction is over, they are to kneel at the Feet of the Judge, bow their Bodies three Times to the Earth, and thank him for the Care he takes of their Education.

The Pan-tse, or Bastonade.

How applied. THE *Pan-tse* is a thick Piece of split Bambû, (a hard, large, and heavy Sort of Cane) several Feet long: The lower-End is as broad as one's Hand, the upper smooth and small, that it may be more easily managed. When the *Mandarin* sits in Judgment, he is surrounded by Officers, holding these Instruments in their Hands; who upon a Sign given, by the Magistrate throwing on the Ground small Sticks, about six Inches long, and two broad (which he takes-out of a Case lying before him on a Table) seize the Offender, and laying him along with his Face towards the Ground, pull his Breeches over his Heels: Then for every Stick a different Officer gives him five Blows with the *Pan-tse*, on the bare Skin, that so they may fall the heavier. However, it is observable, that four Blows are reckoned as five, which they call the Grace of the Emperor, who as a compassionate Father constantly lessens the Punishment something. There is a Way of mitigating it also, by bribing the Officers, who have the Art of making the Blows fall so light, as to be scarcely felt [a]. For this Punishment is so violent, that one Stroke a is enough to fell a Person who is of a tender Constitution, and oftentimes People die of it: For Money likewise, Men may be hired everywhere, to bear the Punishment in the Offender's Stead, as hath been already observed [b]. *Le Comte* affirms, that by such a Trick as this, *Yang-quang-syen*, the famous Prosecutor of the Missioners, escaped the Sentence of Death, and let it fall on another, whom he had hired to bear the Punishment he expected to be condemb ned-to, which he made the poor Wretch believe would be no more than a good Drubbing at worst. But this Story is palpably forged by the Author, to be revenged on that Enemy of his Religion. This appears from many Reasons; but it is enough to observe, that *Yang-quang-syen* was pardoned by the Emperor [c]: Nor can a *Mandarin* order a Person to be executed, till his Trial be sent to Court, and the Sentence confirmed there [d].

c A *Mandarin* has Power to give the Bastonado not only in his Tribunal, but also wherever he is, even out of his own District: For which Reason, when he goes abroad, he has always Officers of Justice in his Train, who carry the *Pan-tse*. If one of the People happens to be on Horseback when he passes-by, and does not alight, or crosses the Street in his Presence, it is sufficient to incur five or six Blows by his Order; which are applied so nimbly, that often the honest Man d has gotten his Due, before those about him know any Thing of the Matter [e]. The *Pan-tse* is a Punishment for sturdy Beggars, Strollers, Night-walkers, or idle People, who cannot give a good Account of themselves.

CHINA swarms with strolling Beggars, Musicians, and Fortune-tellers. These Vagrants travel in Companies, sometimes all Blind-folks; and are as great Impostors as the Gypsies of *Europe*. They practise many Austerities to extort Alms, as scourging their Bodies, laying e burning Coals on their Heads, striking their Foreheads against a Stone, or one another, till huge Lumps arise, or they fall-down quite stunned. They will continue inflicting these Severities on themselves till they die, unless the Spectators give them something to desist. Many of them are Cripples, having wry Necks or Mouths, broken Backs, long hooked Noses, Eyes blind or squinting, and lame Arms or Legs. f Besides those who are born with such Deformities, many are lamed whilst Infants by their Parents, who put them to incredible Torture [f].

SOME Women, purposely blinded by their Parents, go-about with Gittars to get their Bread

[a] *Du Halde*'s *China*, p. 310, & *seq.* *Le Comte*'s Memoirs of *China*, p. 291. [b] See before, Vol. I. p. 565. b. [c] The same, p. 232. b. [d] *Le Comte*, as before, p. 293. [e] *Du Halde*, as before, p. 311. [f] Montanus in Ogil. Chin. p. 306.

Other

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G. Child Sculp.t

Plate XXXVIII. Vol. IV. p. 279

Others playing on Inſtruments, calculate Nativi- a ities, and pretend to underſtand Phyſiognomy [a]. You ſhall ſee likewiſe the Mountebanks riding through the Towns and Villages on the Backs of Tigers, and other wild Beaſts, made tame; which walk ſlowly along, whiſking their Tails, and carrying Branches of Trees in their Mouths. The Rider hath commonly over his other Cloaths a wide Coat with prodigious large Sleeves, and a Belt worn like a Scarf over his right Shoulder, and under his left Arm. In his left Hand he carries a Sword, which he flouriſhes by Intervals, extolling his Balſoms, Plaiſters, and other Medicines, as infallible Remedies for all Wounds and Diſtempers whatever. He is generally accompanied with deformed People, following him on Crutches, or with Rattles: Moſt of them go naked; others wear wide Coats, full of Patches of divers Colours; and ſome appear with Wings fixed to their Temples [b].

To return to the *Pan-tſe:* The *Mandarins* c themſelves are liable to the Battoon for Offences committed: But it cannot be inflicted on any, however inconſiderable, unleſs he be firſt deprived of his Office: Yet this is no great Matter in his Favour, ſince the Vice-Roy has Power to caſhier him on certain Occaſions, without waiting for the Anſwers of the ſupreme Courts; being only obliged to give them his Reaſons, which uſually they approve, and often even order the Offender to be proſecuted. It is true, he has Liberty to d repair to *Pe-king* to juſtify his Conduct, by preſenting his Petition to one of the ſovereign Courts, or even carrying his Complaint before the Emperor: And this reſtrains the Vice-Roy from acting precipitately, and abuſing his Authority [c]. In a Word, Maſters give this Kind of Correction to their Scholars, Fathers to their Children, and Noblemen to their Domeſtics; with this Difference, that the Battoon is neither ſo long nor ſo large as that of the Magiſtrate.

ANOTHER Puniſhment, leſs painful, but more infamous, is the wooden Collar, which the *Portugueze* call *Cangue*. It is compoſed of two Pieces of Wood cloſed together, with a Hole in the Middle, to fit the Neck of the Offender [d]; who, when this Machine is on, can neither ſee his Feet, nor put his Hand to his Mouth; ſo that he muſt be fed by ſome other Perſon. Night and Day he carries this diſagreeable Load; which is heavier or lighter, according to the Nature of the f Fault. The Weight of the common Sort of *Cangues* is fifty or ſixty Pounds; but ſome weigh two hundred; and are ſo grievous to Criminals, that, ſometimes, through Shame, Confuſion, Pain, want of Nouriſhment, and Sleep, they die under them. Some are three Feet ſquare, and five or ſix Inches thick. *Kinds of Puniſhments.*

THE Criminals, however, find different Ways to mitigate this Puniſhment: Some walk in Company with their Relations and Friends, who ſupport the four Corners of the *Cangue*, that it may not preſs their Shoulders: Some reſt it on a Table, or on a Bench: Others have a Chair made b with four Pillars of an equal Height, to bear-up the Machine: Some lie on their Bellies, and make uſe of the Hole, their Head is in, as a Window; through which they impudently gaze at all who paſs along the Street. *An uneaſy Burden.*

WHEN they have fixed this portable Pillory about the Neck of the Criminal, in the *Mandarin*'s Preſence, they paſte on each Side, over the Place where the Boards join, two long Slips of Paper, four Inches broad, on which they clap a Seal, to prevent the *Cangue* from being opened. Then they write in large Characters how long *A ſhameful Puniſhment* this Puniſhment is to laſt, and the Crime for which it was inflicted. For Inſtance: *This is a Thief; this is a diſorderly and ſeditious Perſon; this is a Diſturber of the Peace of Families; this is a Gameſter* [e], &c. *He ſhall wear the* Cangue *for three Months in ſuch a Place.*

THE Place, where they are expoſed, is gene- d rally at the Gate of a Temple, of the City, or of the *Mandarin*'s Tribunal; at the Corners of Streets, or in a public Square [f]. When the Time of Puniſhment is expired, the Officers of the Tribunal bring-back the Offender to the *Mandarin*, who, after exhorting him to amend his Courſes, frees him from the *Cangue*; and, to take his Leave of him for that Time, orders him twenty Strokes of the *Pan-tſe:* For commonly, in *China*, all Puniſhments, except pecuniary ones, e begin and end with the Baſtonado.

THIS Puniſhment is more common for Men *Inflicted on Women.* than Women: Nevertheleſs, *Contancin* the Miſſioner met, near a Tribunal, with a *Bonzeſs*, or Kind of Nun, carrying the *Cangue*. Though all Perſons whatever are forbidden to enter their Convents, and they are obliged to live a Life of Chaſtity while they continue there, yet thoſe Rules are often broken through. This Female being accuſed of having had a Child, the *Man-* f *darin* cited her before his Tribunal; and, after a ſevere Reprimand, told her, that ſince ſhe could not live continently, it was fit ſhe ſhould

[a] *Navarette*'s Deſcription of *China*, p. 55. [b] Montanus in Ogil. Chin. p. 306. [c] *Du Halde*'s *China*, 3. [d] Like the Boards of a Pillory, in which the Offender's Neck is faſtened. [e] The *Chineſe* are exceſ-Gameſters, often ſtaking their whole Fortune at one Bet, and playing away their Wives, Children, and emſelves, who become the Winner's Slaves. [f] This ſeems to be the ſame Puniſhment called *Karkan*, by Comte, who makes it a Sort of Baſtonado.

Government. quit the Nunnery, and marry. However, to punish her, he condemned her to carry the *Cangue*; and to the Note containing her Crime, it was added, that in case any Person would marry her, the *Mandarin* would set her at Liberty, and give her an Ounce and an half of Silver (which is equal to ten Shillings *English*) to defray the Expences. Of this Sum one Third was to hire a Chair, and to pay the Musicians; the rest was for bearing the Expence of the Wedding-Feast: Nor was it long before she met with a Husband. There are still other Punishments for slight Faults. The same Missioner entering into a second Court of the Tribunal, found young People upon their Knees: Some bore on their Heads a Stone weighing seven or eight Pound; others held a Book in their Hands, and read very diligently. Among these was a young married Man, who loved Gaming to Excess, and had lost Part of the Money given him by his Father to set-up with. Exhortations, Reprimands, and Menaces, proving ineffectual, his Parents carried him before the Tribunal. The *Mandarin* having heard the Father's Complaint, caused the young Man to draw-near; and, after giving him a severe Reprimand, as well as very good Advice, with regard to Submission, was going to order him the Bastonado: When his Mother entered of a sudden, and throwing herself at the *Mandarin*'s Feet, with Tears, besought him to pardon her Son. The *Mandarin* being moved to Pity, ordered a Book to be brought, composed by the Emperor for the Instruction of the Empire; and opening it, chose the Article which related to filial Obedience. *You promised me*, said he to the young Man, *to renounce Play, and to listen to your Father's Directions; I therefore pardon you this Time; but go kneel down in the Gallery on the Side of the Hall of Audience, and learn by Heart this Article of filial Obedience: You shall not leave the Tribunal till you repeat it, and promise to observe it the Remainder of your Life.* This Order was punctually executed, the young Man remained three Days in the Gallery, learned the Article, and was dismissed.

Punishments for slight Faults.

A Gamester punished.

Banishment. Galleys. THERE are certain Enormities for which Offenders are marked on both Cheeks with a *Chinese* Character, signifying those Crimes; for others are condemned to Banishment, or to draw the Royal Barks, which Servitude scarce ever lasts longer than three Years. As for Banishment, it is often perpetual, especially if *Tartary* is the Place of Exile; but before their Departure, they are sure to be drubbed with a Number of Blows proportionable to their Crimes [a].

Branding on the Cheeks. PICK-POCKETS are branded on the left-Arm with a red-hot Iron, for the first Offence; for the second, upon the right-Arm; and for the third, they deliver them over to the Tribunal of Crimes. Fugitive Slaves they first cause to be punished with an hundred Lashes of a Whip, and then to be restored to their Masters. Of late Years they were marked on the left-Cheek, with two *Tartar*, and two *Chinese* Characters: But a *Chinese Mandarin*, having represented to the Emperor, that the Punishment was too rigorous for a Crime, which proceeded rather from the Desire of Liberty, so natural to Mankind, than any wicked Inclination; and that it was unbecoming the City of his Majesty's Residence to have the Streets so full of those deformed Objects, this Counsel being approved by the Emperor, he ordered, for the future, that the Letters should be branded upon the left-Arm [b].

ON this Occasion it may be observed, that often a great *Tartarian Mandarin*, or *Chinese Tartarised* [c] (that is, listed under the *Tartar* Banner) who has a Parcel of Slaves for his Servants, is himself a Slave to some Court-Lord, to whom, from Time to Time, he makes a Present of considerable Sums. A poor *Chinese*, when he gives himself to a *Tartarian* Prince, if he has Merit, may hope to be a great *Mandarin* very soon; but this is not so common under the present Dynasty, as formerly: If he be deprived of his Office, he returns to his Master, to serve in certain honourable Functions.

WHEN rich Folks marry their Daughters, they bestow on them several Families of Slaves, in Proportion to their Wealth. It often happens, that they give them their Liberty; and some have half their Freedom, on Condition that they pay yearly a certain Sum. If any of them grow rich by their Industry, their Master does not strip them of their Goods, but is contented with large Presents, without consenting however to their Redemption. These Slaves are of an approved Fidelity, and inviolably attached to their Master; who, on his Side, uses them as his own Children, and often trusts them with the most important Affairs. As to his Authority over his Slaves, it is confined to Matters relating to his Service; for should it be legally proved that a Master had abused his Power, by taking criminal Liberties with the Wife of his Slave, he would be ruined beyond Remedy [d].

THE three capital Punishments, are Strangling, Beheading, and cutting in Pieces. The first is the most common and mildest Punishment, being inflicted for the smaller Sort of Capital Offences; as when a Man kills his Adversary in a Duel. In some Places they strangle

[a] *Du Halde*'s *China*, p. 311, *& seq.* Sect. 1. chap. 2.
[b] *Magalhaens*'s Relation of *China*, p. 236.
[c] See be
[d] *Du Halde*, as before, *p.* 278.

with a Kind of Bow: In others, they make uſe of a Cord ſeven or eight Feet long, with a running Knot, in which the Neck being put, two Servants belonging to the Tribunal draw it hard at each End, and looſe it of a ſudden a Moment after: Then drawing the ſecond Time, they are ſure of doing the Criminal's Buſineſs. Perſons above the common Rank are always carried to the Place of Execution in Chairs, or covered Carts [a]. Perſons of Quality are ſtrangled, unleſs the Crime be very notorious; in which Caſe they are puniſhed like mean People, and ſometimes their Heads are cut-off, and hanged on a Tree in the Highways [b]. For contrary to the Cuſtom of *Europe*, Hanging is an honourable Death, and Beheading the moſt ignominious: For this Reaſon, when the Emperor would ſhew an extraordinary Favour to a great Lord, or *Mandarin*, condemned to die, he ſends him a ſilken Cord, inſtead of a Halter (with Orders to be his own Executioner.)

BEHEADING is inflicted for Crimes of a more enormous Nature; ſuch as Aſſaſſination. This Death is looked-upon as the more ſhameful, becauſe the Head, which is the principal Part of a Man, is ſeparated from the Body; and that in dying they do not preſerve the Body as intire, as they received it from their Parents. The Party condemned to ſuffer this Puniſhment is not expoſed on a Scaffold on the Day of Execution; but being made to kneel in ſome public Place, with his Hands tied backwards, a Perſon holds him ſo faſt, that he cannot move; while the Executioner coming behind, takes-off his Head at one Stroke, and at the ſame Time lays him on his Back with ſuch Dexterity, that not a Drop of Blood falls-on his Cloaths, which, on that Occaſion, are often better than ordinary: His Relations and Friends, who are aſhamed to own him in thoſe unhappy Circumſtances, commonly ſend him new Cloaths, and cauſe Proviſions and Drink to be furniſhed him by the Way.

THE Executioner is commonly a Soldier; nor is the Office ſcandalous, but the contrary, if they perform it well. At *Pe-king*, he accompanies the Criminal, girt with a Saſh of yellow Silk, which is the Imperial Colour; and his Cutlaſs is wrapped in Silk of the ſame Kind, to ſhew that he is veſted with the Emperor's Authority, and command the greater Reſpect from the People [c].

THE *Chineſe* are of Opinion, that ſuch as are beheaded, muſt have been diſobedient to their Parents, who gave them ſound and perfect Bodies; and that the Separation of the Members is a Puniſhment conſequent to that Crime. They are ſo firmly perſuaded of this, that they will buy the Bodies of their Parents, or Relations, from the Executioner, at a great Price [d], according to their Ability, and ſew-on the Head again with a World of Lamentation, to ſatisfy, in ſome Meaſure, for their Diſobedience. They refer the Origin of this Notion to *Tſeng-tſu* (a Diſciple of *Confuſius*) who at his Death exhorted his Children, and Diſciples, to obey their Parents, ſaying, it was owing to his Obedience, that he had preſerved his Body as perfect and intire, as they had beſtowed it on him. *Kinds of Puniſhments.*

THEY who are condemned to be beheaded, are alſo ſentenced to be deprived of common Burial; which is ſtill a more terrible Infamy in *China*. For this Reaſon the Executioner is obliged, after he has ſtripped the Body, to throw it into the next Ditch: So that in ſelling it, he runs the Hazard of being ſeverely puniſhed, unleſs he bribes the *Mandarin*, or Informer, pretty high; and this makes the Purchaſe of a Body ſo dear. By an ancient Law, when any Criminal, either for his good Qualities, or any other Reaſon, deſerves to be pitied, let him be condemned at what Time of the Year he will, he is to be reprieved till the End of the Autumn following: Becauſe, upon the Birth or Marriage of a Prince, or any other Cauſe of public Rejoicing; after an Earthquake, or on any extraordinary Alteration of the Seaſons, or Elements, it is uſual to releaſe all Sorts of Priſoners, except ſome few who are excepted; and by that Means thoſe that are reprieved are ſet at Liberty, or at leaſt live in fair Hopes for ſome Months [e]. *Depriving of Burial.*

THE third Kind of Puniſhment, called cutting in ten thouſand Pieces, wherewith Rebels and Traitors are uſually puniſhed, ſavours of Cruelty. The Executioner faſtens the Criminal to a Poſt, and tearing the Skin off his Head, pulls it over his Eyes, that he may not ſee his Sufferings: He mangles him afterwards in all Parts of his Body, which he cuts in many Pieces; and when he is tired with this Exerciſe, abandons him to the Mercy of his Enemies, and the Populace. Though this has been often practiſed under the Reigns of ſome Emperors, who are looked-on as barbarous; yet, according to the Laws, this Puniſhment conſiſts in cutting the Body of the Criminal [f] into ſeveral Pieces, opening his Belly, and throwing the Carcaſe into the River, or a Ditch, as is done by great Malefactors. *Juſtice*, ſay the *Chineſes*, *is neceſſary*; *but not Cruelty*. *Cutting in Pieces.*

THE Rack is uſed in *China*, as well as other Countries, to extort Confeſſion; and is either ordinary, *Kinds of Torture, ordinary.*

[a] *Du Halde*'s *China*, p. 4, and 312. [b] *Le Comte*'s Memoirs of *China*, p. 293. [c] *Du Halde*, as before, p. 4, and 312. [d] Paying often ſix hundred, or a thouſand Crowns. [e] *Magalhaens*'s Relation of *China*, p. 211, *&* *ſeqq.* [f] We preſume, when dead.

Government. ordinary, or extraordinary. The ordinary Torture is extreamly acute and painful. It is inflicted both on the Feet and Hands: For the former they make-uſe of an Inſtrument compoſed of three croſs Pieces of Wood, of which that in the Middle being fixed, the other two move, and turn-about: In this Machine they put the Feet of the Criminal, and ſqueeze them ſo violently, that they make the Ankle-Bone quite flat [a]. They inflict it on the Hands, by placing little Pieces of Wood between the Fingers of the Criminal, and tying them very hard with Cords, leave him for ſome Time in this Torment. The *Chineſe* have Remedies to diminiſh, and even ſtupify the Senſe of Pain during the Torture: Others, to heal the Priſoner, who indeed recovers by their Aſſiſtance, ſometimes in a few Days, the former Uſe of his Limbs [b]. The extraordinary Torture, which is inflicted to diſcover the Accomplices, eſpecially in High-Treaſon, and other great Crimes, when the Fact has been proved, conſiſts in making ſlight Gaſhes on the Offender's Body, and ſtripping-off the Skin in narrow Slips, like Fillets.

Extraordinary Torture.

THESE are all the Kinds of corporal Puniſhment, appointed by the *Chineſe* Laws for Malefactors; though ſome Monarchs have inflicted others of a more inhuman Nature: Such as the Emperor *Chew*, who at the Inſtigation of *Takya*, his favourite Concubine, invented a new Kind of Puniſhment, called *Pau-lo:* It was a Column of Braſs twenty Cubits high, and eight in Diameter, hollow in the Middle, like *Phalaris*'s Bull, with Openings in three Places for putting in Fewel. To this they faſtened Criminals, and making them embrace it with their Arms and Legs, lighted a great Fire within, and thus roaſted them till they were reduced to Aſhes, in the Preſence of that Monſter of a Woman [c].

Horrid Puniſhment.

6. *The* Priſons *of* China.

Goals large and convenient. Priſoners cloſely confined, and ſtrictly guarded; yet carefully attended. The Womens Priſon. Door of the Dead. State of the Goaler. Lodgings at Night. Exerciſe by Day. Great Regularity. Poor maintained. The Dungeon.

Goals large, and convenient.

THE Priſons here, beſides being neither ſo dreadful, nor loathſome as thoſe of *Europe*, are much more convenient, and ſpacious. They are built almoſt in the ſame Manner throughout the Empire; and ſituated at a ſmall Diſtance from the Tribunals. Having paſſed through the firſt Door towards the Street, you meet with a long Paſſage, which brings you to a ſecond Goaler's Apartment. After that, you enter a large ſquare Court, on the Sides whereof are Priſoners Rooms, erected on large Pillars of Wood, which form a Kind of a Gallery.

AT the four Corners are private Priſons, wherein the more notorious Rogues are ſecured, who are never let-out in the Day-time to converſe in the Court; and yet Money will purchaſe this Liberty for a few Hours: But at Night they take Care to load them with heavy Chains, which are faſtened to their Hands, Feet, and Middle; ſqueezing their Sides ſo hard, that they can ſcarcely ſtir. However, this Severity may be mitigated for a little Silver. As for thoſe, whoſe Faults are not very heinous, they have the Liberty of the Courts of the Priſon in the Day-time, to walk-about for the Air; but in the Evening they are all called, one after another, and ſhut-up in a large dark Hall, or elſe in the little Rooms, which they may hire for lodging more conveniently. A Centinel watches all the Night, to keep the Priſoners in profound Silence, and if the leaſt Noiſe is heard, or the Lamp happens to be put-out, immediate Notice is given to the Goalers, that they may remedy the Diſorder.

OTHERS are obliged to walk the Rounds continually, ſo that it would be in vain for any Priſoner to attempt an Eſcape; becauſe he would be immediately diſcovered, and ſeverely puniſhed by the *Mandarin*, who viſits the Priſons often, and ought always to be able to give an Account of them: For if any fall-ſick, he muſt anſwer for them; being obliged not only to find them in Phyſicians, and Remedies, at the Emperor's Expence, but alſo to take all poſſible Care for their Recovery. When any die, they are to inform the Emperor, who often orders the ſuperior *Mandarin* to examine, if the inferior have done their Duty. At theſe Times of viſiting, thoſe who are guilty of any capital Crime appear with a melancholy Air, the Face pale and ghaſtly, the Head hung-down, and the Feet trembling, whereby they endeavour to excite Compaſſion: But it is to no Purpoſe, for the Deſign of their Impriſonment is not only to ſecure, but alſo to afflict them, and become Part of their Puniſhment.

IN large Priſons, ſuch as that of the ſupreme Court at *Pe-king*, Tradeſmen and Mechanics, as Tailors, Butchers, Sellers of Rice and Herbs, *&c.* are allowed to enter, for the Service and

[a] *Magalhaens* ſuffered this Torture. See before, *p.* 2. c. It is ſurpriſing the *Chineſes* could introduce a Puniſhment, which, in its own Nature, is both unjuſt and abſurd. [b] If this be ſo, methinks the *Chineſe* Surgeons muſt far excel the *European*; and their Method of curing Wounds and Contuſions be well worth enquiring after. [c] *Du Halde*'s *China*, p. 4, 313, *&* *ſeq.* *Le Comte*'s Memoirs of *China*, p. 293.

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Convenience of those who are detained in them: a There are even Cooks to dress their Victuals, and every Thing is done in Order, through the Care of the Officers.

THE Womens Prison is separated from that of the Men, and there is no speaking to them but through a Grate, or at the Turning-Box, by which their Necessaries are conveyed; but very rarely any Man goes near them.

IN some Places, when a Prisoner dies, his Body is not carried-out through the common b Door of the Prison, but through a Passage made in the Wall of the first Court, which serves only for the Dead. When Prisoners above the common Rank find themselves in Danger of Death, they desire, as a Favour, that they may go-out before they expire: Because they look upon it as an infamous Thing for their Corpse to be carried through that Passage; insomuch that the greatest Curse a *Chinese* can bestow on the Person to whom he wishes ill, is to say, *May you be dragged through the Prison-Hole* [a]. c

NAVARETTE, who in the Time of Persecution, was, with other Missioners, confined at *Hang-chew fû*, the Capital of *Che-kyang*, gives the following Account of the Prison, and his Treatment there. As soon as they were brought into the first Court, they spied the Head-Goaler, who sat in great State on his Tribunal-Seat: He presently asked for the Mittimus of the criminal Judge, and then examined them concerning d their Design in coming to *China*, and the like. Having answered him with a great deal of Freedom, they were let through another little Door, that was locked, and had a Porter at it, into a Lane, which brought them to an elegant Temple. In all the Goals, Dungeons, and Courts of Justice throughout the Empire, they have Temples, very neat, and richly adorned; where the Prisoners, and such as are at Law, make their Vows, offer Candles, Oil, Silver, Perfumes, e and other Things: Some beg to be delivered out of Goal, others for good Success in their Suits; but in vain they pray to Images of Wood and Earth, which can neither see, nor hear.

AT Night they were turned through another lesser Door, into a Court, and conveyed into a great Hall, quite dark, without any Window, and so full of People, that there was hardly Room for them all to stand: This was called the little Prison, to distinguish it from the Dungeon, f which was at a good Distance. Here they continued forty Days, having always Light at Night, and then, for more Conveniency, hired a Room. There was an Overseer, to keep in Order the Prisoners, who were all extreamly submissive to him; so that there was no Roaring, Noise, or Quarrelling, but all as hush as if it had been a regular Monastery. *Prisons.*

IN the Day-time they went to the Temple, *Exercise by Day.* and to a great Court that was before it, where they breathed the fresh Air. There were two Lanes full of Rooms, which were let to People of some Note, who were in for small Faults: There they live quietly, and with Conveniency, till their Business is over. There are also some Houses in which married People dwell, who keep Watch in the Night: They walk-about those Lanes and Courts, continually beating Drums, and blowing little Horns; so that it is impossible any Man should make his Escape, though the Place itself were not so secure.

THE Womens Prison is apart, and has a *Great Regularity.* strong Door, in which there is a little Gate, through which they gave them Necessaries. The Author took particular Notice, that no Man ever went to hold Discourse there: The Modesty of the Men, and Reservedness of the Women *Chineses* in this Particular, not being to be parallelled in all the World besides. All Kinds of Necessaries are daily brought thither to be sold; so that every Day a formal Market is kept there. Thus the Whole resembles a well-governed Corporation. Every Evening the Head-Goaler, with his Clerk, viewed the Prisoners, calling them over by their Names, and then locking them up.

TO those who were poor, there was given, *Poor maintained.* every Day, a Portion of Rice: Half of it they eat, and with the other Half bought Wood, Salt, Herbs, *&c.* Without this Benevolence, many would be exposed to miserable Want: For there is no Way to beg, they being lodged much higher than the Ground, and quite out of the Way for People to come at them. During the Time that the Missioners were there, more came in than went out: Some had their Thighs all gauled with Lashes, others their Ancles disjointed by the Rack, which is a common Punishment, and inflicted with great Severity in *China*.

ONE Day they went into the Dungeon, which *The Dungeon.* is dismal enough: Without it was a large Court, and in the Middle a Temple, like that of the little Prison. All those who were there had Fetters on, and their Colour was unwholesome, because the Place is very damp; but in the Day-time they suffered them to come-out into the Sun, where they aired, and loused themselves. What the Missioners admired most, was to see how devoutly they implored their Idols to deliver them from their Sufferings; as well as with how much Courtesy and Respect they treated *them*, and one another. If two Natives of *China*, *Japan*, or *Tong-king*, were brought into our

[a] *Du Halde's China*, p. 310, *& seq.*

Government. Priſons, ſays *Navarette*, how would the other Goal-Birds uſe them? What Tricks would they play them? How would they force them to pay Garniſh? Nothing of this Sort, continues he, is practiſed among the *Chineſes*; but they treated us with as much Reſpect, as if we had been ſome Perſons of Note among them. On the Inſide, towards the Dungeon, there was a Gap made through the Wall into a ſmall Orchard, through which they thruſt-out the Corpſe of thoſe who died in the Goal [a].

SECT. VI.

Of the Military Government *and* Forces *of the* Empire.

1. Military Officers, *and* Tribunals.

Military Officers, and Tribunals. Chief Preſident. Supream Tribunal of Yong-ching ſû, *or* Zhong-ching ſû. *A great Honour.* Chineſe *Fortification. Kinds of Fortreſſes. Places of Refuge. Its natural Strength. Emperor's Forces.* Chineſe *bad Soldiers:* Tartars *not much better: Their Diſcipline. No Preſſing. Army how employed. Troops along the Wall.* Tartar *Officers, and Guards, divided into Banners. Arms and Artillery.* European *Cannon admired: The Jeſuits caſt ſome: More caſt: Are a Year in making.* Verbieſt *honoured by the Emperor: Bleſſes the Cannon.*

HAVING given an Account of the Civil Officers, and their Authority, we come next to ſpeak of the Military *Quân*, and their Tribunals. Theſe take their three Degrees regularly, like thoſe for Civil Affairs, are divided into nine Claſſes, and like them have their ſeveral Tribunals [b].

Military Officers. The Rank and Buſineſs of the principal military *Mandarin*, is much the ſame with that of a General in *Europe* [c]. He has under him, in ſome Places, four *Mandarins*; and, in others, only two, whoſe Employment is not unlike that of our Lieutenant-Generals: Theſe have likewiſe four ſubordinate *Mandarins*, anſwering to Colonels. The Colonels, again, have under them others, who may be conſidered as Captains, and have likewiſe their ſubaltern Officers, reſembling our Lieutenants and Enſigns. Each of theſe *Mandarins* has a Train ſuitable to his Dignity; and when he appears in public, is always attended by a Company of Officers belonging to his Tribunal. All of them together command a great Number of Troops, partly Horſe, and partly Foot.

THERE are at *Pe-king* five Tribunals of military *Mandarins*, called *U-fû*, that is, the five Claſſes, or Troops of *Mandarins* of War. The firſt is called *Hew-fû*, or the Rear-Guard. The ſecond *Tſo-fû*, or the Left-Wing. The third *Yew-fû*, or Right-Wing. The fourth *Chong-fû*, or the Van-Guard of the main Body. The fifth *Tſyen-fû*, or the Van-Guard.

THESE five Claſſes have at their Head a Chief, or Preſident, and two Aſſiſtants, which are of the firſt Order of *Mandarins*. They commonly chuſe for the Poſts, great Lords of the Empire; and theſe are they who command the Officers, and all the Soldiers. Theſe five depend on a ſupream Tribunal of War, called *Yong-ching-ſû*, whoſe Preſident is one of the greateſt Lords of the Empire, and has Authority over the five Tribunals, and all the Officers and Soldiers of the Court: But to prevent the Abuſe of ſo extenſive a Power, which renders him Maſter of ſo many Troops, they give him a literary [d] *Mandarin* for his Aſſiſtant, with the Title of Superintendant of the Army, and two Inſpectors, named by the Emperor, who have their Share in all Affairs. Moreover, when the Execution of any military Project is in Agitation, they depend abſolutely on the fourth of the ſix ſupream Courts, called *Ping-pû*, already ſpoken of, which has the whole Militia of the Empire under its Juriſdiction.

THOUGH there are great Lords, who, holding in the Empire the Rank of Princes, Dukes, and Earls, are above all the Orders of *Mandarins* [e], by their Dignity, Merit, and Services; yet there is not one of them but thinks himſelf honoured by the Title he derives from his Employment, and the Quality of Chief of the firſt Tribunals of military *Mandarins*. None can be more ambitious to command, than the *Chineſe*; they placing all their Glory and Happineſs in having Authority in the State [f].

[a] *Navarette*'s Deſcription of *China*, p. 15, *& ſeq.* [b] See before, *p.* 250, *& ſeq.* [c] With the *Chineſe*, the *Ho-tong-ta* is General of the Troops, the *Tſi-tû* of the Militia. The *Tartars* call their General *Tſong-kiun*; and their Lieutenant-General, *Meyrain-chain*. Under theſe Commanders, according to *Gemelli*, p. 2[illegible] there are *Tſong-pings*, or Colonels; *Fu-tyans*, or Majors; *Se-kupe's*, or Captains; and *Pa-tſun's*, or Enſigns. But *Du Halde* makes the *Tſong-ping* chief General of the Militia. [d] Rather, perhaps, Civil *Mandarin*, one for Civil Affairs, the Literary being often confounded with the Civil Officers. [e] Theſe are, by *Magalhaens*, called *Vu-ping*, as if no Degrees were high enough for them, or equal to their Merit, and therefore of Places. But thoſe *Mandarins*, who are not of any of the nine Orders, are called *Vi-jo-lyew*, or *Men ſettled*, becauſe they aſpire to Places of Truſt and Profit. [f] *Magalhaens*'s Relation of *China*, p. 215, 2[illegible] *Du Halde*'s *China*, p. 260, *& ſeq.*

THIS is all that ſeems neceſſary to be ſaid with Relation to the military *Mandarins*, and their Tribunals; the Nature of their Proceedings being much the ſame with that of the civil Tribunals already deſcribed: It remains therefore to give ſome Account of the Forces, and Strength of the Empire.

BOTH Art and Nature have combined to render *China* very ſtrong. All the Cities and chief Towns are fortified more, or leſs. Among them, likewiſe, there are ſome termed Cities of War, b to diſtinguiſh them from the reſt, which are called Cities of Trade. However, the Cities of War have no Advantage of other fortified Cities, but in their Situation, which renders them difficult of Acceſs. The whole Art of Fortification, among the *Chineſe*, conſiſts in an excellent Rampart, Brick-Walls, Towers, and a large Ditch full of Water: And to ſay the Truth, this is ſufficient Security againſt all Efforts of Enemies, who are as ignorant of the offenſive, as the de- c fenſive Part of War.

THE Forts, fortified Places, and Citadels, are very numerous, and diſtinguiſhed into ſeven different Orders, named *Quang*, *Ghey* or *Wey*, *So*, *Chin*, *Pau*, *Pû*, and *Chay*. There are about ſix hundred of the firſt Order, five hundred and upwards of the ſecond, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, and three hundred of the laſt: Which make, in all, above two thou- d ſand fortified Places, without reckoning the Towers, Caſtles, and Redoubts of the famous Wall, which have every one its particular Name and Gariſon.

AMONG the *Chay* are reckoned thoſe Places of Refuge found in the Middle of Fields, whither the Huſbandmen and Peaſants retire with their Flocks and Moveables, in caſe of Commotions, or the ſudden Irruption of Robbers, where they are ſecure from all Inſults. There are others e ſituated on the Tops of Rocks and craggy Mountains, inacceſſible, but by Ladders, or Steps cut into the Rock. Theſe Places are not encompaſſed with Walls, their Strength conſiſting ſolely in their impregnable Situation, or in deep and broad Ditches capable of ſtopping the Rebels in their March. They reckon, beſides theſe, more than three thouſand Towers, or Caſtles, called *Tay*; wherein are conſtantly kept Centinels, and other Soldiers on Duty, who, f when they diſcover any Diſturbance, make a Signal: In the Day, by a Flag on the Top of the Tower; and in the Night, by a lighted Torch, to alarm the neighbouring Gariſons; for there is not a Province, City, nor walled-Town in the Empire, but what has Soldiers for its Defence.

Officers Military.

NATURE has taken Care to fortify *China* in all other Places, where it might be liable to Attacks. The Sea, which waſhes ſix Provinces on the Eaſt and South, is ſo ſhallow near the Shore, that no large Veſſel can approach it without being broken to Pieces; and Storms are ſo frequent, that no Fleet can ride there in Safety. On the Weſt there are inacceſſible Mountains, which are no leſs a Defence on that Side, than the Sea on the other two, and the great Wall on the North [a].

Its natural Strength.

THE Number of Soldiers maintained by the Emperor along the great Wall, in the Cities, and fortified Places, amounted formerly to ſeven hundred and ſeventy thouſand; which Number has been increaſed, but not diminiſhed; for they never reduce their Forces. They are to ſerve for Guards to the grand *Mandarins*, Governors, Officers, and Magiſtrates: They even attend them on their Journeys, and in the Night keep Watch about their Barks, or Inns, being relieved at every Place the *Mandarin* halts at. The Emperor likewiſe keeps five hundred and ſixty-five thouſand Horſes to remount the Cavalry, and for the Uſe of Poſts and Couriers to carry his Orders, and thoſe of the Tribunals, into the Provinces [b]. Theſe Troops being well-cloathed, and well-armed, make a very fine Appearance in their March, or on a Review: But they are not comparable to the Soldiers of *Europe*, either for Courage, or Diſcipline, being eaſily put into Diſorder, and routed.

Emperor's Forces.

THE *Chineſes* are not only naturally effeminate, and the *Tartars* almoſt degenerated to *Chineſe*, but the profound Peace they have enjoyed, gives them no Opportunity to become warlike; while the Eſteem they have for Learning preferable to every Thing elſe, the Dependance which the Soldiers have on the *Literati*, and the Education that is given to Youth, who ſee nothing but Books, and hear nothing talked-of but Morality and Politicks, are ſo many Obſtructions to their being Warriors [c].

Chineſe bad Soldiers.

THE *Tartars*, indeed, aſſail with Heat and Briſkneſs, and puſh-home, if they can make their Enemies give Ground in the Beginning: But they are unable either to continue an Attack, or bear-up long againſt one, eſpecially if made in Order, and with Vigour. The Emperor *Kanghi*, who ſaid nothing but what was proper, as he did nothing but what was great, gave this ſhort Character of them: *They are good Soldiers, when oppoſed to bad ones; but bad, when oppoſed to good ones* [d].

Tartars not much better.

[a] *Du Halde*'s *China*, p. 262. [b] The ſame, *p.* 245. [c] *Le Comte*'s Memoirs of *China*, p. 290. *Du Halde*, as before, *p.* 261. [d] *Le Comte*, as before.

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Government. Their Discipline. As to what concerns Discipline, the Soldiers are regularly exercised by their Officers. This Exercise consists either in a Kind of tumultuous and disorderly March, which they perform when they attend the *Mandarins*; or else in forming Squadrons, filing-off in Order, encountering each other, or in rallying at the Sound of Horns and Trumpets: In a Word, they draw the Bow, and handle the Sabre, with a great deal of Skill. They also from Time to Time review their Troops, examining carefully their Horses, Muskets, Sabres, Arrows, Cuirasses, and Helmets. If there be the least Rust on their Arms, they are punished on the Spot, for their Negligence, with thirty or forty Blows of a Batoon, if they are *Chinese*; or so many Lashes of a Whip, if *Tartars*; unless when employed on such Occasions, or some particular Duty, they are at Liberty to follow what Business they please [a].

No Pressing. IN *China* there is no Necessity either for Pressing, or giving Advance-Money, to induce Men to inlist in the Army, as is practised in *Europe:* For there the Profession of a Soldier is commonly looked-upon as a good Settlement; which makes People fond to procure it [b], by Means of their Friends, or Presents to the *Mandarins*; the Service being generally in the Country where they dwell.

THE three Northern-Provinces furnish Abundance of Soldiers, who every three Months receive their Pay, being five Sous of fine Silver [c], and a Measure of Rice a Day, which is sufficient to maintain one Man. Some have double Pay, and Horsemen have five Sous more, with two Measures of small Beans to feed their Horses, which also are provided by the Emperor.

Army, how employed. THESE Troops are scarce ever employed, especially since *Tartary* has submitted, for any Thing else, but to prevent Revolts, or to quash Commotions on their first Appearance in a City, or Province [d]. Their chief Business is to purge the Highways of Robbers, whom they follow and observe so carefully, that they seldom escape. On these Occasions, Orders are sent to the City; and if there be a Necessity for it, the Forces of several Cities, neareſt to the Place infested by Robbers, are employed. In War-time, several Battalions are detached from every Province, to form an Army.

Troops along the Wall. BEFORE the Union of the *Tartars* and *Chinese*, a prodigious Number of Troops [e] were ranged along the great Wall, in order to guard it, and cover the Empire against the Attempts of such formidable Enemies: But at present only the most important Places are garisoned.

THE Gate of Arms, in Cities, is only for the Use of Soldiers, who seldom are in their military Accoutrements, but when on Duty; as in Time of War, when they keep Guard, when they pass in Review, or when they attend the *Mandarins*. At other Times they apply themselves to Traffic, or follow their own private Professions [f].

TWENTY-FOUR *Tartar* Officers have at Court the Dignity of Captain-Generals, and there are likewise many Colonels. Besides these Officers, who were established by the *Tartars*, there are also Officers of the *Ping-pû*, or Tribunal of War, who superintend the *Chinese* Troops throughout the Empire; and have always Couriers ready to carry necessary Orders into the Provinces, which is performed with great Secrecy [g].

ALL the *Tartar* Families live in, or about *Peking*, and are not permitted to remove from thence without the Emperor's special Order. Hence it is, that the *Tartar* Troops, which compose the Emperor's Life-Guard, are always in a Manner near his Person. Here are also found some *Chinese* Troops, who formerly listed themselves under the *Tartar* Banners, and were for that Reason called the *Tartarized Chinese*: They are very well paid, and always ready to fly on the first Order, to suppress Commotions, with surprizing Secrecy and Expedition.

THESE Troops are divided into eight Bodies, each of which has a Banner, distinguished either by the Colour, *viz.* yellow, white, red, and blue: Green is the Colour belonging to the Troops that are entirely *Chinese*, which are thence called *Lu-ki*, or the Soldiers of the green Banner.

EVERY *Tartar* Banner has its General, named, in the *Manchew* Language, *Kusanta*; who has under him certain great Officers, called *Meyreynchain*, who are like our Lieutenant-Generals, and have under them several other Officers subordinate to each other.

AS each Body, at present, is composed of *Manchew Tartars*, *Mongul Tartars*, and *Tartarized Chinese*, the General has under him two General Officers of each Nation, and these Officers have likewise Subalterns of the same Nation. Each Body consists of ten thousand effective Men, divided into an hundred *Nuru's*, or

[a] *Le Comte*'s Memoirs of *China*, p. 313. *Du Halde*'s *China*, p. 261. [b] Hence it is, that, as *Trigautius* observes, half the People of the three Northern-Provinces are inrolled in the Service of the Emperor. [c] About Two-pence Farthing *English*. [d] *Du Halde*, as before, *p.* 261. [e] *Le Comte* says, a Million: *Navarette* confirms the same on his own Knowledge, *p.* 24. [f] *Magalhaens*'s Relation of *China*, p. 44, and *Le Comte*, as before, *p.* 290. And *Du Halde*, as before, *p.* 261, and 264. [g] *Du Halde*, as before, *p.* 261.

Companies of an hundred Soldiers each [a]: So that if we reckon the Emperor's Houſhold, and thoſe of the Princes, who have their Servants, with the Pay of the Officers and Soldiers, the common Opinion may be readily allowed to be true, *viz.* that there are always an hundred thouſand Horſe [b] at *Pe-king* [c]: Yet for the Reaſons before-mentioned, they are ſo enervated, that the Weſtern *Tartars* do not value their Numbers a Ruſh, and frequently ſay in Deriſion of them, that the Neighing of a *Tartary* Horſe is enough to rout all the *Chineſe* Cavalry.

BESIDES theſe ſtanding Forces, there are fifteen or twenty thouſand Men in each Province, under the Command of private Officers: They have alſo Troops to keep their Iſlands, eſpecially *Hay-nan*, and *Formoſa*.

THE Soldiers are all armed, according to the Cuſtom of the Country, with Simeters and Darts. They have but a very ſmall Infantry; among whom, there are no Pikemen, and very few Muſqueteers [d].

ARTILLERY is but a modern Invention among the *Chineſe* [e]; and though that of Gun-Powder is very ancient, they have ſeldom made-uſe of it, but for Fireworks, wherein they excel. There are, however, three or four Bombards, ſhort and thick, at the Gates of *Nan-king*, old enough to prove, that they have had ſome Knowledge of Cannon, though they ſeemed to be ignorant of their Uſe; for they ſerve for nothing but to be ſhewn as Curioſities. They had alſo a few Patteraroes on-board their Veſſels, but had not Skill enough to ſhoot with them.

IN the Year 1621, the City of *Ma-kau* having preſented the Emperor with three Cannon, and Men to manage them [f]; which being tried before the *Mandarins*, they were greatly ſurpriſed at the Novelty. Theſe Guns ſo terrified the *Tartars*, who came in Swarms towards the great Wall, by the Havock they made among them, that they fled, and durſt never approach it, till 1636; when having made a new Irruption into the Empire, the military *Mandarins*, in order to ſtop their Inroads, talked of fortifying the Towns, and furniſhing them with Artillery. On this Occaſion, remembering that they had often heard Dr. *Paul Syu* [g] ſay, that the Miſſionaries underſtood the Art of founding Cannon, they immediately beſought the Emperor to command *Adam Schaal*, then Preſident of the Tribunal of Mathematics, to caſt ſome.

HAVING obtained what they deſired, they made the Jeſuit *Mandarin* a Viſit, and in Diſcourſe aſked him, as it were by Chance, if he underſtood the Method of caſting Cannon: *Schaal* replying, that he underſtood the Principles, they immediately preſented him the Emperor's Order. The Miſſionary thus overreached, would fain have excuſed himſelf, by alledging, that the Practice was quite different from the Theory: But obey he muſt, and inſtruct the Workmen, aſſiſted however by the Eunuchs of the Court. Afterwards being perſuaded by the Mathematical Works and Inſtruments made by *Verbieſt* at *Pe-king*, that he muſt be equally ſkilled in founding Artillery, they obtained another Order from the Emperor, to that Jeſuit; who finding by the Regiſter of the Church at *Pe-king*, that a great Number of Miſſionaries had been brought into the Empire by the ſame Means, under the laſt Family of the *Chineſe* Monarchs; and believing that ſuch a Piece of Service done for the Emperor, would induce him to favour the *Romiſh* Religion, he caſt one hundred and thirty Pieces of Cannon with wonderful Succeſs.

Officers Military.

SOME Time after, the Council of the chief *Mandarins* of War, having preſented a Memorial to the Emperor, whereby they required three hundred and twenty Pieces of Cannon, of different Bores, after the *European* Faſhion, for the Defence of the fortified Places, his Majeſty ordered, that *Nan-whay-jin* (for ſo the *Chineſe* called *Verbieſt*) ſhould overſee the Work, and that it ſhould be performed agreeable to the Patterns, which were to be painted, and preſented him in a Memorial. Accordingly the eleventh of *February* 1681, that Miſſioner preſented the Patterns, which were approved of; and an Order was ſent to the *Kong-pû*, or Tribunal of public Works [h], to furniſh all Things neceſſary for the Purpoſe, without Delay.

More caſt.

IT took-up above a Year to make theſe Cannon, in which Time the Jeſuit met with many Obſtructions from the Eunuchs of the Palace, who impatient to ſee a Stranger ſo much in Favour with the Emperor, uſed their utmoſt Endeavours to defeat the Undertaking: They complained every Moment of the Slowneſs of the Workmen, while they cauſed the Metal to be ſtolen-away by the under Officers of the Court. As ſoon as one of the largeſt Guns was caſt, before it could be poliſhed on the Inſide, they forced an Iron-Bullet into the Mouth of it, thinking thereby to render it uſeleſs: But *Verbieſt* having

Are a Year in making.

[a] As *Jenghiz Khan* is remarked to have eſtabliſhed the ſame Sort of Order among his Troops, it would be worth Enquiry, whether he took it from, or communicated it to the Eaſtern *Tartars*. [b] *Le Comte* ſays, one hundred and ſixty thouſand. [c] *Du Halde*'s *China*, p. 69, & *ſeq.* [d] *Le Comte*'s Memoirs of *China*, p. 290, and 312. It appears from *Marco Polo*, that the *Tartars* employed Cannon at the Siege of *Pe-king*, in the thirteenth Century. [e] See before, *p.* 230. d. [f] A converted *Mandarin*. See before, *p.* 230. c. [g] Deſcribed before, *p.* 264.

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Natural History.

ving charged it through the Touch-Hole, it was fired-out with ſuch a terrible Noiſe, that the Emperor hearing it in the Palace, would needs ſee it repeated. When all the Cannon were finiſhed, they were taken to the Foot of the Mountains, half a Day's Journey Weſt from *Peking*; and his Majeſty, attended by the principal Officers of his Army, beſides his whole Court, went to ſee them tried.

Verbieſt honoured

OBSERVING that the Balls hit the Places they were levelled at by the Jeſuit with his Inſtruments, he was ſo greatly pleaſed, that he made a ſolemn Feaſt for the *Tartarian* Governor, and principal Officers of the Army, in the Middle of the Fields, under Tents; drinking out of his Golden-Cup, to the Health of his Father-in-law, of his Officers, and even of thoſe who had ſo exactly directed the Cannon. At length ſending for *Verbieſt*, who by his Orders was lodged near his own Tent, he ſaid to him, *The Cannon you cauſed to be made for me the laſt Year were very ſerviceable againſt the Rebels, in the Province of* Shen-ſi, Hû-quang, *and* Kyang-ſi, *and I am well ſatisfied with your Services:* Then taking-off his Veſt, furred with Martin-Skins of great Value, and alſo his Gown that was under it, he gave them to him, as a Teſtimony of his Friendſhip.

By the Emperor.

THEY continued ſeveral Days to make Proof of the Guns, in which Time they diſcharged twenty-three thouſand Bullets, to the great Satisfaction of the *Mandarins*, whoſe Officers aſſiſted at the ſame Time. *Verbieſt* compoſed a Treatiſe alſo on the founding of Cannon, and their Uſe, which he preſented to the Emperor; with forty-four Tables of Figures neceſſary for underſtanding the Art, and of the Inſtruments proper to level the Cannon for ſhooting at any Mark.

A FEW Months afterwards, the Tribunal for enquiring into the Deſerts of Perſons who had done Service to the State, preſented a Memorial to the Emperor, wherein they beſought him to have Regard to the Service that *Nan-whay-jin* had done, by caſting ſo many Pieces of Artillery. His Majeſty granted their Petition, and beſtowed on him a Title of Honour, like that conferred on the Vice-Roys, when they have deſerved well in their Government.

To prevent the Superſtition of the *Chineſe* [a], (ſays our Author) who ſacrifice to the Spirit of the Air, Mountains and Rivers, according to the various natural Events, and the different Works they begin, or finiſh, *Verbieſt* fixed a Day to bleſs the Cannon in a ſolemn Manner. For this Purpoſe he erected an Altar in the Foundery, on which he placed a Crucifix, and then in his Surplice and Stole worſhipped God, by nine Proſtrations: And as it is the Cuſtom in *China* to give Names to ſuch Kinds of Works; ſo he gave, to every Piece of Cannon, the Names of a he, or ſhe Saint, of the *Romiſh* Church, tracing the Characters that were to be engraven on the Breech of the Gun [b].

CHAP. VII.

The NATURAL HISTORY.

SECT. I.

The Climate, Air, *and* Soil *of* China.

Air wholeſome. The Plague ſeldom. Mountainous Part. Charming Country: Lovely Plains: Uncultivated Lands: Barren Deſerts in ſeveral Parts: Soil generally fertile. Produce of Grain. Two Crops of Rice. Corn-Mills.

Air wholeſome.

CHINA being a Country of ſuch vaſt Extent, muſt be differently affected in different Parts of it, with Regard to the Air, Weather, Seaſons, and other Properties which depend on the Influence of the celeſtial Bodies. Thus the Northern-Provinces are very cold in Winter, while the Southern are always temperate. In Summer theſe latter are exceſſively hot, and the Northern, for the general, tolerably cool, eſpecially when the Wind blows from the North. The Days and Nights likewiſe are much longer and ſhorter in the Northern, than in the Southern Provinces; where, on the other Hand, Vegetables of all Kinds are more forward, and come to greater Perfection. In a Word, the Air of *China* is very healthful, is ſeldom incommoded with Stagnations, or infected with peſtilen-

[a] That is, to prevent one Superſtition by another. [b] *Du Halde's China*, p. 262, *& ſeq.*

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Vapours: So that the Plague has ſcarce ever found an Entrance there. To this great Benefit, doubtleſs, the North-Winds blowing frequently from *Tartary*, do not a little contribute; at leaſt it is manifeſt, they do not produce that Calamity there: Although it is imagined by ſome (but indeed on very chimerical Grounds) that they are the Cauſe of it in *Europe*.

THERE is no leſs a Difference with reſpect to the Surface of the Land, and Fertility of the Soil in different Parts, than there is in the Air. Beſides the Provinces of *Yun-nan*, *Quey-chew*, *Se-chwen*, and *Fo-kyen*, which are too mountainous to be cultivated ſufficiently, that of *Che-kyang*, whoſe Eaſtern-Part is very fruitful, has hideous Mountains in the Weſtern. The Land of *Quang-tong*, and *Quang-ſi*, ſo fine and fertile along the Sea-Coaſt, becomes frightful, and almoſt barren in divers Places, the farther it lies from thence. In the Province of *Kyang-nan*, the large Diſtrict of *Whey-chew-fû* is entirely over-run with very high, and almoſt uninhabitable Mountains: They abound ſtill more in the Provinces of *Shen-ſi*, and *Shan-ſi*, all whoſe Plains, put together, do not amount to a quarter Part of the Whole.

HAVING entered the Province of *Kyang-ſi*, from that of *Quang-tong*, you begin to diſcover the moſt beautiful Country in all *China*: One Part of it lies upon the great River, adorned with the fine Cities of *Ngan-king-fû*, *Kyang-ning-fû*, or *Nan-king*, and *Chin-kyang-fû*: Another Part runs along the great Canal, *Yu-lyang-ho*, beſet with the moſt rich and populous Cities of the Province of *Kyang-nan*; as *Whay-ngan-fû*, *Yang-chew-fû*, *Chang-chew-fû*, *Su-chew-fû*; and a third Part borders on the Sea-Coaſts of the Province of *Che-kyang*, where are the Lands of *Hang-chew-fû*, the Metropolis, *Hû-chew-fû*, and *Kya-hing-hû*; which alone furniſh more Silk than all the other Provinces of *China*.

IT muſt be confeſſed, that nothing appears more charming than theſe Plains, which are ſo level, that they ſeem to be laid-out by Rule [a]: They are covered with Cities, and large Villages, and cut into an infinite Number of Canals, which have Communication with each other, and are navigated by Barks, without the leaſt Danger. Their Water is clear, and excellent to drink. Theſe Plains are cultivated with an Induſtry, which no People, but the *Chineſe*, are capable of [b]: They are withal ſo fertile, that in ſeveral Places they yield Rice twice a Year; and frequently Wheat, and ſmaller Grain, between the two Crops. *Soil and Grain.*

BUT one muſt not judge of *China* in general by this Country. The Knowledge of a Part is not ſufficient to give a diſtinct Notion of the Whole. But for the Opportunity which the Miſſionaries had of travelling-over the Empire, when they made the Map of it, we ſhould ſtill have been ignorant, that in moſt of the great Governments, there are Countries, which for more than twenty Leagues together, are very thinly peopled, almoſt intirely uncultivated, and often ſo wild, that they are uninhabitable. *Uncultivated Lands.*

AS thoſe Countries are remote from the great Roads uſually taken by Travellers, they might eaſily have eſcaped the Knowledge of former Miſſioners [c], and Authors of printed Relations. The Reaſon why the Provinces of *Shen-ſi*, and *Se-chwen*, are much commended by ſome of them, is becauſe they had ſeen the Diſtrict of *Si-ngan-fû*, which is divided into thirty-ſeven Cities, moſt of them rich and populous. To a like Cauſe are to be attributed the Praiſes they beſtow on the Lands of *Ching-tû-fû*, which are cut by artificial Canals, like thoſe of the Provinces of *Kyang-nan*, and *Che-kyang*; not imagining that the Parts which they had no Opportunity of ſeeing differed ſo much, as in Effect they do, from thoſe they had travelled through. *Barren Deſarts*

The Provinces of *Ho-nan*, and *Hû-quang*, are generally commended by thoſe Writers: Yet great Part of the Weſtern-Side of the former is deſart, and uncultivated; and there are larger Deſarts ſtill in *Hû-quang*: However, it muſt be confeſſed, that the fertile Lands, contained in thoſe two Provinces, produce Rice, and other Grain, ſufficient to furniſh the neighbouring Provinces, and eſpecially that of the Court: For though *Pe-che-li* is one vaſt continued Plain, the Soil is always ſo dry, and deſtitute of Rivulets, that for all it abounds in Wheat, ſmall Grain, and Pulſe, it produces very little Rice, without which the *Chineſe* could hardly make a Shift to live. Hence it is, that this Province, and eſpecially *Pe-king*, which is the Reſort of the whole Empire, could ſcarcely ſubſiſt without Supplies of Proviſions from the other Provinces. *In ſeveral Parts.*

IT is true, that, generally ſpeaking, the Land in all the Provinces, and even in *Quey-chew*, is fertile enough, and ſometimes brings a double Crop: But it is entirely owing to the indefatigable Labour of the Huſbandmen, that thoſe Countries, where the Grounds are low and boggy, are *Soil generally fertile.*

[a] *Le Comte* ſays, they are ſo even, that one would think the Natives had been employed, ever ſince the Foundation of their Monarchy, in nothing elſe but levelling them. [b] For their Manner of cultivating both Plains and Hills, ſee before, *p.* 122. Alſo *Le Comte*'s Memoirs of *China*, p. 91, *& ſeqq.* [c] *Le Comte* muſt be included among the reſt.

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capable of bearing Corn. Add to this, that several Provinces being full of Mountains, which afford but a small Quantity of Land fit for Tillage, it happens sometimes, that the whole Produce of the Empire is scarce sufficient for the Sustenance of the prodigious Number of Inhabitants [a].

Produce of Grain.

THE Provinces which lie to the North and West, as *Pe-che-li*, *Shan-si*, *Shen-si*, and *Sechwen*, produce Wheat, Barley, several Kinds of Millet, Tobacco, Pease that are always green, also black and yellow Pease, which serve instead of Oats to feed their Horses: But in the Southern Parts these Sorts of Grain are in no Esteem. The same Provinces likewise produce Rice, and that in several Places where the Earth is dry, but then not so plentifully: Besides it is harder, and requires more boiling than the Rice of the Southern Provinces, especially *Hu-quang*, *Kyang-nan*, and *Che-kyang*, which produce great Quantities, because the Lands lie low, and have Plenty of Water.

Two Crops of Rice.

RICE is sown twice a Year in some Provinces, and is much better than that which grows in *Europe* [b]. *Navarette* says, they gather it in *June*, and *December*: That the Southern Provinces have more Plenty of this Grain, and the Northern of Corn, although the former abound with it. The Plenty of these several Sorts of Grain and Pulse is exceeding great. In 1664, *Navarette* bought very clean and good Wheat, brought to his Door, for Eighteen-pence [c] the Bushel; and Rice, every Grain as big as a Pine-Apple Kernel, for half a Crown. In *Shan-tong*, the same Year, Wheat was sold for Six-pence the Bushel [d]. To grind their Corn, they make use of a very simple Kind of Mill, consisting of a round Stone-Table, placed horizontally like a Mill-Stone, whereon they roll circularly a Stone-Cylinder, which by its Weight bruises the Corn [e].

Corn-Mills.

ACCORDING to *Magalhaens*, the *Chinese* reckon, in respect of Provision, or Eatables, six principal Sorts of Grain, Rice, Wheat, Oats, Millet, Pease, and Beans: Six Sorts of Flesh of tame Animals, Horses, Cows, Pork, Dogs, Mules, and Goats: And an hundred Sorts of Fruits, as Pears, Apples, Peaches, Grapes, Oranges, Walnuts, Chesnuts, Pomegranates, Citrons, and several other Kinds: All which are to be found in *Europe*, excepting three [f].

SECT. II.

1. FRUIT-TREES.

Fruits of Europe. *Kind of Olives. The Oil-Tree. China-Oranges. Lemons and Citrons.* Yew-tse, *or* Pamplimus. *Melons, and other Fruit. The* Li-chi. *The* Tse-tse: *A Kind of Fig. The* Long-yen. *The* Mwey-shu. *The* Ja-ca. *The* Shi-ku. Mirabines, Karambolas. *The* U-tong-shu. *Cassia-Tree. Pepper-Tree. Betel-Tree. Cinnamon. The Camphire, how gathered: Preserves dead Bodies. The Pea-Tree.*

THE *Chinese* have almost all the Fruits to be met-with in *Europe*, besides many other Sorts not to be found there at all; however they have not so great Variety of each Kind: Thus they have but three or four Sorts of Apples, seven or eight of Pears, as many of Peaches, and no good Cherries at all, although they grow every-where. Neither are any of these Fruits, except the Muscadine-Grapes and Pomegranates, to be compared to ours; because the *Chinese* are not so skilful as the *Europeans* in cultivating the Trees, and improving the Flavour of the Fruit: Yet their Peaches are as good, nay one Kind of them is better: But in some Places, unless eaten sparingly, they bring-on a Dysentery, which is very dangerous in *China*. Their Apricots would not be bad, did they but give them Time to ripen [g]. Although their Grapes are excellent, yet they make no Wine, not knowing the Way. What they generally use is made of Rice, and very pleasant, being red, white, and pale. Their Quince-Wine is very delicious. The *Chinese* drink all their Wine very hot [h].

NAVARETTE says, there are no Olives in *China* [i]; but *Du Halde* describes them under the Name of *Tsin-lan*, or *Quang-lan*. That Author observes, that in Figure and Colour they very nearly resemble our large Olives: It is one of the ten Kinds spoken of in the Books, which treat of Olives, and what they say of its Nature, Colour, and Soil where it grows, suits them very well. In all Probability, if they were prepared in the same Manner as in *Europe*, they would have the same Taste. The Tree is large, and the Leaves resemble those of the Olive.

[a] *Du Halde*'s *China*, p. 7, & *seqq*. *Navarette*'s Description of *China*, p. 53, confirms this last Remark. [b] *Le Comte*'s Memoirs of *China*, p. 95. *Du Halde*, as before, *p.* 272, and 314. [c] In the Original, three Rials; a Rial being equivalent to Sixpence *English*. [d] *Navarette*, as before, *p.* 32, and 53. [e] *Du Halde*, as before, *p.* 303. [f] *Magalhaens*'s Relation of *China*, p. 142. [g] *Le Comte*, as before, *p.* 95. *Du Halde*, as before, *p.* 4, and 317. [h] *Navarette*, as before, *p.* 32. [i] He says, he never saw any Heart-Cherries there

Whe

When they have a Mind to gather the Olives before they are thoroughly ripe, which is their Time of eating them, inſtead of beating them down with long Poles, which ſhatters the Branches, and hurts the Tree, they make a Hole in the Body of it; then putting-in ſome Salt, ſtop it up, and in a few Days after the Fruit drops of itſelf [a].

LE COMTE ſays, their Olives are different from the *European*, and that they preſs no Oil out of them; becauſe, perhaps, they are not fit for that Purpoſe, or that the *Chineſe* have not yet thought of it [b]. However, *Navarette* takes Notice, that they have Oil of ſeveral Sorts for three Halfpence a Pound [c]. He adds, that the Oil made of a ſmall Seed, called *Aſonjoli*, is much uſed for making Puff-paſte Fritters, and in other Victuals [d]. There is likewiſe a Tree that bears a Fruit, yielding an Oil, called *Cha-yew*, which, when freſh, is perhaps the beſt in all *China*: It very nearly reſembles the Shrub of the *Vu-i-cha*, (or Bohea-Tea) in the Shape of its Leaves, Colour of the Wood, and ſome other Qualities; but differs from it, as to Size, Thickneſs, Figure, Flowers, and Fruit; which laſt becomes the more oleaginous, when kept after it is gathered. Theſe Trees are of a moderate Height, and grow without Culture on the Sloping of Hills, and even in ſtony Valleys: They bear green Berries of an irregular Form, filled with a Sort of Kernels, which are not ſo hard as the Stones of other Fruits [e].

OF Oranges, known by the Name of China-Oranges, they have ſeveral excellent Kinds, although the *Portugueze* brought-over but one [f] Sort to *Europe*; where all were propagated from a ſingle Tree, which is ſtill preſerved at *Liſbon* in the Garden of the Count *de St. Lawrence*. There is a Sort of them in great Eſteem with the *Chineſes*: Theſe are ſmall, and the Rind is thin, ſmooth, and very ſoft. There is another Sort that comes from the Province of *Fo-kyen*, that has an admirable Taſte: They are larger, and the Rind is of a beautiful Red [g]. The *Europeans* commonly ſay, that a Diſh of theſe Oranges would become the moſt ſumptuous Tables in *Europe*. They have larger at *Kanton*, which are yellow, agreeable to the Taſte, and very wholeſome: They give them even to ſick Perſons, roaſting them firſt in hot Embers, then cutting them in two, and filling them with Sugar [h], the Juice being reckoned a great Pectoral. Others have a ſharp Taſte, and are uſed by the *Europeans* in Sauces [i]. *Navarette* obſerves, they make one Species of them into dry, flat Cakes (like the *Chiqueys*) which are excellent good, cordial, and nouriſhing: They are valued at *Manilla*, and carried to *Mexico* as a great Dainty [k]. *Fruit-Trees.*

LEMONS and Citrons are very common in ſome Southern Provinces, and extraordinary large; but theſe are ſcarce ever eaten, being only made uſe of for Ornaments in Houſes, where they put ſeven or eight in a China-Diſh, to pleaſe the Sight and Smell: However, they are exceeding good, when candied. Another Sort of Lemon, not much larger than a Walnut, is likewiſe in great Eſteem: It is round, green, and ſharp, being reckoned excellent good for Ragous. The Tree that bears them is ſometimes put in Boxes, and ſerves to adorn the outward Courts, or Halls of Houſes [l]. *Lemons and Citrons.*

THE Fruits, called in the *Indies*, *Pamplimûs*, and in *China*, *Yew-tſe*, have nothing in the Taſte to recommend them, more than the *Tſin-lan*, or Olives. They are ordinarily bigger than our Citrons: The Fruit is ſometimes reddiſh, ſometimes white, and of a Taſte between ſweet and ſour. The Tree is more prickly than the Citron-Tree [m]. *Yew-tſe, or Pamplimus.*

BESIDES Melons of the *European* Kind, there are two other Sorts in *China*; one of which is very ſmall, and yellow within, has a ſweet Taſte, and may be eaten, Rind and all, like Apples. The other Kind, which is called a Water-Melon, is very large, and long: The Inſide is white, and ſometimes red, containing a ſweet cooling Juice, that quenches Thirſt, and never does any Harm, even in the hotteſt Weather: Yet theſe are not ſo delicious as thoſe which come from a Place in *Tartary*, called *Ha-mi* [n], at a great Diſtance from *Pe-king*. *Melons, and other Fruit.*

BESIDES the above-mentioned Fruits, which *Europeans* are acquainted with, there are others, known to them only by the Relation of Travellers, and ſeem to have been imported into *China* from the neighbouring Iſlands; ſuch as the *Fan-*

[a] *Du Halde*'s *China*, p. 8. [b] *Le Comte*'s Memoirs of *China*, p. 95. [c] But he believes both theſe, and Almond-Trees, would thrive here, *p.* 37. [d] *Navarette*'s Deſcription of *China*, p. 32. [e] *Du Halde*, as before, *p.* 12. [f] *Navarette* ſays, two Sorts are common in *Portugal*. [g] This ſeems to be the ſame, which *Le Comte* ſays is moſt valued, and ſent as a Rarity to the *Indies*: That it is no bigger than a Billiard-Ball; that the Rind is of a reddiſh Yellow, fine, clear, and very ſmooth; yet that the bigger Sort (ſuch as brought into *Europe*) ſeemed to him the beſt. [h] *Le Comte*, p. 98, ſays, this Sort differs nothing from the *Portugal* Oranges, only that they are more firm, not eaſily parted from the Rind, nor divided into Segments. [i] *Le Comte*, as before, *p.* 97, *& ſeq.* *Du Halde*, as before, *p.* 317. [k] *Navarette*, as before, *p.* 37. [l] *Le Comte*, as before, *p.* 98. *Du Halde*, as before, *p.* 317. [m] *Du Halde*, as before, *p.* 8. [n] *Khamil*, or *Khamul*, a City of *Little-Bukharia*, to the North-Weſt of the Province of *Shen-ſi*. See the Map.

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po-lo-mye, or *Ananas*, *Chew-ku*, or *Goyavas*, *Pa-tsyau*, or *Bananas*, &c. which are found in many other Countries, and seem to have been brought from the neighbouring Islands. We shall therefore pass them over here, to speak of those, which are not to be met with any-where else [a].

The Li-chi.

WHAT they call *Li-chi* [b] (if it be of a good Sort, for there are several) is about the Size of a Date: The Stone is equally long, and hard: It is covered with a soft Pulp, full of Moisture, and of an excellent Flavour, which it partly loses when dried, becoming black and wrinkled, like Prunes: The Rind, or Skin, outwardly resembles Shagreen; but it is smooth within, and of a Figure nearly oval [c].

THE *Li-chi* of *Shan-si* and *Shen-si*, are bigger and firmer, so as to be cut like Apples; but of a different Colour. These they either gather early, to ripen them on Straw, or dip in scalding Water, to take-off an ill sour Taste, which they have at first gathering. This might be made excellent by grafting [d].

THIS, according to *Navarette*, is reckoned by the *Chinese* the Queen of Fruits. Though surprizingly plenty, yet they are not valued the less. The Fruit is a little bigger than a large Walnut, the Shell green and thin; within it is as white as Snow, with a Stone as black as Jet. The Taste and Flavour is delicious to Admiration, not to be exceeded by any other Fruit except the *Ate* [e] (or *Ya-ta.*) They usually put them into cold Water before they eat them: They say they are of a hot Nature. When they have eaten as many as they can, they drink a little Water, and have a Stomach to eat more. The Tree is large and handsome. The Author found them also at *Batan*, near *Manilla*. *Le Comte* knew not any Fruit in *Europe* to compare with it for a delicious Taste: Yet he says, it is unwholesome to eat a Quantity, and of so hot a Nature, as to cause a Man's whole Body to break-out into Pimples. The *Chinese* keep them to eat all the Year round, being used especially in Tea, to which it gives a sharp Taste, more agreeable than that of Sugar.

The Tse-tse.

THE Fruit *Tse-tse* [g], grows almost in all Parts of *China*, and is of several Kinds. Those in the Southern Provinces taste much like Sugar, and melt in one's Mouth. The Rind is smooth, transparent, and of a shining Red, especially when ripe. Some are in Shape like an Egg, but usually bigger: The Seeds are black, and flat; the Meat is very watery, and almost liquid, which they suck-out at one of the Ends. When they are dried, like our Figs, they become mealy, but in Time there grows a Sort of sugared Crust upon them, from which they receive a most delicious Flavour.

THE *Portugueze* of *Ma-kau* call this Fruit a Fig, not from its Shape, but because, when dried, it becomes mealy and sweet [h], like a Fig: The Trees which bear them, when grafted, look very pretty. There is great Plenty of them, especially in the Province of *Ho-nan*. They are as tall, and spreading, as our middling Walnut-Trees; the Leaves large, and of a beautiful Green, which changes in the Autumn to an agreeable Red: The Fruit also is about the Bigness of an Apple [i], and, as it ripens, grows of a bright Yellow.

THEY are of different Kinds, the Fruit of some having a more thin, transparent, and ruddy Rind; while that of others, to give them a finer Flavour, must be put upon Straw to ripen; yet they are all very agreeable to the Sight, and good to eat: It does not come to Maturity on the Tree till the Beginning of Autumn. They commonly dry them, as they do Figs in *Europe*, and sell them all over the Empire. They have an excellent Taste, like that of our best dried Figs: Such also is the smaller Sort, that grows in *Shan-si*. The Trees that bear them need no cultivating: They grow no-where but in *China*, and in no Province so plenty, as in that of *Shantong* [k]. The *Su-ping* of *Boim* must be a Species.

THERE is another Sort of Fruit in the Southern Provinces, which turns to great Account in *China*, called *Long-yen* [l], that is, *the Dragon's Eye:* Its Shape is round, the Rind smooth and yellowish, the Pulp white, very juicy, and often sourish. Though not so pleasant as the *Li-chi*, it is said to be more wholesome, and never to do one Hurt: The Tree, which bears this Fruit, is as large as the Walnut-Tree [m]. *Navarette* says, they are called *Dragon's Eyes*, because the Stone within them are just like the Eyes of a Dragon, as the *Chinese* paint them. He adds, that this Fruit being more fragrant and sweet than the *Li-chi*, would be better than it, provided it were equal in Quantity: That it is sold dry throughout the Empire, and boiled makes a pleasant and nourishing Broth [n].

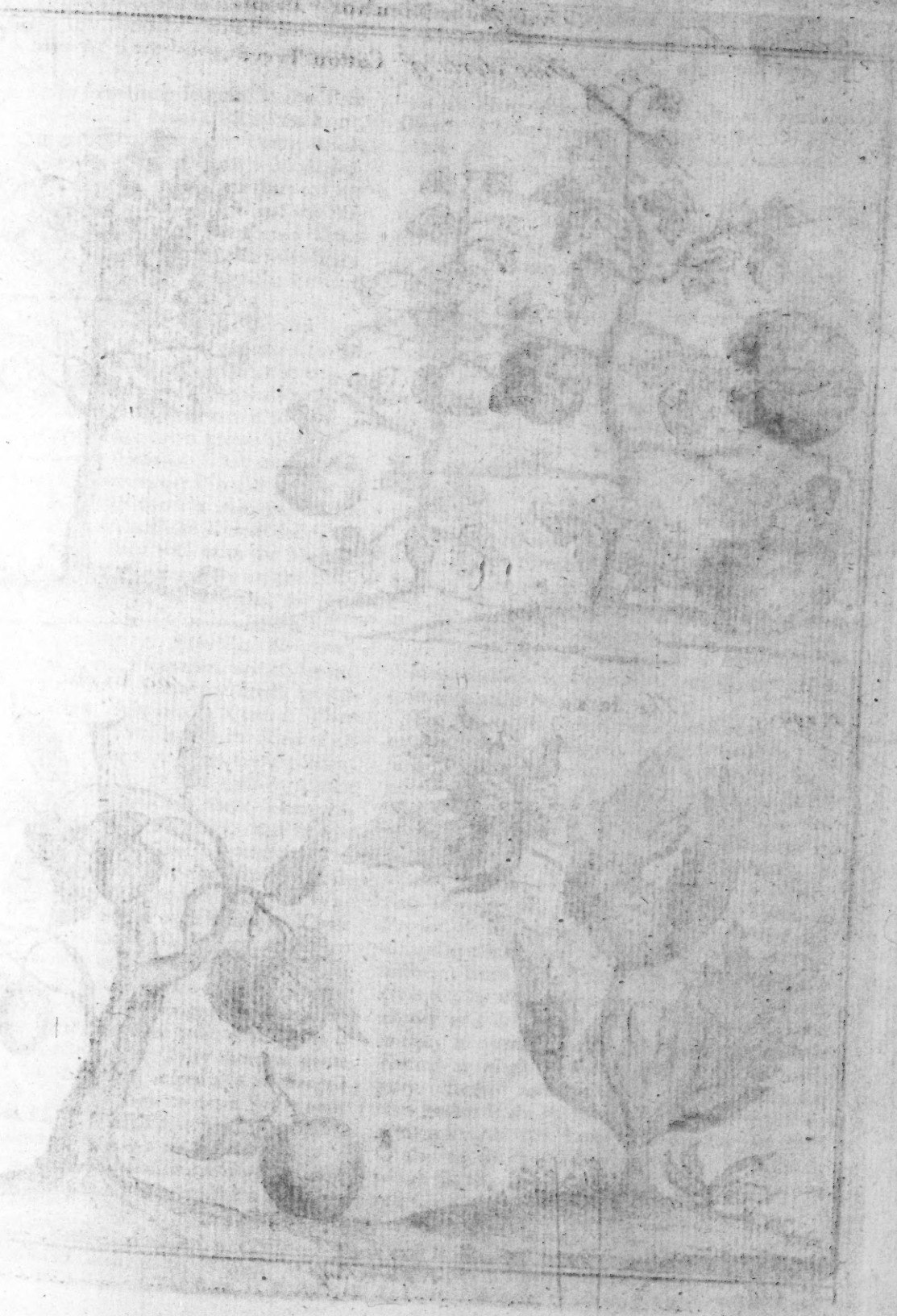
[a] *Du Halde*'s *China*, p. 317. [b] And the *Portugueze*, *Lechia*. [c] *Le Comte*'s Memoirs of *China*, p. And *Du Halde*, as before, *p.* 8. [d] *Le Comte*, as before, *p.* 96, & *seq.* *Du Halde*, as before, *p.* 104. excellent Fruit, like a little Pine-Apple, but the Rind is green, the Pulp white as Snow, and very delicious. is divided into little Cells, with each a black Kernel. [f] *Navarette*'s Description of *China*, p. 36, & [g] *Le Comte* writes, *Se-zse*; and *Magalhaens*, *Sû-sû*. [h] *Magalhaens*, p. 142, says, it is so delicious, that may well be called a Lump of Sugar. [i] The same Author says, of a Quince, but somewhat flatter, seemingly more crushed. [k] *Du Halde*, as before, *p.* 8, and 104. [l] *Navarette* writes, *Lung-jen*. *Comte*, as before, *p.* 96. *Du Halde*, as before, *p.* 8. [m] *Navarette*, as before, *p.* 37.

TH

The Sa-puing.

Trees from Boim.

The Chew-li or Guyave.



P. 299.

Two Sorts of Cotton Trees.

P. 293. The Ia ka

The Li chi P. 291.

THE *Li-chi*, and *Long-yen*, according to *Magalhaens*, are not eaten till they are rotten; nor is the Want of them supplied in *Europe* by Quinces, Medlars, and Services (which one meets with alſo in *Shan-ſi*) there being no Compariſon in the Taſte [a].

THERE is alſo ſomething ſingular in the Tree they call *Mwey-ſhu*: It bears a little ſour Fruit, which Women and Children eat: Being dried, and put into Brine, they ſell it for a Medicine, and give to ſick People, becauſe it ſharpens the Appetite. The Tree is very large, and the Author admired to ſee, that it bloſſomed about *Chriſtmas*, when it freezes hard, and the Snow falls. He firſt obſerved it in 1663, the Flowers being very white. b

THAT which the *Portugueze* call *Jaca* (or *Jaka*) the *Spaniards*, *Nangcas* (and the *Chineſes* *Po-lo-mye*) is, in *Navarette*'s Opinion, the largeſt Fruit in the World, ſome weighing half an hundred Weight. *Kircher* appropriates it to *China*; but he was miſinformed; for it grows alſo in *India*, the Iſlands, and *Manilla*. They cut it with an Ax: Within it are many Nuts as yellow as Gold, and in each of them a Kernel. This roaſted is very ſavoury, and the Kernel delicious. The *Indians* dreſs it very well with the Milk of the Cocoa-Nuts. This Fruit grows on the Body of the Tree, and not on the Boughs, for they could never bear it. c

THE *Shi-ku*, called at *Manilla*, *Chiqueys*, and by the *Portugueze*, *Figocaque*, are of ſeveral ſorts; but all delicate. Some are ſmall, in the ſhape of an Acorn, but much bigger: They have no Kernel. The Shell is like the Rind of an Onion, the Fleſh is ſweet and pleaſant, yellow, and very ſoft when ripe; ſo that making a little Hole at the Top, they ſuck it out. There are others bigger than Burgamy-Pears, and of the Colour of a fine red Poppy, very beautiful to the Eye. Before they grow ſoft, they ſhrink conſiderably; but when they have lain a Day in Water, they come-out as fair as a Pippin. Theſe two Sorts are ripe about *September*, and very plenty. There are others exceeding good, and large, greeniſh, and flat, which ripen in *December*. Theſe have Kernels enough, but they are ſmall. They dry them in the Sun: Every one is as broad as a Man's Hand: They keep a great while, and are delicious, eſpecially if ſteeped one Night in Wine. There comes a Sugar over them, which is ſold by itſelf; and being put into Water in Summer, makes a pleaſant Drink [b]. d

THE Fruit called at *Manilla*, *Milinbines*, and *Carambolas*, is found in the Southern Parts of *China*: Some are ſweet, others ſour. When ripe, they ſmell exactly like Quinces. An excellent Conſerve is made of both Sorts. There is nothing finer to quench a ſick Perſon's Thirſt. It is very green at firſt, and, when full ripe, of a Quince-Colour. e *Fruit-Trees.*

THE Plane-Tree, and its Fruit, is found in *China*: Though neither in *Mexico*, nor the *Philippine* Iſles. It differs much from thoſe commonly called *Plantans* [c].

THE *U-tong-ſhu*, is very large, and reſembles the Sycamore: Its Leaves are long, broad, and joined to a Stalk of a Foot in Length. This Tree is ſo buſhy, and crouded with Tufts, that the Rays of the Sun cannot penetrate. The Manner of bearing its Fruit is very extraordinary: Towards the End of *Auguſt*, there grow, at the Extremities of the Branches, inſtead of Flowers, ſmall Tufts of Leaves, which are more white, and ſoft, than the reſt, and not ſo broad. On the Edge of every Leaf are generated three or four ſmall Grains, of the Bigneſs of a Pea; containing a white Subſtance, of a Taſte not unlike the Kernel of a Hazle-Nut before it is ripe. Nothing can be better to adorn a Garden, than this Tree [d]. f *The U-tong-ſhu.*

IN the Province of *Yun-nan*, towards the Kingdom of *Ava*, there are Caſſia-Trees, *Caſſia Fiſtula*: They are pretty tall, and called by the *Chineſe*, *Chang-ko-tſe-ſhu*, or, *the Tree with long Fruit*; becauſe it bears long Pods (longer than thoſe ſeen in *Europe*.) Theſe are ſo many hollow Tubes, divided, by Partitions, into Cells, which contain a pithy Subſtance [e]. g *Caſſia-Trees.*

THE Soil of *China* yields no Sort of Spice, except a Kind of Pepper, called *Wha-tſyau*: It is the Huſk of a Grain as big as a Pea; the Kernel of which is too hot and biting to be made uſe of. The Colour is grey, mixed with a few Streaks of red. The Plant, which produces it, in ſome Places grows like a thick Buſh; in others, reſembles a pretty tall Tree: It is neither ſo pungent, nor agreeable to the Taſte, as Pepper, and is ſeldom uſed for ſeaſoning Victuals, except by the meaner People. This Pepper is very different from that of the *Eaſt-Indies*, which the *Chineſes*, by their Commerce, procure in as much Plenty as if it grew at home [f]. When the Grain is ripe, it opens of itſelf, and diſcovers a little Kernel as black as Jet, caſting a ſtrong Smell very offenſive to the Head; for which Reaſon they gather them by Intervals, not being able to remain long on the Tree. Having expoſed theſe Grains to the Sun, they caſt-away the Kernel, which is too hot and ſtrong, and only uſe the reſt [g]. h *Pepper-Tree.*

[a] *Magalhaens*'s Relation of *China*, p. 147. [b] Theſe muſt be Kinds of Figs like the *Tſe-tſe*. [c] *Navarette*'s Deſcription of *China*, p. 34, & *ſeqq*. [d] *Le Comte*'s Memoirs of *China*, p. 158. *Du Halde*'s *China*, p. 80. [e] The ſame, *p.* 14. [f] The ſame, *p.* 8, and 318. *Le Comte*'s Memoirs of *China*, p. 100. [g] The ſame.

BESIDES

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Betel-Tree.

Cinnamon.

BESIDES the Trees producing Betel, much a uſed in the Southern Provinces, we meet with the *Quey-pe*, a Kind of Cinnamon in *Quang-ſi*, and the Diſtrict of *Tſin-chew-fu*, chiefly on the Mountain *Pe-ſhe*. It is not ſo much eſteemed, even in *China*, as that which comes from other Places: Its Colour inclines rather to grey than red, which is the Colour of the beſt Cinnamon of *Seylan*: It is alſo more thick, and rough; nor is it ſo odoriferous. However, it has the ſame Virtue of ſtrengthening the Stomach, and exhilarating the Spirits; and Experience ſhews, it has all the Qualities of Cinnamon, though not in ſo great Perfection. One meets, now-and-then, with ſome more biting than that which is brought from the *Indies*; and this they ſay becomes grey alſo, when it is long a drying [a]. *Navarette* affirms, that there are many of theſe Trees in *Quang-tong*, and that the Cinnamon is ſo good, that they do not ſtand in need of *Seylan*-Cinnamon. He adds, that *China* produces no c Cloves, nor Nutmegs, as *Mendoza* has written.

The Camphire,

THE Camphire-Tree, called by the *Chineſes*, *Chang-ſhu*, is vaſtly large, and beautiful. The Camphire [b] gathered from it is ſomewhat coarſe, the fineſt being that of the Iſland of *Borneo*. The Wood, of which they make Houſhold-Goods, ſmells very ſtrong; ſo that the Saw-Duſt ſtrewed about the Beds, drives-away the Bugs; and five Leagues round, where theſe Trees grow, there is not one Bug to be ſeen.

How gathered,

A Prieſt, who had been ſome conſiderable Time in *Borneo*, where the fineſt is produced, informed *Navarette* in what Manner they gather the Camphire. Before the Sun riſes, a Liquor oozes through the Trunk of the Tree, and the Branches, which moves-about juſt like Quick-ſilver; then ſhaking the Boughs ſtrongly, it falls-down on Cloths and Sheets ſpread underneath to receive it: There it conſolidates; and having gathered it, they put it into Canes, where they e keep it. As ſoon as the Sun appears, all that is left ſinks into the Tree again. The People of *Borneo*, who keep their Dead ſeveral Days in the Houſe before they bury them, to prevent the Corpſe putrifying with the great Heat of the Country, make uſe of Camphire after this Manner. They ſeat the Body on a low Chair, open below, and from Time to Time blow Camphire into the Mouth with a Cane, which paſſing downwards, in a ſhort Time works-out at the f other End; and thus the Carcaſſes are kept many Days without the leaſt Corruption [c].

Preſerves dead Bodies.

HERE it may be proper to take Notice of the Tree which yields Peaſe; for their Figure, Colour, Pod, and Taſte, though ſomewhat rank, ſhew that they are of the Kind of ordinary Peaſe. The Tree is common enough in ſeveral Provinces: It is very tall, as well as ſpreading; and for Thickneſs ſcarce yields to any other [d].

2. *Four very remarkable* Trees.

b *The Varniſh-Tree: Shape and Size: How propagated. Varniſh procured by Inciſion: Its bad Effects: Precautions uſed by the Workmen: Quantity gathered: Diſeaſe cauſed by it: Excellent Qualities. The Oil-Varniſh of ſingular Uſe. The Tallow-Tree: Its Fruit: The Tallow, and Kernel. Candles, how made of it. Tallow, how ſeparated, when gathered. Farther Account. The Wax-Tree. Wax, how produced. The* Kû-ſhu *Tree: Size for gilding. Odd Situation. The Tree deſcribed.*

AMONG the Trees that deſerve the Attention of the Public, and are moſt likely to excite the Envy of *Europeans*, there are four which claim the Preference: The Varniſh-Tree, the *Tong-ſhu*, or Oil-Tree, the Tallow-Tree, and white Wax-Tree.

THE Varniſh-Tree, called *Tſi-ſhu*, is neither tall, buſhy, nor ſpreading: Its Bark is whitiſh, d its Leaf nearly reſembles that of the wild Cherry-Tree; and the reddiſh Gum, called *Tſi*, which it diſtils Drop by Drop, the Tears of the Turpentine-Tree [e]. It yields a much greater Quantity of Liquor, if an Inciſion be made in it; but then it periſhes ſo much the ſooner [f].

THESE Trees are found in the Provinces of *Kyang-ſi*, and *Se-chwen*; but thoſe of the Diſtrict of *Kan-chew*, one of the moſt Southern Cities of *Kyang-ſi*, yield that which is moſt eſteemed.

THE Varniſh ought not to be drawn till the Trees are of ſeven or eight Year's Growth; for that which is procured before, is not ſo fit for Uſe. The Trunk of the youngeſt Tree, from whence they begin to draw it, is a *Chineſe* Foot in Circumference. It is ſaid, that the Varniſh of ſuch Trees is better than that which diſtils from thoſe older, but that they yield much leſs: Yet the Merchants make no Scruple to mix both together. Theſe Trees, whoſe Leaf and Bark are very like thoſe of the Aſh, are ſcarce ever more than fifteen Feet high; and when they are of that Growth, the Trunk is about two Feet

[a] *Du Halde*'s *China*, p. 14. [b] The Camphire is ſuppoſed to be gathered from the Roots of the Cinnamon-Tree. [c] *Navarette*'s Deſcription of *China*, p. 34. [d] *Du Halde*, as before, *p.* 9. [e] *Le Comte* ſays, that in the Towns whereto it is tranſported, it reſembles melted Pitch, or Tar, excepting that it has a Smell, when uſed. [f] *Le Comte*'s Memoirs of *China*, p. 148. *Du Halde*, as before, *p.* 9. [g] See its Meaſure before, *p.* 136.

N°. 343.

I. Wood Sculp.

Trees from Boim.

Vol. IV. Plate 20. p. 494.

Trees from Nieuhof & Boim.

The Fu ling *or China Root. P.307.*

The Tsi shu, *or Varnish Tree. P.294.*

Betel. *P.294.*

Rhubarb *P.307.*

the Tea Shrub *P.299.*

N.° 136. *N. Parr Sculp* Vol I. *Pl.32. P.294.*

d an half in Compaſs. It is affirmed, that a
ey bear neither Flowers, nor Fruit, and that
ey multiply in the Manner following:

IN the Spring, when the Tree begins to ſprout, ey chuſe the moſt promiſing Sprig that proceeds om the Trunk, not from the Branches; and hen it is about a Foot long, they coat it with ellow Clay. This Coat begins about two Inches ove the Place where it riſes, and reaches four five Inches lower: It is at leaſt three Inches ick, is laid-on very cloſe, and covered with a b Mat carefully tied about it, to ſecure it from ain, and the Injuries of Air: It is left, in this anner, from the vernal to the autumnal Equi-ox, and then they open the Earth a very little Way, to examine the Condition of the Roots, hich the Sprig uſually ſhoots-forth, and are di-ided into ſeveral Strings. If theſe Strings are a yellowiſh, or reddiſh Colour, they judge at it is Time to ſeparate the Sprig from the Tree; and then cutting it dexterouſly, without c oing it the leaſt Damage, afterwards plant it: ut if the Strings are ſtill white, it is a Sign they e too tender; and ſo they cloſe-up the Coat gain, and defer cutting the Shoot till the next pring. But whether it is planted in the Spring, r Autumn, a good deal of Aſhes muſt be put nto the Hole, prepared for that Purpoſe; other-iſe the Piſmires, as they affirm, would devour he tender Roots, or at leaſt get all the Sap, and o cauſe them to wither.

THE Varniſh is to be procured from theſe Trees only in the Summer-Seaſon: For in the Winter they yield none; and that which diſtils n the Spring, or Autumn, is always mixed with Water: Beſides, they yield it only in the Night-me. In order to draw-out the Varniſh, they ake ſeveral horizontal Inciſions in the Bark ound the Trunk, which are either deeper, or allower, according to its Thickneſs. The firſt ow of Inciſions is but ſeven Inches from the e round, the ſecond is at the ſame Diſtance ove the firſt, and thus at the End of every ſe-n Inches there is a Row of Inciſions, not only the Top of the Trunk, but even along ſuch the Branches as are of a ſufficient Thickneſs bear it.

THEY uſe a little Knife, with a ſemicircular lade, to make theſe Inciſions; which muſt not done directly downward, but ſlanting, nor eper than the Bark is thick. While the Ope-f tor makes them with one Hand, he thruſts the dge of a Shell, which he has in the other, as r-in as he can, that is about half a *Chineſe* Inch; d this is ſufficient to ſupport the Shell. Theſe ells are very common in *China*, and much rger than our biggeſt Oyſter-Shells. The In-ciſions being made in the Evening, next Morn-ing they gather what is run into the Shells: The Evening following they fix them again in the ſame Inciſions, and continue ſo doing till the End of the Summer. The Proprietors of the Trees do not uſually draw-off the Varniſh them-ſelves, but let them, for the Seaſon, at the Rate of Two-pence halfpenny a Foot to Merchants, who hire Labourers to attend, giving them an Ounce of Silver a Month, if they find their own Victuals, which is moſt common; if not, then they have but Three halfpence a Day. One of theſe Labourers is ſufficient to take Care of fifty Feet of Tree [a]. *Varniſh-Tree.*

IT is commonly reported, that this Liquor, drawn cold, has certain venomous Qualities; and that there is no Way of preventing its miſchiev-ous Effects in pouring it from one Veſſel to ano-ther, or ſtirring it; but by avoiding to ſuck-in the Effluvia with the Breath. The ſame Care is to be obſerved in boiling it [b]. As it is neceſ-ſary to uſe ſome Precautions, to ſecure the La-bourers from its bad Effects, the Merchants are obliged to have a large Veſſel of Oil, wherein has been boiled a certain Quantity of the fleſhy Filaments, which are found intermixed with the Fat of Hogs, and remain after the Fat has been melted. The Proportion is one Ounce to a Pound of Oil. When the Workmen go to place the Shells in the Trees, they carry with them a d little of this Oil, wherewith they rub the Face and Hands; and in the Morning, when they have gathered the Varniſh, and return to the Merchants, they rub themſelves more carefully with it. After Dinner they waſh their Bodies with hot Water, prepared by the Merchant, wherein has been boiled a certain Quantity of the outward rough Shell of Cheſnuts, the Bark of the Fir-Tree, Saltpetre in Cryſtal, and a Sort of Blits, an Herb eaten in *China*, and the *Indies*; all which are ſuppoſed to be of a cold Nature. They waſh themſelves in a little Tin-Baſon, ha-ving ſome Objection to Copper. *Its bad Ef-fects.* *Precautions uſed.*

DURING the Time they are at work at the Trees, their Heads are covered with a Linen-Bag, tied about their Necks, wherein are only two Holes for the Eyes: Before them they wear a Sort of Apron, made of Doe-Skin, which is hung-about their Necks with Strings, and tied round their Middles: They have alſo Buſkins of the ſame, and long Gloves on their Arms. When they gather this Varniſh, they have a Veſſel made of Neats-Leather, faſtened to their Girdle; Then with one Hand they take-out the Shells, and ſcrape them with a ſmall Iron-Inſtru-ment, which they hold in the other, till they have gotten-out all the Varniſh: At the Bottom *By the Work-men.*

[a] *Du Halde's China*, p. 336, *& ſeq.* [b] The ſame, *p.* 9.

of

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of the Tree is a Baſket, wherein they leave the Shells till the Evening. To facilitate coming at the Varniſh, the Proprietors take-care to plant the Trees not far-aſunder; and when the Time of gathering it is come, they lay a great Number of Poles from one to another, which faſtened with Cords, ſerve inſtead of Ladders to get-up by.

Quantity gathered,

THE Merchant has always ready at his Houſe, a great Earthen-Veſſel, placed under a ſquare, wooden Frame, like that of a Table, ſupported by four Feet. On the Frame is a thin Cloth, (whoſe four Corners are faſtened to Rings) laid very ſlack, whereon they pour the Varniſh; and when the Fluid-Part has run-through, they wring-out the reſt, all but a little that remains behind, which is ſold to the Druggiſts, as being ſometimes uſed in Phyſic. They are well-enough ſatisfied with their Bargain, when a thouſand Trees, in one Night, yields twenty Pound of Varniſh. After the Gathering is over, the Merchant puts the Varniſh in wooden Buckets, well-caulked on the Outſide, faſtening-on the Covers with ſtrong Nails. A Pound of Varniſh, while it is freſh, is valued at about Eighteen-pence [a]; and the Merchant gains double, or more, according to the Diſtance of the Place to which it is carried.

Diſeaſe cauſed by it.

THE Labourers pay very dear for gathering the Varniſh, if they do not take the above-mentioned Precautions. The Diſeaſe begins with a Kind of Ring-Worm, which in the Space of a Day covers the whole Body, Face and all; for it ſpreads in a few Hours, and grows very red. Soon after the Perſon's Face becomes bloated, and his Body, which ſwells to an extraordinary Degree, ſeems quite covered with a Leproſy. When a Man is attacked with this Diſtemper, they give him, immediately, to prevent thoſe Accidents, a conſiderable Quantity of the aforeſaid medicinal Water for waſhing with, which purges him violently: They afterwards make for him a ſtrong Fumigation with the ſame Water, wrapping him up very cloſe. By this Means the Swelling is removed, but the Skin is not ſo ſoon healed; for it cracks in ſeveral Places, from whence proceeds a great deal of Water. To remedy this, they take ſome of the Blits above-mentioned, dry, and burn them: Then upon the Part moſt affected put the Aſhes, which imbibing the ſharp Humour, the chopped Skin dries and falls-off, a new Skin ſucceeding in Place of it [b].

Excellent Qualities.

THE *Chineſe* Varniſh, beſides the Beauty it gives to the ſmalleſt Piece of Work it is applied to, has likewiſe the Property of preſerving the Wood, and hindering the leaſt Moiſture from entering it [c]. It takes all Colours alike, and, when well-made, loſes nothing of its Luſtre and Clearneſs, by Change of Air, or otherwiſe. But to do it well requires Time and Care; for one or two Layings-on is not ſufficient: Nor muſt a new Lay of Varniſh be applied, till the former, which ought to be very ſmooth and thin, be dried, yet not ſo as to be hard. Care muſt be taken to ſee, whether ſuch Lay be ſtiffer, or of a deeper Colour: One muſt try to bring the Varniſh, by Degrees, to a certain Temper, which only can render the Work firm, ſmooth, and clear. This Art is to be attained only by Experience. As the varniſhed, or japanned Works, muſt ſometimes be ſet in moiſt Places, ſometimes ſteeped in Water, and, in ſhort, turned and placed in various Poſitions, they are ſeldom very large, like the Pillars fixed on Stone-Baſes, wherewith the great Imperial Hall, the Emperor's Apartment, and other *Chineſe* Buildings, are ſupported; which Pillars are not done over with true Varniſh, but another Liquor, called *Tong-yew*, proceeding from

THE ſecond Tree, called *Tong-ſou*, whence a Liquor is drawn not much differing from Varniſh. So great is the Reſemblance as to Figure, Colour of Bark, the Size and Faſhion of the Leaves, the Shape and Make of the Nuts, to the Walnut-Tree, that at a ſmall Diſtance you would take it for one. The Nuts are full of a thickiſh Oil, mixed with an oily Pulp, which they preſs. To make it fit for Uſe, they boil it with Litharge, and may mix it with any Colour at Pleaſure. It is often laid, without any Mixture, on Wood, which it preſerves againſt Rain; alſo on the Squares which form the Floors of Chambers: This makes them ſhine, and, if waſhed from Time to Time, they retain their Luſtre. The Pavements of the Apartments, belonging to the Emperor and the Grandees, are done in this Manner.

WHEN they would adorn a Hall, a Chamber, or Cloſet, in a finiſhed Manner, they firſt cover the Pillars and Wainſcot with a Paſte of Flax, Lime, or ſuch-like Materials: When this is dried to a certain Degree, they with Brushes lay-on the Oil (mixed with the Colour they pitch-on, and boiled as uſual) according to their Deſign. Sometimes they gild the Moldings, Carvings, and every Thing that is in Relievo. But, ſetting-aſide the Gilding, theſe Works ſcarcely yield in Beauty and Luſtre to those wherein they employ the Varniſh, called *Tſi*. As this Oil is cheap, and the Varniſh proves dear, the Merchants uſually mix a great Quantity of the *Tong-yew* with the *Tong-tſi*; under-

[a] Forty Sous in the *French*. [b] *Du Halde*'s *China*, p. 337. [c] The ſame; and *Le Comte*'s Memoirs of *China*, p. 148. The Manner of applying the Varniſh has been already deſcribed, *p.* 138.

Pretend-

Pretence, that a little of it is neceſſary to bring it to a Temper, and make it ſpread more eaſily. It is with this *Tong-yew*, that they make Cloth to keep-out Rain, like Oil-Cloth; but the Cloaths made of it can be worn only in the Northern-Parts. In ſhort, the *Tong-ſhu* is one of the moſt uſeful Trees to be found in *China*, and would be of vaſt Service, if brought into *Europe* [a].

THE Tallow-Tree, called by the *Chineſes*, *U-kyew-mû* [b], is one of the moſt ſingular Trees in Nature, and to be found no-where but in *China*, being very common in *Che-kyang*, and *Kyang-ſi*. *Martini* has given a pretty exact Account of it in his Deſcription of the City of *Kin-wha*, in the firſt of thoſe Provinces. This Tree, which he compares to our Pear-Trees, and is ſometimes as tall as the larger Sort, has alſo a great Reſemblance of the Aſpin, and Birch-Tree, with reſpect to the Leaves, and long Stalks; but the Trunk and Branches are moſtly ſhaped like our Cherry-Trees. The Bark is of a whitiſh Grey, ſomewhat ſoft [c] to the Touch: The little Branches are long, flexible, and furniſhed with Leaves only from the Middle to the End; where they grow in a Sort of Tuft, but more ſmall than elſewhere, and often turning at the Edges, ſo as to appear hollow like a Boat. Theſe Leaves are of a dark Green, ſleek on the upper-Part, and whitiſh underneath; very thin, dry, moderately large, and in Form of a Lozenge; only the Angles on the Side are rounded-off, and the End lengthened into a Point. They are joined to the Branches by long Stalks, dry, and ſmall: The Ribs of the Leaf, as well as its Fibres, are round, dry, and ſlender. In the latter Seaſon, that is towards *November* and *December*, they become red before they fall-off; as happens to the Leaves of the Vine, and Pear-Tree.

THE Fruit grows in Bunches, at the Extremity of the Branches, on a very ſhort, woody Stalk: It is incloſed in a hard, woody, brown Capſula, or Huſk, called *Yen-kyû*, a little rough, and of a triangular Figure; the Angles being rounded-off, much in the ſame Manner as thoſe of the ſmall Fruit, or red Berries of the Privet, or Prime-Print, vulgarly called *Prieſt-Cap*. Theſe Huſks, or Caſes, commonly incloſe three ſmall Nuts, or Berries, each about the Size of a Pea [d], with a pretty hard Shell, and round, excepting on the Sides, where they touch, which is a little flat. Every Nut is incloſed with a thin Covering of white Tallow, pretty hard. The Stalk divides itſelf, as it were, into three ſmall Strings, which paſs through the Middle of the Fruit, between the three Kernels, in ſuch Manner, that the Ends of the Strings enter the upper-Ends of the Kernels, whereat they ſeem to hang. When the Huſk, which is compoſed of ſix ſmall, hollow, oval Leaves, begins to open [e], and fall-off, as it does by Degrees, the Fruit diſcovering itſelf, makes a very agreeable Sight, eſpecially in Winter; for then theſe Trees appear covered-over with ſmall, white Bunches, which at a Diſtance look like ſo many Noſegays. *Tallow Tree.* *And Kernel.*

BEFORE the Fruit is quite ripe, it appears round. Some are defective as to Shape, and contain but one or two Nuts, or Berries. The Nut has within its Shell a Kind of ſmall Kernel, about the Bigneſs of a large Hempſeed, which is covered with a brown Skin, and affords a great deal of Oil for their Lamps.

OF this Tallow they make Candles, which are like the Segment of a Cone, and lighted at the broad End: The Wick is a little Stick, or hollow Reed, round which they wrap Cotton-Thread, or elſe the Pith of a Ruſh of the ſame Bigneſs: This Ruſh ſerves alſo for the Wick of Lamps. One End of the Reed, or ſmall Stick, ſerves for fixing-on the Candleſtick, which is made with a Point to enter into the Hollow. This Sort of Candle, beſides being thick and heavy, readily melts, when touched with the Hand. The Light it gives is pretty clear, but a little yellowiſh; and as the Wick is ſolid, and changes, while burning, into a hard Coal, it is not eaſily ſnuffed, they uſing Sciſſars made for the Purpoſe. *Candles, how made.*

IN order to ſeparate the Tallow from the Fruit, they pound the Shell and Nut both together, and boil it in Water; ſkimming-off the Fat, or Oil, as it riſes to the Top, which condenſes like Tallow when it is cold. To ten Pound of this Greaſe, they ſometimes put three of Linſeed-Oil, and a little Wax, to give it a Body; whereof they make exceeding white Candles, though they alſo make red-ones, by mixing Vermilion with the Compoſition [f]. *Du Halde* mentions elſewhere, that they dip the Candles into the Wax produced by the Wax-Tree; and that this forms a Sort of Cruſt about the Tallow, which hinders it from running [g]. *Tallow, how ſeparated.*

NAVARETTE affirms, that this Tree always grows on the Banks of Brooks, as do the Willows in *Caſtile*: That it bears a Fruit about the Bigneſs of a Hazle-Nut, of a dark-green Colour:

[a] *Du Halde*'s *China*, p. 9. [b] *Magalhaens* and *Navarette* call it *Quey-ſhu*. [c] *Le Comte* ſays it is ſmooth. [d] P. 9, he ſays, the Size of a Hazle-Nut. [e] The ſame Author ſays, it opens in the Middle, like a Cheſnut. [f] *Du Halde*, as before, *p.* 319. [g] The ſame, *p.* 9.

Natural History. That it bloſſoms about the Middle of *December*, and looks as white as Snow: That the Huſk coming to drop, a white Subſtance, like Tallow, appears, which is gathered about the End of *December*, or Beginning of *January*: That the Candles made of it yield no ill Smell, and laſt much longer in Summer, than Winter [a]: That they coſt Three halfpence a Pound [b]; but the Tallow bought-off the Tree is not half ſo dear. They adorn them with Paint, Silver, and Gold, like the Paſchal-Candles of the *Romaniſts*: From the Dregs that remain, after making the Candles, they preſs an Oil, which ſerves for Lamps [c].

When gathered.

Farther Account. *LE COMTE* ſays, the Branches of the Tallow-Tree are crooked, the Leaves ſhaped like a Heart, of a lively briſk Red [d], its Bark ſmooth, the Trunk ſhort, and the Head round, and very thick. The Rind incloſing the Fruit is divided into three Segments, which open when it is ripe, and diſcover three Kernels of the Bigneſs of a ſmall Nut. This Mixture of White and Red, makes, at a Diſtance, the fineſt Proſpect in the World: The Fields, where theſe Trees are planted, which is uſually in a direct Line, and checquerwiſe, ſhewing afar-off like a vaſt Parterre of Flower-Pots. For want of the Art of purifying the Tallow, the *Chineſe* make the Candles very awkwardly; ſo that their Smell is much ſtronger, their Smoak thicker, and their Light dimmer, than ours; which the Author attributes chiefly to the Stick uſed for a Wick [e].

The Wax-Tree. THE fourth extraordinary Tree, called *Pe-laſhu*, or *the white Wax-Tree*, is not quite ſo tall as the Tallow-Tree: It differs from it alſo in the Colour of the Bark, which is white; and in the Figure of the Leaves, which are longer than broad. A Kind of little Worms faſten on theſe Leaves, wherewith being covered, in a ſhort Time they form Combs of Wax, much ſmaller than the Honey-Combs. This Wax is very hard and ſhining, and is conſiderably dearer than Bees-Wax. When theſe Worms are accuſtomed to the Trees of any Diſtrict, they never quit them, but on particular Occaſions; and when once they remove from a Place, they never return; ſo that others muſt be procured in their Stead, from the Merchants who deal in them [f].

Wax, how produced. ACCORDING to *Magalhaens*, the Animal which produces the Wax, is no bigger than a Flea, but exceeding active and vigorous, piercing with extraordinary Swiftneſs, not only the Skins of Men and Beaſts, but the Branches and Bodies of Trees, where they lay their Eggs: Theſe being picked-out, and kept, in Spring turn to Worms. The beſt are thoſe of *Shan-tong*, which the Inhabitants ſell in *Hû-quang*; from whence comes the beſt Wax. At the Beginning of Spring, they lay theſe Worms at the Roots of the Trees: Up theſe they run, taking Poſſeſſion of the Branches, and piercing to the very Pith, which by a peculiar Property they prepare, and turn to Wax as white as Snow. Afterwards they thruſt it up the Holes they have made, to the Surface; where being congealed by the Air, it hangs like Icicles, till gathered by the Proprietors of the Trees, and made into Cakes for Sale. The Wax-Trees in *Hû-quang* are as large as Cheſnut-Trees: Thoſe of *Shan-tong* but ſmall [g].

To theſe four extraordinary Trees, let us add another, called *Kû-ſhu*: This reſembles the Fig-Tree in its Leaves and Branches, which conſiſt of a light pithy Wood, and are covered like it with Bark. The Root commonly ſends forth ſeveral Stalks, or little Trunks, like a Buſh, and ſometimes only one. The Trunk of ſome is ſtrait, round, and nine or ten Inches thick. The Leaf is deeply indented, eſpecially in two Places, whereby it becomes, as it were, divided into three Leaves, curiouſly hollowed on each Side. In Colour on both Sides, as well as the Conterture of the Fibres, it reſembles the Leaf of the Fig-Tree, only it is larger, thicker, and rougher on the upper-Side; but the under-Side is very ſoft and downy. Some of them are not hollowed at all, and have the Figure of a longiſh Heart.

THIS Tree yields a Milk, made-uſe of by the *Chineſe* in gilding. They draw it off in Shells put into horizontal, or perpendicular Inciſions, made in the Trunk. In uſing it, they draw, with a Pencil, what Figures they pleaſe upon Wood, or any other Matter, and then apply Leaf-Gold, which ſticks ſo firmly, that it never comes-off [h].

THERE is another remarkable Tree, which partaking ſomewhat both of the Juniper and Cypreſs, is called *Tſe-tſong*, that is, Juniper, and *Ywen-pe*, or Cypreſs. The Trunk, which is about a Foot and half in Circumference, ſends-forth Branches almoſt from the very Ground: Theſe again emit a great many others, which ſtretching-out at ſome Diſtance from the Trunk, form a thick green Buſh. The Tree is crouded with Leaves, ſome like Cypreſs, the reſt like Ju-

[a] This is contrary to what is found with our Candles. [b] *Magalhaens*, who deſcribes this Tree almoſt in the ſame Words, differs in this Circumſtance, ſaying, they coſt not above Fourteen-pence the Pound, if there be not ſome Miſtake in the *Engliſh* Tranſlation. [c] *Navarette*'s Deſcription of *China*, p. 33. [d] He ſays them, doubtleſs, in the latter Seaſon, when they are of that Colour. [e] *Le Comte*'s Memoirs of *China*, P. 99. [f] *Du Halde*'s *China*, p. 9. [g] *Magalhaens*'s Relation of *China*, p. 140, & *ſeq.* [h] *Du Halde*, as before, *p.* 320.

niper; the latter being long, narrow, and ſharp, a with this Peculiarity, that they are diſpoſed along the Boughs, or Twigs, in Rows, four, five, or ſix in Number: So that looking-on the Boughs from the End, they appear like Stars of four, five, or ſix Rays; the Leaves of the firſt Row covering thoſe of the under Rows ſo exactly, that through the Spaces between, one may ſee diſtinctly to the Bottom of the Bough. Theſe Boughs are found principally at the lower-Part of the Branches; for towards the Top you ſee no- b thing but Cypreſs-Branches, which are the more large and numerous of the two Sorts: Nature hath ſtill formed a greater Variety, for ſome are half one, and half the other. In ſhort, ſometimes one beholds a few Cypreſs-Leaves grafted at the End of a Juniper-Bough; at other Times, ſome ſmall Juniper-Bough ſhooting from the Bottom of a Cypreſs-Branch.

THE Bark of this Tree is ſomewhat rugged, and of a greyiſh brown Colour, inclining a little c to the Red in ſome Places: The Wood of a reddiſh White, like that of the Juniper, with a Spice of Turpentine in it: The Leaves, beſides the Smell of Cypreſs, have an aromatick Scent; but their Taſte is tartiſh, and very bitter. The Tree bears ſmall, round, green Berries, little larger than thoſe of Juniper: The Pulp is of an Olive-green, and has a ſtrong Smell. The Fruit is joined to the Branches by long Stalks of the ſame Nature as the Leaves: It contains two red- d diſh Seeds, in the Shape of Hearts, and as hard as Grape-Stones. The Trunk of ſome of theſe Trees is tall and ſlender, having Branches nowhere but at the Top, which ends in a Point almoſt like the Cypreſs. There are others of the Dwarf-Kind, growing no higher than ſeven or eight Feet; but as their Trunk and Branches are crooked, and wrinkled, there is Reaſon to believe the *Chineſe* ſtunt their Growth by cutting them. When the Tree is young all the Leaves e are long, like thoſe of Juniper; but, when old, they reſemble the Cypreſs [a].

3. *Of the* Cotton, *and* Tea-Shrubs.

The Cotton-Shrub. Manner of growing: How cleanſed. The Tea-Shrub. Song-lo *Tea, its Qualities.* Vû-i, *or Bohea, more preferable.* Mau-cha, *or Imperial-Tea: Other Sorts, their different Effects. Counterfeit Teas, in common* f *Uſe.* Pe-eul *Tea.* Vû-i, *or Bohea, when gathered: The Shrub deſcribed: Bears three Sorts of Fruit. Qualities of Tea. All the Sorts from the ſame Tree.* Chineſe *Grafting.*

ONE of the moſt uſeful Shrubs in all *China*, is that producing the Cotton. The Huſbandmen, the ſame Day that they get-in their Harveſt, ſow it in the ſame Field, only breaking the Surface of the Ground with a Rake. After the Earth has been moiſtened with Rain, or Dew, there grows-up, by Degrees, a ſmall Shrub, about two Feet high: The Flowers appear in *Auguſt*, being generally yellow, but ſometimes red, and are ſucceeded by ſmall Buttons, growing in the Shape of a Pod of the Bigneſs of a Nut. *The Tea-Shrub.* *The Cotton-Shrub.*

THE fortieth Day after the Appearance of the Flower, the Pod opens of itſelf, and cleaving in three Places, diſcovers three or four little Bags of Cotton, extreamly white, and of the ſame Figure as the Cod of a Silk-Worm. They are faſtened to the Bottom of the open Pod, and contain Seed for the following Year. It is then Time to get-in the Crop; but in fair Weather the Fruit is left expoſed to the Sun two or three Days more, that ſo being ſwelled by the Heat, the Profit may be greater. *Manner of growing.*

As all the Fibres of the Cotton are ſtrongly faſtened to the Seeds which they incloſe, they make-uſe of a Sort of Wheel to ſeparate them. This Engine conſiſts of two very ſmooth Rowlers, one of Wood, and the other of Iron, about a Foot long, and an Inch thick. They are placed ſo cloſe together, that there is no Vacancy between; and while one Hand gives Motion to the firſt Rowler, and the Foot to the ſecond, the other Hand plies the Cotton, which looſening by the Motion, paſſes on one Side of the Engine, the Seed remaining on the other. Afterwards they card, ſpin, and weave it [b]. *How cleanſed.*

THE Tea-Shrub is juſtly preferable in *China* to all others, becauſe it is of the greateſt Uſe and Benefit there. The Name of *Tha*, or Tea, comes from the corrupt Pronunciation at *Tſwon-chew*, and *Chang-chew-fû*, in the Province of *Fo-kyen:* In all other Parts of the Empire they uſe the Word *Cha*; as do the *Portugueze.* There are many Kinds of it, which have different Names in different Provinces: However, it may be diſtinguiſhed, by its Qualities, into four Sorts, *viz. Song-lo-cha*, *Vû-i-cha*, *Pû-eul-cha*, and *Longan-cha.* *The Tea-Shrub.*

THE *Song-lo*, Green-Tea, is ſo called from a Mountain in the Province of *Kyang-nan*, and Diſtrict of *Whey-chew-fû:* It is neither high, nor of great Extent, but covered-over with theſe Shrubs, which are cultivated on its Sides, in the ſame Manner as at the Foot of the neighbouring Mountains. It is planted much in the ſame Manner as Vines, and they hinder its Growth Song-lo *Tea,*

[a] *Du Halde's China*, p. 321.

[b] The ſame, *p.* 319, *&c ſeq.*

Natural History. in that Province; otherwise it would run-up to six or seven Feet, as it does in other Provinces to ten or twelve: It must also be planted anew every four or five Years, or else the Leaves will become thick, hard, and rough. The Flower is white, and shaped like a five-Leaf Rose. In Autumn, when it decays, there appears a Berry *Its Qualities.* in the Form of a well-filled Nut, somewhat moist, and not ill-tasted. The *Song-lo-cha*, preserved several Years, is an excellent Remedy against many Distempers [a]. The Leaves are somewhat long, the Infusion clear and green, when it is fresh, the Taste pleasant: It smells, as they say in *France*, a little of Violets; but this Taste is not natural, and the *Chinese* often assured the Author, that, to be good, it ought to have no Taste at all. This is what they commoly present at Visits, but it is exceeding corrosive; perhaps the Sugar they mix with it here corrects its Acrimony: But in *China*, where it is drank pure, too great a Use of it would be apt to spoil the Stomach [b].

Vû-i, or Bohea, THE *Vû-i-cha*, or Bohea-Tea, as we call it, grows in the Province of *Fo-kyen*, and takes its Name also from the Mountain *Vû-i-shan*, situated in the District of *Kyen-ning-fû*, and two Leagues distant from the little City of *Tsong-gan-hyen*: This is the most famous Mountain in that Province: It is covered with a great Number of Temples, Houses, and Hermitages of the *Bonzas*, belonging to the Sect of *Tau-kya*, which draw thither a great Concourse of People.

THE better to compass their Design of making this Mountain pass for the Abode of the immortal Beings, they have conveyed Barks, Chariots, and the like, into the Clefts of the steepest Rocks all along the Sides of a Rivulet; and the common People believing it impossible that they could have been raised to such inaccessible Places, but by a Power more than human, look upon the Whole as a Prodigy. The Soil which produces this Plant is light, whitish, and sandy.

More preferable. THE *Vû-i-cha*, and *Song-lo-cha* Shrubs, are of the same Height and Size, and cultivated in the same Manner: The only Difference between them is, that the Leaves of the latter are more long and pointed, give the Water a greenish Tincture, and Experience shews it to be somewhat raking. On the contrary, the Leaves of the *Vû-i-cha* are short, more round, somewhat blackish, and colour the Water yellow, without the least Harshness, or any Quality offensive to the weakest Stomach: Hence the *Vû-i-cha* is most generally used throughout the Empire. It is difficult to meet with any that is good in the Northern Provinces, where usually only the large-leafed Sort is sold; for the more yellow, tender, and fine the Leaves of both Sorts are, the more they are esteemed: Of these they make three Sorts, in Places where the Tea is gathered.

THE first is the Leaf gathered from the Shrubs newly planted; or, as the *Chinese* express it, are the first Points of the Leaves: This they call *Mau-cha*, and is scarce ever used but in Presents, or to send to the Emperor. The second is of the Leaves more full-grown: This is what they sell by the Name of good *Vû-i-cha*. The remaining Leaves, which are allowed to grow to their full Bigness, make the third Sort, which is very cheap.

THERE is yet another Sort made of the Flower itself; but they who would have it must bespeak it, and pay an excessive Price. The Missionary-Geographers, having gotten a little of it by Means of the *Mandarins*, found no sensible Change in the Water, either as to Colour, or Taste, which is probably the Reason why this Tea is not used by the Emperor, or even in the Palace. The *Mau-cha* is the Imperial-Tea, and sold in the Places near the Mountains *Song-lo*, and *Vû-i*, for about two Shillings *English* [c] a Pound.

UNDER these two Sorts of Tea, or *Cha*, we may comprehend all the rest, distinguished by different Names; as *Lû-ngan-cha*, *Hay-cha*, &c. The first has its Name from the City of *Lû-ngan-chew*, although the best Tea of this Kind is cultivated no-where but on the Sides of the little Hills belonging to the small City of *Ho-shan-hyen*, from whence they are distant about seven Leagues. The Missionaries having examined it on the Spot, found no Difference between it and the *Song-lo-cha*, either in the Figure of the Leaves, or the Manner of Cultivation. It tinges the Water of a different Colour, and, when fresh, appears not quite so rough or corrosive to the Taste: This may be attributed to the Difference of Soil, since in *Europe* Wines of the same Kind of Grape are found more or less rough in different Parts of the same Province.

THE *Chinese*, however, perceive the Effects of them to be very different. The *Song-lo* is hot and raking, but the *Lû-ngan* Tea is otherwise, and reckoned very wholesome. The *Hay-cha* comes from *Kan-chew-fû*, in the Province of *Kyang-si*, and differs, in no Respect, from the *Lû-ngan-cha*; so that it may be called a Species of the *Song-lo-cha*. It is the same with the other Sorts of Tea; for Instance, that which the Mongols in *Tartary* use, called by them *Koyl-cha*, or *Karcha*, consists only of Leaves, either

[a] *Du Halde's China*, p. 10. *Le Comte's* Memoirs of *China*, p. 222. [b] *Le Comte*, as before, p. 223.

[c] Forty or fifty Sols.

the *Song-lo*, or *Vû-i-cha*, which grow to their a
ll Size, and are mixed without any Sorting;
cauſe the *Chineſe* think any Thing good enough
r the *Tartars*, who cannot diſtinguiſh the coarſe
ea from the fine, and commonly dilute it with
ilk: Of this they make both an agreeable and
nouriſhing Liquor, which they take at all
ours.

THE *Chineſe* Traders often impoſe the Leaves
other Plants for Teas. Thus in the Pro-
ince of *Shan-tong*, that which is ſold by the b
ame of *Meng-ing-cha*, as admirable Tea, is no
ore than a Kind of Moſs which grows on the
ocky Parts of a Mountain belonging to a City
Meng-ing-hyen. It has a very bitter Taſte,
d this Quality of the true Tea, that when
rank hot after Meals, it promotes Digeſtion.

THE ſame Sort of Tea is found in ſome Parts
the Provinces ſtill more to the North:
hough it be not made of Leaves, yet the Mer-
hants call it *Cha-ye*, or *Leaves of Tea*. In thoſe c
ountries where the Tea does not uſually grow,
e common People, who have not the niceſt
alates, make-uſe of any Thing that reſembles
e Tea, either in Taſte, or Effects, and regale
emſelves upon this coarſe Stuff, which they
equently gather from Trees, that, having been
ng tranſplanted, degenerate, on Account of the
nproper Soil; and to make it much cheaper,
ey lay-in their Store when the Leaves are
rown old, and become tough and large; which d
enders the Taſte rough and inſipid, although it
roduces the ſame Effects in thoſe who take it,
the *Song-lo*, or *Vû-i-cha*.

THE third Sort is named *Pû-eul-cha*, from the
illage *Pû-eul*, which is ſituate in the Province
Yun-nan, and on the Borders of *Pegu*, *Ava*,
e *Laos*, and *Tong-king*. It is gathered in the
eighbouring Mountains, by the Natives, who
ill not ſuffer the Merchants to approach nearer
han the Foot of them, where they receive the e
Quantity for which they bargained. According
theſe Merchants, the Trees which produce
is Tea, are tall and buſhy, planted without
rder, and propagated without Culture: The
eaves are longer and thicker than thoſe of the
ng-lo-cha, and *Vû-i-cha*, and are rolled-up into
Kind of Ball, which they ſell at a good Price.
his Sort of Tea is common in the Provinces of
un-nan and *Quey-chew*; but the Taſte is diſa-
eeable, though ſmooth. The Balls, when cut f
Pieces, they throw, like other Tea, into boil-
g Water, to which it gives a reddiſh Tincture.
THE *Chineſe* Phyſicians affirm this Drink to
wholeſome, as by its Effects it ſeems to be.
he Miſſionaries, and thoſe who accompanied
em in their Surveys, found it very good in

The Tea-Shrub.

ſlight Diſorders on the Road. Its peculiar Vir-
tues are, to cure the Colic, ſtop the Flux, and
create an Appetite; but then it ought to be
drank at leaſt as ſtrong again as Tea is com-
monly made [a].

THE Leaves of the ſecond Kind, called *Thee* *Vû-i, or*
Vû-i, are little, and inclining to black: They *Bohea*,
tinge the Water with a yellow Colour. The
Taſte is delicious, and even the weakeſt Sto-
mach always agrees with it. In Winter it is to
be uſed temperately, but in Summer one cannot
drink too much. It is eſpecially good in Sweat-
ing, after Travelling, Running, or any other vio-
lent Exerciſe. They give of it alſo to ſick People;
and thoſe who have any Care of their Health,
drink no other. When *Le Comte* was at *Siam*,
he heard them often talk of the Flower of *Thee*,
of Imperial *Thee*, and of ſeveral other Sorts of
Thee, the Price of which was yet more extraor-
dinary, than the Properties they aſcribe to it:
But in *China* he heard no ſuch Thing.

THEY uſually begin to gather the Tea in *When ga-*
March and *April*, according as the Seaſon is for- *thered.*
ward: They afterwards hold them in the Steam
of boiling Water, to ſoften them again: So ſoon
as penetrated by the Moiſture, they draw them
over Copper-Plates kept on the Fire, which dries
them by Degrees, till they grow brown, and
roll-up of themſelves in the Manner we ſee
them.

IT commonly grows in Valleys, and at the
Foot of Mountains; the choiceſt ſprings in
ſtony Soils; that which is planted in light
Grounds holds the ſecond Rank. The leaſt va-
luable of all, is found in yellow Earth; but, in
what Place ſoever it is cultivated, Care muſt be
taken to expoſe it to the South: It gains more
Strength by that Means, and bears three Years
after being ſown. Its Root reſembles that of a
Peach, and its Flowers white wild-Roſes.

THE Trees grow of all Sizes, from two Feet *The Shrub*
to an hundred, and ſome are to be met-with that *deſcribed.*
two Men can ſcarce graſp in their Arms. Thus
far *Le Comte* gives from the *Chineſe* Herbal. The
following Remarks are thoſe which he made du-
ring one Quarter of an Hour that he had to exa-
mine the Tree. He firſt ſaw it on the Side of a
little Hill, entering the Province of *Fo-kyen*: It
was not above five or ſix Feet high. Several
Stalks, each an Inch thick, which joined toge-
ther, and divided at the Top into many ſmall
Branches, compoſed a Kind of Cluſter, much
like Myrtle. The Trunk, though ſeemingly
dry, bore very green Branches and Leaves:
Theſe Leaves were an Inch, or an Inch and half
long, pretty ſtrait-pointed, and indented round
the Edges. The oldeſt, which ſeemed ſomewhat

[a] *Du Halde's China*, p. 10, & *ſeq.*

Natural History.

white, were hard, brittle, and bitter. The new ones, on the contrary, ſoft, pliable, reddiſh, ſmooth, tranſparent, and pretty ſweet to the Taſte, eſpecially after they had been a little chewed.

Bears three Sorts

IT being in *September*, he found three Sorts of Fruit. In the new Branches there were little ſlimy Peaſe, green without, and full of yellow Grains within. In others, the Fruit was as big as Beans, but of different Figures, ſome round, containing a Pea; others long, that contained two; ſome of a triangular had three, very like thoſe of the Tallow-Tree Fruit. The firſt Skin incloſing theſe Grains is green, very thick, and ſomewhat even: The ſecond white, and thinner, under which a third very fine Pellicle covers a Kind of Gland, or ſmall Nut perfectly round, that ſticks to the Bark by a little Fibre, from whence it derives its Nouriſhment. When this Fruit is young, it is ſomewhat bitter; but, a Day or two after it has been gathered, it withers, grows long and yellow, and wrinkles like an old Hazle-Nut; at length it becomes unctuous, and very bitter. The Author found alſo a third Sort of hard, old Fruits, the firſt Skin of which, between open and ſhut, ſhewed within a hard, brittle Huſk, exactly reſembling that of a Cheſnut. On breaking it, he ſcarce found any Sign of Fruit, it was grown ſo dry and flat. In ſome this Fruit was reduced to Powder; others contained a little Nut quite dried-up, and covered with its firſt Pellicle.

Of Fruit.

AMONGST theſe Fruits, a great Number of them have no Germ, or Bud: Theſe they call Females; ſuch as have any may be ſown, and produce Trees; but the *Chineſe* do commonly make-uſe of Grafts to plant. The Author taſted the Bark of the Trunk and Branches: He likewiſe chewed ſome of the Wood and Fibres, which far from being bitter, left a Reliſh ſweet like that of Liquorice; yet one does not taſte it till ſome Time after.

Qualities of Tea.

As to the Virtues of Tea, Opinions differ much; ſome aſcribing good, others bad Qualities to it. Many imagine, that it preſerves the *Chineſes* from the Gout, Sciatica, and Stone, becauſe not ſubject to thoſe Diſeaſes. The *Tartars*, who feed on raw Fleſh, ſuffer continual Indigeſtions ſo ſoon as they give-over drinking of it: In others, drinking it after Meals produces the ſame Effects. The Uſe of Tea cures ſome of the Vertigo: Others, after drinking it, ſleep better; which argues that it is not proper to ſuppreſs Fumes. Many in *France* find it good for the Gravel, Crudities, and Head-achs; ſome pretend to have been cured by it of the Sciatica and Gout, in a very ſhort Space [a]. Others, on the contrary, have received no Manner of Benefit from it. Hence it is judged, that its good Qualities, whatever they are, may be found in moſt other Sorts of Leaves. A Pound of it coſts no more than Three-pence in *China* [b].

CUNNINGHAM affirms, that the three Sorts of Tea, commonly carried to *England*, proceed all from the ſame Plant, and that nothing but the Seaſon of the Year, and the Soil, makes the Difference. The Bohea, or *Vo-i* [c], is the very firſt Bud, gathered in the Beginning of *March*, and dried in the Shade. The Bing-Tea is the ſecond Growth, in *April*; and *Sing-lo* the laſt, in *May* and *June*, both dried a little in Tatches, or Pans, over the Fire. He adds, that the Tea-Shrub being an Ever-Green, is in Flower from *October* to *January*, and the Seed ripe till *September* and *October* following; ſo that one may gather both Flowers and Seed at the ſame Time; but for one freſh and full Seed, there are an hundred good for nought. Theſe, continues he, make-up the two Sorts of Fruit in *Le Comte's* Deſcription of Tea. As for his other Sort, which he calls ſlimy Peaſe, they were nothing but the young Buds of the Flowers not yet open. Its Seed-Veſſels are really tricapſular, each Capſula containing one Nut, or Seed; and although two or one Capſula only comes to Perfection, yet the Veſtiges of the reſt may be diſcerned. It grows in a dry, gravelly Soil, on the Sides of Hills, in ſeveral Places of the Iſland of *Chuſhan*, without any Cultivation.

THE ſame Author obſerves, that *Le Comte* is miſtaken in ſaying [d], that the *Chineſe* are Strangers to the Art of Engrafting, for he ſaw the Tallow, and other Trees, engrafted in the ſame Iſland. They do not ſlit the Stock, but cut a ſmall Slice off the Out-ſide, to which they apply the Graft, cut ſloping, to fit the Place; then bringing-up the Bark of the Slice over the Graft, they tie all together, and cover it with Straw and Mud, as is done with us [e].

4. *Of the* Trees *bearing* Flowers.

Flowering Trees. *The* Mo-lyen. *The* La-mwa. *The* Cha-Wha. *Several Species.* *Odoriferous Shrubs.* *The* Jaſmin *and* Sampagu. *The* Quey-wha. *An excellent Flower.* *The* Lan-wha. *Common Flowers.* Peonies. Provence

[a] This muſt be owing to its attenuating Quality, for it is a great Thinner of the Blood and Juices. [b] *Comte's* Memoirs of *China*, p. 221, *& ſeqq.* [c] The Author ſpells it *Voiii.* [d] *P.* 96, of his Memoirs. But *p.* 225, he owns they do graft, as may be ſeen a little above. [e] Philoſ. Tranſ. Abridg. vol. 5. part 2. p. 180.

Roſes. The Lyen-wha: *Kind of Water-Lily. The* Pe-tſi. *Vegetable Colours.*

THE Flowering-Trees and Shrubs are very numerous throughout *China*, which, in this reſpect, has the Advantage of *Europe*, as the latter has of it in regard to Flowers which ſpring from Seeds and Roots. Large Trees are to be ſeen there, covered with Flowers; ſome having a perfect Reſemblance of Tulips; others are like Roſes; which, intermixt with the green Leaves, make a very beautiful Appearance.

AMONG the Trees of this Kind, there is one called *Mo-lyen*, as thick as the Small of one's Leg: Its Branches are ſlender, full of Pith, and covered with a red Rind, ſpeckled with white Spots like a Filbert-Tree. The Leaves are not many, but very large, and broadeſt towards the Top. They are thin, and pretty dry: Their Ribs and principal Fibres covered with a fine whitiſh Down. They are joined to the Tree by Stalks, which ſpread towards the Bottom almoſt round the Branch; which may be ſaid to proceed from it, as out of a little Tube, making an Elbow in this Place.

FROM amidſt the Stalks riſe little Buds of an oval Figure, covered with Down; which opening in *December*, become large Flowers, like the Mountain-Lily, compoſed of ſeven or eight Leaves full of long Fibres, of an oval Figure, and pointed at the Extremities. Some of theſe Trees bear yellow Flowers, ſome red, others white.

ANOTHER Tree, called *La-mwe*, has ſome Reſemblance of our Bay-Tree, as to the Size and Figure, as well as Shape of its Branches. The Leaves grow oppoſite each other, by Pairs, on ſhort Stalks. The greateſt are almoſt as large as thoſe of the common Laurel, but neither ſo thick nor dry; becoming leſs and leſs in Proportion to their Diſtance from the End of the Branch. In the Depth of Winter, there proceed from between theſe Leaves ſmall yellow Flowers, of an agreeable Smell, not unlike that of the Roſe.

THE Tree called *Cha-wha* would alſo be a great Ornament for Gardens. There are four Kinds of it, which bear Flowers, and reſemble the *Spaniſh* Laurel, in the Shape of its Top, the Wood, and the Leaves: Theſe latter do not fall off during the Winter. They are ranged alternately on each Side of the Branches, large as thoſe of the *Spaniſh* Kind; but of an oval Figure, pointed at the Ends, and indented on the Edges like a Saw. They are alſo more thick and firm; being of a dark Green on the upper-Side, like the Leaf of an Orange-Tree, and yellow underneath, with pretty thick Stalks. Its Wood is of a whitiſh Grey, and very ſleek: The Trunk, commonly, as thick as one's Leg. *Flowering-Trees.*

AT the Place where the Stalks join the Tree, there proceed Buds of the Bigneſs, Figure, and Colour of a Hazle-Nut. They are covered with fine white Hair, and have a Ground like that of Satin. Theſe, in *December*, become Flowers, double, and of a reddiſh Colour, like ſmall Roſes. They are ſupported by a Calix, and grow from the Branch without any Stalks.

THE Trees of the ſecond Kind are very high: The Leaf is rounded at the End; and the Flowers large and red, intermixed with the green Leaves, make a very agreeable Shew. The Flowers of the two other Kinds are ſmaller and whitiſh. The Middle is full of ſlender Filaments, with each a yellow flat Top, like thoſe in common Roſes, and a ſmall round Piſtil in the Center; at the Bottom whereof is a little green Ball, which, as it grows, forms the Film, incloſing the Seed [a]. *Several Species.*

THERE are Trees in ſome Parts, that are almoſt all the Year long laden with Flowers of a florid Carnation. The Leaves are ſmall, like thoſe of the Elm; the Trunk irregular, the Branches crooked, and Bark ſmooth. If Alleys were made of them, mixed with Orange-Trees, it would be the moſt pleaſant Thing in the World: But the *Chineſe* do not much care for walking [b].

AMONG the Shrubs, *Du Halde*, (or his Correſpondent) was not acquainted with above three or four Sorts; whoſe Flowers were odoriferous: Thoſe called *Mo-li-wha*, are the moſt agreeable. The Shrub which bears them is eaſily propagated in the Southern Parts of *China*, where it grows to a pretty good Height: But, in the Northern Provinces, it never exceeds five or ſix Feet; although they take Care, in Winter, to keep them in Green-Houſes made on purpoſe. The Flower has a great Reſemblance of the double Jaſamin, both in Figure and Colour; but the Scent is ſtronger, though no leſs pleaſant. Its Leaf is entirely different, more nearly approaching that of the young Citron-Tree [c]. *Odoriferous Shrubs.*

JASMINS are very common. They plant them in the Nature of Vines, and look after them carefully; ſelling them in Noſegays. But this Flower is excelled by the *Sampagu*, which is famous in other Countries as well as *China*. They have them in Pots, and carry them from one Province to another to ſell. There are wonderful Properties in the Root; and thoſe very oppoſite: The Author was told, in *Manilla*, that *The* Jaſmin, *and* Sampagu.

[a] *Du Halde's China*, p. 12, and 320, & *ſeq.* [b] *Le Comte's* Memoirs of *China*, p. 158. [c] *Du Halde*, before, p. 12.

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the Part which grows to the East is a mortal Poison, and that which grows to the West the Antidote [a].

The Quey-wha,

THE Tree that produces the Flowers called *Quey-wha*, very common in the Southern Provinces, and sometimes as tall as an Oak, is rarely seen in any of the Northern. These Flowers are small, differing in Colour, and have a very agreeable Odour. The Leaves resemble those of our Bay-Tree; which Resemblance is more easily discerned in the very high Trees, to be met with chiefly in *Che-kyang*, *Kyang-si*, *Yun-nan*, and *Quang-si*, than in the Shrubs of the same Kind. These little Flowers are ordinarily yellow, and hang on the Trees in such Clusters, that, when they fall, they quite cover the Ground. Their Scent is so agreeable, that the Air is perfumed at a great Distance. Some Trees bear four Times in the Year; new Flowers succeeding as soon as the old fall: So that they are frequently to be had, even in Winter.

An excellent Flower.

NOT unlike this, if not the same, is that which *Navarette* describes to be a little yellow Flower, so sweet and fragrant, that he knew nothing in *Europe* to compare it to: Though very small, it may be perceived three Quarters of a Mile. He observes, that the Tree it grows-on, called *La-moli-shwi*, bears no other Fruit but it; that it blossoms in *January*; and the Flower continues some Months upon the Stalk; lastly, that the *Literati* and Scholars much esteem it; usually wearing it on the Lock of Hair that hangs behind. On this Occasion the Author observes, that the Women are so fond of wearing Flowers on their Heads, (either natural or artificial, of Gold and Silver) that they sow Mallows in their Gardens for the Purpose. This Friar saw one of threescore and ten, all bedecked with them, passing in Haste to a Neighbour's, at which, he owns, the Missioners could not forbear laughing, according to the *European* Custom; though the *Chinese* Example ought to have taught them better Manners.

The Lan-wha.

THERE is yet a Flower called *Lan-wha*, or *Lan-wey-wha*, whose Smell is still more fragrant than either of the former; but it is not so beautiful. The Colour is commonly inclining to that of Wax. It is produced by a Sort of Plant, difficult to rear in any but the maritime Provinces. The most leafy, and charming Flowers, but entirely insipid, grow like Roses, on Trees and Shrubs, which are thought to be of the Peach and Pomegranate Kind: They are of a very bright Colour, but yield no Fruit. There is another Shrub which has still less Conformity with any of that Species among us, named, at *Pe-king*, *Wen-quang-shu*: For it has different Names in, at least, three different Provinces. Its Flower is white; the Leaves growing in Form of a double and sometimes a triple Rose. The Calix, or Cup, becomes afterwards a Fruit resembling a Peach, but quite tasteless. The Cells are filled with Kernels, or rather Seeds, covered with a cartilaginous and blackish Film [b].

As for the Flowers produced from Plants and Roots, *Le Comte* tells us, they do not deserve looking after. He adds, that they have none curious; and though many may be met-with like those in *Europe*, yet they cultivate them so ill, that one has much ado to know them [c]. It should seem, that this Author had not seen any Peonies, since *Du Halde* assures us, they are found in several Parts of *China*, much finer than the *European*; and, that besides the Variety of their Colour, they, in some Places, diffuse a most charming Fragrance. He adds, indeed, that they are the greatest Ornament of their Flower-Parterres; where one meets with no other Sort to compare with our Pink, Tulip, Ranunculus, Anemony, and the like [d]. Yet *Navarette*, who values himself on having seen a great Variety of Flowers, assures us, that there is in *China* a Sort of Rose-Tree, in all Respects, like the Provence-Rose, which every Month puts-out new Flowers. That which the *Chinese* call *Mew-tan*, or *Queen of Flowers*, is certainly, says our Author, the most beautiful in the World, and ought only to be handled by Kings and Princes. Its Smell is very delightful, and it is thick of reddish Leaves; which will divert even Melancholy itself. He also observes, that one meets with abundance of Sun-Flowers, very fragrant Lilies, much celebrated by their Philosopher, and other Flowers common in *Europe*: That there are vast Multitudes of what are called *Cocks-comb*; which is very beautiful, and a great Ornament to Gardens [e]; but allows, their Pinks have little or no Scent.

IN artificial Fish-Ponds, and often in the Marshes, there grows a Flower called *Lyen-wha*, in much Esteem with the *Chinese*. By the Leaves, the Fruit, and Stalk, it appears to be the *Nenuphar*, *Nymphea*, or Water-Lily [f]; which is but little valued in *Europe*. But, by the great Care they bestow on it, the Flower becomes double. The Leaves, it is said, amount to an hundred, and the Colours are more lively, and in greater Variety, than with us. Where the Flower

[a] *Navarette*'s Description of *China*, p. 35. [b] *Du Halde*'s *China*, p. 12. [c] *Le Comte*'s Memoirs *China*, p. 158. [d] *Du Halde*, as before, *p.* 12. [e] *Navarette*, as before, *p.* 35. [f] Yet *p.* 77, this Author says, it differs much from the Water-Lily, as well in the Fruit, as the Blossom and Root. It is also called the Water-Rose.

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fingle, the Cup, as in ours, has ordinarily no more than five Leaves; whereof the Paſtil grows in Form of a Cone, and is divided, lengthways, into ſeveral Cells, which contain a very white Sort of Fruit larger than our Beans [a].

THE *Lyen-wha* is found almoſt every-where in the Province of *Kyang-ſi*. Nothing can be more agreeable than to ſee whole Lakes all covered with its Flowers, which are cultivated every Year. The great Lords keep them in little Ponds, ſometimes in great Vaſes filled with Mud and Water, which ſerve to adorn their Gardens, or Courts. b

THIS Flower, which ſhoots-up above the Top of the Water, the Height of a Yard, or Yard and an half, pretty nearly reſembles a Tulip: It conſiſts of a little Ball, ſupported by a ſmall Filament, much like that which is found in the Lilly: Its Colour is either Violet, or white, or partly red, and partly white: The Smell is very agreeable: Its Fruit is of the Size of a Hazle-Nut, the Kernel whereof is white, and well-taſted. The Phyſicians preſcribe it to nouriſh and ſtrengthen People weakened by long Sickneſs: It is alſo very cooling in Summer. The Leaves are long, and float on the Water; they are faſtened to the Root by long Strings, which the Gardeners make-uſe of to wrap their Ware in. The Root is knotty, like that of Reeds: Its Pith and Subſtance is very white. This Plant is eſteemed all-over the Empire, d every Part of it being of uſe; they even make Meal of it, which ſerves for ſeveral Occaſions [b].

LE COMTE mentions a Flower, a Kind of *Nenufar*, called *Pe-tſi:* It grows under-Water, its Root being faſtened to a white Matter, covered with a red Skin, that divides itſelf into ſeveral Heads, which, when freſh, taſte like a Hazle-Nut. The *Chineſe* aſſured him, that it ſoftens Copper, if put into the Mouth with a Bit of it: But on Trial at *Hang-chew-fû*, where e the *Pe-tſi* is much eaten; and at *Kya-hing-fû*, the Miſſioners found it to be a mere Fiction; and no Wonder, ſince the Juice of it is very mild, and ſeems to have no corroſive Qualities [c]. *Du Halde*, who aſcribes the Braſs-ſoftening Fiction to the *Lyen-wha*, ſuppoſes the *Pe-tſi* to be a Species of it [d].

THE *Chineſes* ſcarce employ any Thing elſe, but the Juiçes of Flowers, and Herbs, for painting Flowers and Figures on Satin, and Satin-Taffaties, whereof the *Chineſe* make their Cloaths, Trimmings, and Furniture. Theſe Colours, which penetrate the Subſtance of the Silk, never fade; and as they have not a Body, they never peel-off. They ſeem to be woven-in very finely with the Ground of the Silk, though they are only painted in a very delicate Manner [e]. *Timber-Trees.*

5. Timber, *and other uſeful* Trees.

Foreſt-Trees, Oaks, Pines. The Nan-mû. Tſe-tau, *or Roſe-Wood. The* Lung-ju-tſu. Tye-li-mû, *or Iron-Tree. The* Bambû, *Rattan, and Sugar-Canes.*

THE Plains are ſo much taken-up with Rice, that there is ſcarce a Tree to be ſeen in them: But the Mountains, eſpecially thoſe of *Shen-ſi*, *Ho-nan*, *Quang-tong*, and *Fokyen*, are covered with Foreſts, containing large, ſtrait Trees of all Kinds, very proper to be uſed in public Edifices, and eſpecially for building Ships; ſuch as Pines, Aſh's, Elms, Oaks, Palms, c and Cedars, beſides ſeveral others little known in *Europe* [f]. *Foreſt-Trees, Oaks, Pines.*

THE Conſumption of Pine, or Fir, in Ships, Boats, and Buildings, is ſo immenſe, that it ſeems wonderful all the Woods are not deſtroyed. No ſmall Quantity is ſpent in Firing [g]. In the Northern Provinces the ſame Tree is employed in building; and in the Southern Part, beyond the River, they ordinarily make-uſe of the *Sha-mû*.

BUT that of greateſt Eſteem among them is called *Nan-mû*. The Pillars of the Apartments, and ancient Halls of the Imperial Palace, are all made of it, as well as the Windows, Doors, and Beams. The *Chineſes* look-upon it as a Wood that never decays. *When a Perſon has a Mind*, ſay they, *to build a Houſe, that may laſt for ever, he muſt uſe the* Nan-mû. Hence, perhaps, it is, that Travellers ſpeak of it as a Cedar: But the Leaves, at leaſt ſuch as the Miſſionaries have ſeen, are not at all like thoſe of the Cedars of *Libanus*, as deſcribed by Authors who have ſeen them. This Tree is one of the talleſt Sort, and very ſtrait. Its Branches ſhoot directly upwards: They begin only at a certain Height, and terminate a-Top in Form of a Noſegay. *The* Nan-mû.

THE *Nan-mû*, however, comes far-ſhort in Beauty of the Wood named *Tſe-tan*, which at Court is called *Roſe-Wood*. It is of a reddiſh Black [h], ſtreaked, and full of very fine Veins, f which one would think were painted: It is beſides fit for the fineſt Sort of Joinery-Work. The Furniture made of this Wood, is much eſteemed all-over the Empire, and in the North- *Tſe-tan, or Roſe-Wood.*

[a] *Du Halde*'s *China*, p. 12. [b] The ſame, *p.* 79, *& ſeq.* [c] *Le Comte*'s Memoirs of *China*, p. 101. [d] *Du Halde*, as before, *p.* 13. [e] The ſame, *p.* 14. [f] The ſame, *p.* 317. [g] *Navarette*'s Deſcription of *China*, p. 34. [h] Perhaps this is the Ebony, which *Navarette* ſays grows in the Northern Parts, but not plentifully.

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ern Provinces, ſelling it at a greater Price than that which is varniſhed [a].

The Lung-ju-tſu.

THE Tree, called *Long-ju-tſu*, has a Trunk, which is as large as our biggeſt Plum-Tree, and they cut it into Boards for common Uſes. It divides, betimes, into two or three thick Branches, and theſe again into ſmaller. The Bark is of a reddiſh grey Colour, and ſpotted like the Filbert-Tree; but the Extremity of the Branches is knotty, crooked, rough, and full of Pith, like the Walnut-Tree. The Fruit is ſomewhat oval, and, when green, nearly reſembles Cherries, both in Colour and Shape, as well as the Stalk; which laſt is green and ſtringy, extreamly long, and divided into ſeveral Branches, each whereof has one of theſe Berries hanging at the End. The Skin of the Fruit, in ſome Places, is full of little red Spots, is pretty tough, and incloſes a greeniſh Subſtance, which, when ripe, becomes like Pap: They uſe it in Winter to rub the Hands with, and prevent Chilblains. c

THIS Fruit has a very hard Stone, like a Cherry-Stone, but a little oblong, and indented with five, ſix, and ſometimes ſeven Furrows. This Stone receives its Nouriſhment through a pretty large, round Hole, that grows ſtraighter, as it approaches the incloſed Kernel, which is ſmall, and covered with a blackiſh Skin, not ſo hard as that of the Kernel of an Apple [b].

Tye-li-mû, or Iron-Tree.

WITH Regard to Strength and Firmneſs, there is, perhaps, no Wood comparable to that called *Tye-li-mû*, which the *Portugueze* render *Pao de ferro*, that is, *Iron-Wood*. This Tree is as tall as our large Oak, but differs from it in the Thickneſs of the Trunk, the Shape of the Leaves, the Colour of the Wood, which is darker, and ſtill more in the Weight. The Anchors of their Ships of War are made of this Wood, and the Emperor's Officers, who accompanied the Miſſioners in their Paſſage to the Iſland of *Tay-wan*, or *Formoſa*, pretended they were preferable to the Iron-Anchors belonging to the *Chineſe* Merchantmen; but in this they muſt be miſtaken: For the Flukes can never be ſufficiently pointed, nor ſtrong enough for taking ſure Hold; and by making the Shanks twice as long as thoſe of Iron-Anchors, they muſt be proportionably weak, be they ever ſo large. d

The Bambû.

To the uſeful Trees may be added the Cane, which the *Chineſe* call *Chu-tſe*, and *Europeans*, *Bambû*, whereof there are many different Kinds. It grows as high as moſt Trees, and, though it is hollow throughout, except in the knotty Parts, or Joints, yet it is exceeding hard, is capable of ſuſtaining great Weights, and, in ſome Places, large Houſes of Wood. It may be divided into ſmall Splinters, or Strings, of which they make Mats, Boxes, and other curious Works. They likewiſe make Paper of it [c], Pipes to convey Water, and ſeveral other Things [d], particularly Houſhold-Furniture; ſuch as Tables, Chairs, Beds, Preſſes, Boxes, Cheſts, and whatever elſe they pleaſe. The Miſſioners found thoſe Moveables at *Kanton*, ready-made in the Shops. A Bed coſt Nine-pence, a Table Six-pence, the Chairs Four-pence halfpenny apiece, and ſo of the reſt. Theſe Canes are moſt common in the Southern Provinces; they are very fit for making Poles, or any Sort of Scaffolding [e]. e

CHINA produces alſo the Rattan, and Sugar-Canes. The firſt is very ſmall, but ſtrong, creeping along the Ground to the Length of eight hundred, or a thouſand Feet [f]: And the Southern Provinces abound with the latter [g]. f

6. Roots, Herbs, *and* Plants.

Herbs, Roots. Pe-tſay, *a Lettuce. Onions. Rhubarb.* Fu-ling, *or China-Root, its Virtues.* Ten-ſe *Root.* Ti-whang *Root.* Hu-chu-u. *The* San-tſi, *its Virtues.* Tyen-wha *Blue.*

THE meaner Sort of People in *China*, living, for the moſt Part, on Herbs, Roots, and Pulſe, together with Rice, which is their ordinary Food, are very careful to cultivate their Kitchen-Gardens: Whenever the Seaſon for one Thing is over, another, immediately, is planted, or ſown; and by this Means they never ſuffer the leaſt Spot of Earth to lie idle. They have great Variety of theſe Vegetables, many of which are found in *Europe*. The Seeds of Cabbage, Sorrel, Rue, and ſome other Plants, which are brought from the *Indies*, either die, or degenerate, in two or three Years. They have true Cabbages indeed, but they do not come to a Head: They have had Parſly for many Ages [h], ſince it is found in their Books under the Name of *Shin-tſay*; but it has neither the Beauty, nor Sweetneſs of the *European*.

AMONG the Pot-Herbs, which we have not, ſcarce any deſerves a Place in our beſt Kitchen-Gardens, except one, called *Pe-tſay*, which is exceeding good: Some miſtake it for the *Roman* Lettuce; but though its firſt Leaves have a Reſemblance, it differs from it in the Flower, Seed, Taſte, and Height. They are beſt in the Northern Provinces, where they are made tender by the

[a] *Du Halde*'s *China*, p. 10. [b] The ſame, *p.* 320. [c] They make Paper alſo of the Bark of the *Chû-kû*, or *Ku-chû* Tree, deſcribed before, *p.* 159. [d] *Du Halde*, as before, *p.* 10. [e] *Navarette*'s Deſcription of *China*, p. 34. [f] *Du Halde*, as before, *p.* 266. [g] *Navarette*, as before, *p.* 32. [h] *Navarette*, p. 32, ſays, they have neither Parſly, nor Burrage.

first Hoar-Frosts; the Plenty of them is almost incredible. In *October* and *November*, the nine Gates of *Pe-king* are stopped-up by Carts loaded with them, which are passing continually from Morning to Sun-set. The *Chinese* preserve them with Salt, or pickle them to boil with their Rice, which by itself is insipid.

In some of the Southern Provinces they cultivate Mallows, whose Leaves they boil, and dress with Fat, or Oil, as we do Lettuce, or Spinage, with Butter, this Plant being very wholesome, and laxative [a].

LE COMTE saw a Kind of Onions, which do not seed like ours; but towards the latter End of the Season their Leaves bear some small Filaments, in the Midst of which is a white Onion like that in the Ground. This, in Time, produces Leaves, and those another Head, and so on, which grow less and shorter, as they are farther from the Earth, in such exact Proportions, that one would think them artificially done [b].

NAVARETTE says, the Cucumbers and Melons are not like ours, and that there are several Sorts of Pompions and Kalabasses: That there is much wild Marjoram, but no Rosemary: That there is planted Abundance of Tobacco, which is smoaked throughout the Empire. He bought it dry for a Penny a Pound: But the *Japan* Tobacco is most esteemed [c].

WITH Regard to medicinal Plants, those which are most esteemed, or appeared most extraordinary to the Missionaries, when they travelled over the Provinces, are the following:

RHUBARB. This Plant grows in great Plenty both in *Se-chwen*, and the Mountains of *Shen-si*, named *Swe-shan*, or *the Mountains of Snow*, which extend from *Lyang-chew*, as far as *Sú-chew* and *Si-ning-chew*. The Missionaries, while they were making the Map thereof, in *October* and *November*, frequently met whole Troops of Camels, loaded with Net-Bags full of Rhubarb. The Flowers resemble Bells scolloped at the Edges; the Leaves are long, and somewhat rough; the Inside of the Root, when fresh, is whitish; but, as it dries, assumes the Colour it has when it comes to us.

THE Plant which their Physicians most use, is called *Fu-ling*, and by *European* Authors *Radix Xina* [d], or *China Root*. It grows chiefly in *Se-chwen*: Its Leaves, which creep along the Ground, are long, and narrow: On the contrary, the Root grows to a great Thickness; and if we may believe the *Chinese*, sometimes to the Size of a Child's Head. The right Sort is called *Pe-fú-ling*, or *white Fú-ling*, containing, in a Kind of Shell, a white pithy Substance, somewhat clammy. It differs from another Sort, much used also, because it is cheaper, and grows spontaneously in several Parts of *China*, where it is considered as a Species of wild *Fú-ling*. Some of the Missionaries affirm, that the *Pe-fú-ling* of *Shen-si* is a perfect Truffle: Its Colour is nearly green, but, when dry, it grows somewhat yellowish. It is not easy to determine in what Distemper it is most proper to apply this Plant, because the *Chinese* Physicians use it indifferently in all their Prescriptions [e]. It is an excellent Sudorific, and very proper to purge the Blood [f]. *Roots, Plants.* *Its Virtues.*

NAVARETTE observes, that there are two Sorts of the *China* Root; one perfect, which is fine and white: It grows in the Northern Provinces. The other a very imperfect Sort, they call it *the Root of the Earth*: It grows in *Fo-kyen*, *Quang-tong*, and other Southern Provinces: It is of a ruddy Colour: There is Abundance of it about the Fields, which any-body may gather. Both Sorts grow under-Ground, and have nothing above but some little Sprigs, with very small Leaves, by which it is found-out. The Author believes the first Sort, which bears four Times the Price of the latter, is never brought into *Europe*. He says, it is very dear in *India*, and that he had seen a Quantity sold at *Malakka* for eighteen Pieces of Eight, which in *China* did not cost two. The *Portuguezes* at *Ma-kau*, of late Years, fell into the Way of preserving this Root. The *Dutch* and *English* bring some of this Preserve, which is very delicious, into *Europe* [g].

THE Root of the Plant named *Ten-se*, is not so commonly used, as the *Fu-ling*, but bears a greater Price. It is scarce, even in the Province of *Se-chwen*, where it grows between the thirtieth and twenty-ninth Degrees of Latitude; is of a hot Quality, and accounted an excellent Remedy for Disorders caused by cold Humours, and for all Sorts of Obstructions. Its Figure is singular, being very round on one Side, and almost flat on the other: Its flat Side is fastened to the Ground by Strings, especially by one pretty thick, which is in the Midst of the rest, and enters deeper into the Substance of the Root: From the Convex-Surface shoot divers Stems, which separating at the Bottom, each makes a little Nosegay; by these Marks it is easily distinguished. They commonly throw-away the Branches, and only keep the Root, which they boil, or at least make them pass the *Balneum Mariæ* before they are sold. *Ten-se Root.*

[a] *Du Halde*'s *China*, p. 13. [b] *Le Comte*'s Memoirs of *China*, p. 100, & *seq.* [c] *Navarette*'s Description of *China*, p. 32. [d] The *Portugueze* call it *Pao China*. [e] *Du Halde*, as before, *p.* 13. [f] *Le Comte*, as before, *p.* 228. [g] *Navarette*, as before, *p.* 55.

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Ti-whang *Root.*

TI-WHANG is another Root of a very beautiful Plant, which grows chiefly in the North-Parts of *Ho-nan*, in the Diſtrict of *Whay-king-fu*. At firſt Sight one would take it for a Kind of Liquorice, having a leguminous Flower, and crooked Pod; but after examining the Leaves, the Seed, and the Taſte, it is hard to determine under what Species to range it. The *Chineſe* find it good for ſtrengthening the Stomach, and reſtoring the Loſs of Vigour [a].

Hu-chu-u.

MR. *CUNNINGHAM* ſaw a very ſingular Root, called *Hu-chu-u*, in *Chew-ſhan*, to which they aſcribed the Properties of prolonging Life, and turning grey Hairs into black, by drinking its Infuſion for ſome Time; ſo that it ſold from ten *Lyang*, or *Taël*, to one or two thouſand a ſingle Root; for the larger it is, the more efficacious; but the Author did not care to make ſo coſtly an Experiment [b]. This ſeems to be the *Jin-ſeng*, brought from Eaſtern *Tartary*; or elſe the *San-tſi*, which differs little from it, except in the Figure.

The San-tſi,

THIS *San-tſi* is, of all Plants, next to the *Jin-ſeng*, moſt valued by the *Chineſe* Phyſicians, who attribute almoſt the ſame Virtues to both; even preferring the *San-tſi* in Female Diſorders, and in all Caſes where there is Loſs of Blood. It grows in the Province of *Quang-ſi*, and is to be found no-where but on the Tops of almoſt inacceſſible Mountains. This is the Sort always uſed in Medicine, and the *Mandarins*, in thoſe Parts, make Preſents of it to their Superiors. A Kind of Goat, of a greyiſh Colour, is very fond of this Plant: Whence the *Chineſe* ſay, the Blood of that Animal receives a medicinal Quality. It is certain, that its Blood [c] has ſurprizing Effects in Caſe of Hurts, and Contuſions, as the Miſſioners frequently experienced, whoſe Servants having, by Falls from vicious Horſes, been deprived almoſt of Speech and Motion, were, by applying this Remedy, in a Condition next Day to continue their Journey.

Its Virtues.

THE *Chineſe* look-on this Plant as a Specific againſt the Small-Pox: Inſtances of its Succeſs are frequent: The black and infectious Puſtules become of a clear Red, as ſoon as the Patient has taken the Potion. Hence it is preſcribed in ſeveral Diſeaſes ſuppoſed to proceed from bad Qualities in the Blood: But this Plant is both ſcarce and dear; and, after all, one is not ſure of having it pure and unmixed.

Tyen-wha *Blue.*

OF the numerous Simples and Drugs made-uſe of by the *Chineſe* Mechanics, we ſhall only mention the Plant named *Tyen*, and *Tyen-wha*, which is much uſed in all the Provinces. When it is ſteeped in Water, and prepared in large Tubs, or little Ponds, it yields a Blue fit for Dying. Thoſe of *Fo-kyen* give a more beautiful Teint, and are moſt eſteemed in that Sort of Painting which they call *Tan-mey* [d].

SECT. III.

FOSSILS.

1. Mines *and* Metals.

China rich in Mines: Thoſe of Silver: Gold Mines: Iron and Tin: White Copper: Red Copper.

MANY Mountains in *China* are famous for their Mines, containing all Sorts of Metals; for their medicinal Fountains, Simples, and Minerals. There you meet with Mines of Gold, Silver, Iron, Copper, Tin, white Copper, Quickſilver, Lapis Armenus, Cinnabar, Vitriol, Allum, Jaſper, Rubies, Rock-Cryſtal, Load-ſtones, Porphyry, and Quarries of different Kinds of Marble [e].

THE *Chineſe* ſay, their Mountains are full of Gold and Silver; but that the Working of them hitherto has been hindered, from ſome political Views, perhaps, leſt too great Plenty ſhould make the People turbulent, or neglect Agriculture. The Emperor *Kang-hi* once gave Permiſſion to ſome, who had the Care of his Domain, to open the Silver Mines, but cauſed them to give-over the Work in two or three Years; to prevent, it is thought, the Rabble from aſſembling together. Thoſe who work the Silver-Mines in the Province of *Yun-nan*, which have always been open, were formerly conſiderable Gainers.

WITHOUT Doubt, *China* affords Mines of Gold alſo. What they have there is partly dug out of Mines; but moſt of it is found among the Sands [f], which the Rivers and Torrents roll from the Mountains in the Weſtern Parts of *Schwen* and *Yun-nan*. This laſt Province is the richer of the two. A great deal is brought-in by the People called *Lo-lo* [g], who poſſeſs the neighbouring Parts of the Kingdoms of *Ava*, *Pegu*, and *Laos*: But it is not very beautiful, poſſibly becauſe not purified; and their Silver is ſtill blacker, with the Alloy; but when refined by the *Chineſe* Workmen, it becomes as fine as any other Silver.

[a] *Du Halde*'s *China*, p. 13. [b] Philoſ. Tranſ. Abridg. vol. 5. part 4. p. 182. [c] They make-uſe of the Blood of a Goat that has been hunted down. [d] *Du Halde*, as before, *p.* 13, *& ſeq.* [e] *Le Comte*'s Memoirs of *China*, p. 93. *Du Halde*, as before, *p.* 317. [f] So alſo ſays *Navarette*, p. 32; and *Le Comte*, p. 93. [g] The *Lo-lo*, probably, dig a great deal of Gold from their Mountains, ſince they uſe to put a great Quantity of Gold-Leaves in the Coffins of illuſtrious Perſons, or thoſe who deſerved their Eſteem. An Account of theſe People has been already given, *p.* 65.

THE *Chineſe* Gold, which is moſt beautiful a and dear, is found in the Diſtricts of *Li-kyang-fû*, and *Yang-chang-fû*: But as it is not coined, it is not employed in Trade as a Merchandize; yet the Demand for it in the Empire is not very conſiderable, becauſe Gold is ſcarce ever uſed, except by the Gilders, and in ſome trifling Ornaments; for none but the *Europeans* have any Golden-Plate.

MINES of Iron, Tin, and other Metals for ordinary Uſe, muſt needs alſo be very numerous b there, ſeeing they bear a low Price throughout the Empire. The Miſſionary Geographers were Witneſſes of the Richneſs of a Tuttenague Mine in the Province of *Hu-quang*, from whence, in a few Days, were drawn ſome Hundreds of Quintals.

THE Mines of common Copper, which are in the Provinces of *Yun-nan*, and *Quey-chew*, have ſupplied the Empire with all the ſmall Money that has been coined there for ſeveral Years c paſt: But the moſt extraordinary Copper is that called *Tſe-tong*, or *white Copper*, which is to be found, perhaps, no-where but in *China*, and that only in *Yun-nan*: It is white when dug-out of the Mine, and ſtill more white within, than without. It appears, by numerous Experiments made at *Pe-king*, that its Colour is owing to no Mixture, for all Mixtures diminiſh its Beauty: When rightly managed, it looks exactly like Silver: To ſoften it, they mix a little Tuttenague, d or ſome ſuch Metal with it; but thoſe who would have it keep its fine Colour, in Place thereof add a fifth Part of Silver.

As for the Copper named *Tſe-la-tong*, or *the Copper which comes of itſelf*, it proves to be nothing but red Copper waſhed-down from the high Mountains of *Yun-nan*, and found in the Channels of the Torrents, when dry [a].

MAGALHAENS obſerves, that an infinite Quantity of it is conſumed in making their Can- e ons, Images, Statues, Money, Cups, and Diſhes, ſome of which either on Account of their Antiquity, or the Workman, though otherwiſe very ordinary, are valued at ſeveral Hundreds of Crowns, ſometimes above a thouſand. The great Plenty of theſe Metals appears alſo from the Numbers of great Guns, to be admired for their Goodneſs, Size, and Workmanſhip, which are caſt at *Ma-kau*; from whence ſeveral Places in the *Indies*, and even *Portugal* itſelf, is ſup- f plied with them [b].

2. Stones *and* Minerals.

Lapis Armenus: Jaſper: Rubies: Rock-Cryſtal. Marble Quarries. Load-ſtone, Leath for cutting it. The Hyong-whang. *Coal-Mines. Pit-Coal. Salt, how dug-up, and prepared.* *Stones, Minerals.*

THE Lapis Armenus, or Azure, is found in ſeveral Parts of *Yun-nan*, and *Se-chwen*, *Lapis Armenus.* differing in nothing from what is imported into *Europe*. It is alſo produced in the Diſtrict of *Tay-tong-fû*, belonging to *Shan-ſi*, which furniſhes the moſt beautiful *Yu-ſhe*, a Kind of white *Jaſper.* b Jaſper, in all *China*. The white reſembles that of Agat: It is tranſparent, and ſometimes ſpotted, when poliſhed.

THE Rubies ſold at *Yun-nan-fû*, are of the *Rubies.* right Sort, but very ſmall. The Miſſioners know not in what Part of the Province they are found. One meets with ſome other Kinds of precious Stones at the ſame City: But they are brought from other Countries, chiefly by the Merchants of *Ava*, on which Kingdom the Diſtrict of that Capital borders. c

THE faireſt Rock-Cryſtal is found in the *Rock Cryſtal.* Mountains of *Chang-chew-fû*, and *Chang-pû-hyen*, in the Province of *Fo-kyen*; in which Cities they make of it curious Seals, Buttons, and Figures of Animals.

THERE are in the ſame Province, as well as *Marble Quarries.* ſeveral others, Quarries of Marble, not inferior to the *European*, was it as well wrought. However, one meets at the Merchants with Variety d of little Pieces, well-enough poliſhed, and of a pretty good Colour; ſuch as the little Tables named *Tyen-tſan*, which are very pretty, and ſpotted with divers Colours, repreſenting very naturally Mountains, Rivers, and Trees: Theſe are made of ſelect Pieces of a Marble commonly dug in the Quarries of *Tay-li-fû*, and are ſometimes ſeen to adorn the Tables at Entertainments.

FOR all this Store of Marble in *China*, yet e one meets with neither Palace, Temple, nor any other Structure there, entirely built with it. Though the *Chineſe* Houſes are ſupported by Pillars, it does not appear, that they have yet made any of Marble, or once thought of employing the coloured Kind inſtead of Wood. Buildings even of the fine Freeſtone are rare in this Country, Stone being never uſed but in Bridges, and triumphal Arches [c].

THE Load-ſtone is found almoſt in every Pro- *Load-ſtone.* f vince: It comes alſo to *China* from *Japan*; but the grand Uſe they make of it is in Phyſic: It is bought by Weight, and the beſt are not ſold for above Eight-pence or Ten-pence an Ounce. *Le Comte* brought-over one with him an Inch and

[a] *Du Halde's China*, p. 15, *& ſeq.* [b] *Magalhaens's* Relation of *China*, p. 135, *& ſeq.* [c] *Du Halde*, before, *p.* 16.

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half in Diameter, which, though but indifferently guarded, took-up eleven Pound Weight, and would raiſe fourteen or fifteen when rightly fixed. They are very dextrous in cutting them. The Author's was reduced to Form at *Nan-king*, in leſs than two Hours. The Engine for that Purpoſe is a plain one; and, if the *French* Workmen would uſe it, he ſays, they would abridge their Labour.

Leath for cutting it.

IT is compoſed of two Jaumbs, three or four Feet high, arch-wiſe, with two Strings like a Setting-Iron: Is divided by a Board, which goes acroſs, and cloſed by a Mortice in the Lee-board [a]. On the Head of the Jaumbs is placed a little Roller, or Cylinder, an Inch and half in Diameter, which turns by Means of a String wound-about the Middle, whoſe two Ends are tied to a Step, on which the Workman ſets his Foot.

AT one End of the Cylinder is faſtened with Maſtic, a thin, flat Piece of Iron, eight Inches Diameter, very round, and ſharp at the Edge, which moves ſwifter, or ſlower, according as the Step is ſet high, or low. Mean Time the Workman applies the Load-ſtone in one Hand, and in the other ſome very fine wet Sand, which cools the Iron, and ſerves to cut the Stone: But becauſe the Iron, in paſſing through the Sand, ſcatters it about with Violence, there is placed juſt under it a little ſemicircular Board, which receiving it, hinders it from flying into the Eyes of the Workman [b].

The Hyong-whang.

THE *Hyong-whang* is found in *Yun-nan*, and ſeveral other Provinces; even Northern ones, as *Shen-ſi*. It is not a Mineral, but a ſoft, yellowiſh Stone [c], ſometimes ſpotted with black, eaſily formed into Veſſels of all Kinds, which they tinge with Vermilion. It is affirmed to be an Antidote againſt Poiſon, and the *Chineſe* Geographers recommend it as a grand Specific againſt malignant Fevers; but it is not uſed in the Cure of them in Places where it abounds.

Pit-Coal.

No Kingdom, perhaps, in the World beſides, has ſo many, and ſo rich Coal-Mines [d]. The Mountains, eſpecially thoſe in the Provinces of *Shen-ſi*, *Shan-ſi*, and *Pe-che-li*, afford innumerable: Without ſome ſuch Convenience, there would be no living in ſo cold a Country, where Wood for Firing is very ſcarce [e]. *Magalhaens* obſerves, that the Pit-Coal, called *Mwi*, burned at *Pe-king*, is brought from certain Mountains two Leagues diſtant, which ſeem inexhauſtible; having ſupplied both the City, and greater Part of the Province, for above four thouſand Years paſt, though the very pooreſt People have Stoves heated with it [f]. It is black, and found between the Rocks in very deep Veins. Some, eſpecially the common People, pound it, and wetting the Duſt, make it into Lumps. This Coal is very difficult to light, but caſts a great Heat, and is very laſting. It ſometimes yields a very bad Smell, and will ſuffocate thoſe who ſleep near it, unleſs they keep cloſe-by them a Veſſel full of Water, which draws the Smoke in ſuch a Manner, that at length it ſmells as diſagreeably itſelf. It is univerſally uſed by all Sorts of People, and even in Wind-Furnaces for ſmelting Copper. But thoſe who work in Iron find, that it makes the Metal hard.

PROVIDENCE has wonderfully ſupplied the Weſtern Parts of *China*, bordering on *Tartary*, ſo remote from the Sea, with Salt: For beſide the Salt-Pits found in certain Provinces, there is, in other Parts, a Sort of grey Earth ſcattered up-and-down ſeveral Diſtricts in Spots, containing between three and four Acres each, which yield a prodigious Quantity of it. The Manner of getting this Salt out of the Earth is remarkable. They make the Surface of the Land as ſmooth as Glaſs, with a little Sloping, that the Water may not lie on it; and when the Sun has dried it, ſo that it appears white from the Particles of Salt which are mixed with it, they take it up and raiſe it in little Heaps, beating it very well that the Rain may ſoak into it. Afterward ſpreading it on large Tables, that are a little inclining, and have Ledges four or five Fingers high, they pour-on freſh Water; which diſſolving all the Particles of Salt, carries them along with it into a large Earthen Veſſel, whereinto it runs, Drop by Drop, through a little Tube. The Earth thus drained, being dried again, they reduce to Powder, and lay in the ſame Spot from whence it was taken; where, in ſeven or eight Days, it becomes impregnated, as before, with abundance of ſaline Particles, which are again ſeparated from it in the Manner as above.

WHILE the Men are at this Work in the Fields, their Wives and Children are employed in Huts built on the Place, in boiling the Salt Water, in very large, deep, Iron-Baſons, over an Earthen-Stove, with Holes made in it; in ſuch Manner, that the Fire is communicated to all the Baſons alike, the Smoak being carried off by a long Funnel, in Form of a Chimney, at the End of a Stove. When the Water has boiled for ſome Time, it grows thick, and changes by Degrees into a very white Salt, which they ſtir inceſſantly with a large Iron-Spatula, till it is quite dry. In Places where Wood is wanting for this Purpoſe, the Defect is ſupplied with Reed

[a] Or left Jaumb, we preſume. The Tranſlation here is very obſcure. [b] *Le Comte*'s Memoirs of *China*, 230. [c] See before, *p.* 53. [d] *Navarette*, p. 34, ſays, Pit-Coal is found in the Northern Provinces. [e] *Du Halde*'s *China*, p. 16. [f] *Magalhaens*'s Relation of *China*, p. 10. [g] *Du Halde*, as before, *p.* 317, &

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SECT. IV.

Birds *and* Fowl, Inſects *and* Reptiles.

1. Birds *and* Fowl.

European *Birds.* *Catching wild Ducks.* *Bird-fighting.* Chineſe *Falcon.* Kin-ki, *or Golden Hen.* *The* Fong-whang. *The* Ki-lin. *The* Tung-wha-fong. La-ki, *a ſurprizing Bird.*

ALTHOUGH Peacocks and Turkeys are common in the *Indian* Countries, yet there are none in *China* but what come from abroad. Cranes are numerous; this Bird ſuiting with any Climate, cold or hot: They are eaſily tamed, and taught to dance: Their Fleſh is reckoned very good eating.

THERE is abundance of fine Pheaſants, whoſe Feathers are worth more than is given for the Bird, the uſual Price being a Penny a Pound. Their Nightingales are bigger than the *European*, and ſing to Admiration; as do likewiſe their Blackbirds. Geeſe and Ducks are infinite. *Kanton* alone conſumes yearly twenty thouſand, beſides other Fowl, Fiſh, and Butchers Meat [a].

THESE, and other Water-Fowl, ſwarm on the Rivers and Lakes, eſpecially wild Ducks: The Manner of taking them deſerves mention. They put their Heads into the Shells of large Gourds, with Holes made to ſee and breathe through; then going naked into the Water, walk or ſwim ſo low, that nothing appears but the Gourds. The Ducks being accuſtomed to ſee Gourds floating on the Surface, and to play about them, approach them without Fear; when the Duck-Hunter taking them by the Feet, pulls them under-Water, to prevent their making a Noiſe, wrings their Necks, and faſtens them to his Girdle [b], purſuing his Exerciſe till he has gotten a great Number [c].

NAVARETTE obſerves, that this is no very diverting Exerciſe, for they who do not underſtand it, would think that the Ducks, when pulled under-Water, are only diving for Food, as they do every Moment. He adds, that theſe Fowls are frequently boiled, and their Broth reckoned very nouriſhing: That they are very good roaſted, and in Souſe; but incomparably better ſalted, and dried; for that they exceed Eggs, and make an excellent Proviſion in either Sea, or Land-Journeys. It is difficult to diſtinguiſh the Wild from the Tame by the Taſte. *Birds, Fowl.*

THERE are certain little Birds in *China* in great Eſteem: They are like Linnets, and bred in Cages, not to ſing, but to fight together. Such as have been tried are of great Value. The *Chineſes* are likewiſe very fond of Cock-Fighting: But this Diverſion [d] is more common in ſeveral Iſlands (particularly the *Philippine*) and Kingdoms of the *Eaſt-Indies*, where much Money is won and loſt at it, as in ſome Parts of *Europe* [e]. *Bird-fighting.*

WITH Regard to Birds of Prey, that called *Hay-tſing* is the moſt remarkable, both for its Beauty and Rareneſs, being found only in the Diſtrict of *Hong-chang-fû*, in *Shen-ſi*, and ſome Parts of *Tartary*. It is not inferior to our fineſt Falcons [f], but exceeds them in Bigneſs and Strength: It may be called the King of the Birds of Prey in *Tartary*, or *China*; for it is the moſt beautiful, ſprightly, and courageous of all. As ſoon as any of them is catched, it muſt be carried to the Emperor, and afterwards committed to the Care of the Royal Falconers. Chineſe *Falcon.*

IN the Southern Provinces, as *Quang-tong*, and eſpecially *Quang-ſi*, there are Parrots of all Sorts, in every Reſpect like thoſe brought from *America*: They have the ſame Plumage and Docility for talking; but are not comparable to the Birds called *Kin-ki*, or Golden Hens, doubtleſs from their Beauty. Theſe laſt are found in the Provinces of *Se-chwen*, *Yun-nan*, and *Shen-ſi*. There is no Bird in *Europe* that reſembles them; the lively Red and Yellow, with a Plume on the Head, the Shadowing of the Tail, and the Variety of Colours in the Wings, together with a well-ſhaped Body, ſeem to give it the Preference to all other Birds: Its Fleſh is more delicate than that of a Pheaſant; ſo that, of all Birds in the Eaſt, this, perhaps, beſt deſerves to be brought into *Europe* [g]. This, probably, is that very beautiful Bird which *Navarette* ſays is met with in the Province of *Shen-ſi*. He adds, that *Trigauſius* uſed to ſay, the Tail-Feathers, which are extraordinary gaudy, are a Fathom in Length [h]. Kin-ki, *or Golden-Hen.*

THE *Chineſe*, not content with ſuch Maſter-Pieces of Nature, have had Recourſe to Invention for Birds. Of theſe the moſt remarkable are, the *Fong-whang*, and the *Ki-lin*. They relate a thouſand Stories about them [i]. The firſt muſt be the ſame Bird which *Navarette* fancies is our Eagle, and ſays, the *Chineſe* call *the Bird of the* *The* Fong-whang.

[a] *Navarette*'s Deſcription of *China*, p. 40, and 42. [b] The ſame Author ſays, they put the Fowl into a Bag, and walk out ſlowly again, that they may not diſturb the reſt. [c] *Du Halde*'s *China*, p. 314. [d] Methinks, a very execrable, becauſe a cruel one. [e] *Navarette*, as before, *p.* 40, *& ſeq.* [f] This, probably, the Bird called in *Tartary*, the *Shongar*, mentioned in the Hiſtory of *Jenghiz Khân*. [g] *Du Halde*, as before, *p.* 15. [h] *Navarette*, as before, *p.* 40. [i] *Du Halde*, as before, *p.* 333.

Sun,

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Sun, (as he thinks) from what is commonly reported, that it looks full at the Sun. He adds, that when it appears, they say it denotes Good-luck; and that, according to their learned Men, one was seen at the Birth of their Philosopher *Confusius*. Their Books, continues that Author, tell us, the Body of it is like a Crane, the Neck like a Snake, the Tail like a Dragon's: That it never rests on any Tree, or eats Fruit: That there is a Male and Female (whence he concludes it cannot be the Phœnix [a], as some Missioners imagined;) and that they sing charmingly: Lastly, that the *Chinese* take it for granted there is such a Bird, though no Man living in *China* ever saw one [b]. *Du Halde* (from his Correspondents) assures us, that the *Fong-whang*, whose Figure is often painted, and set-off with a vast Number of Ornaments, never appears in any of the Cities, or Mountains, to which they have given its Name: Nor is it better known at *Fong-tsyang-fû* in *Shen-si*, where they say it is, than at *Fong-whang-ching* in *Tartary* [c].

The Ki-lin. THE *Ki-lin*, according to the *Chinese*, is composed like the *Fong-whang*, of different Parts of Creatures: It has the Height and Chest of an Ox; the Body is covered with broad, hard Scales; it has a Horn in the Middle of the Forehead, with Eyes and Whiskers like those of the *Chinese* Dragon. This Animal is the Symbol of the military *Mandarins* of the first Order [d].

The Tung-wha-fong. THE *Chinese* Geographers mention a little Bird, called *Tung-wha-fong*, which in Beauty even surpasses the *Fong-whang*. They say, that the Variety of its Colours is surprizing, and its Bill of a shining Red, inclining to Vermilion; and that its Life is of no longer Duration than the Flower *Ing-wha*: But at *Ching-tû-fû*, the Capital of *Se-chwen*, where according to them it breeds, the Inhabitants know nothing at all of this Bird [e].

La-ki, a surprizing Bird. *MAGALHAENS* tells us of a Bird no less remarkable than any of the fabulous ones, if what he says of it be true. It is called the *La-ki*, or *Bird with a Bill of Wax*, the Bill being of that Colour. He saw one in the Emperor's Palace: It was as big as a Black-bird, but the Feathers of an Ash-Colour. This Bird learns whatever is taught her, with that Docility, that she does Things incredible: For all alone she will act a Comedy. She will put-on a Vizor, handle a Sword, a Lance, or Ensign made for her. She plays at Chess, and performs several Actions and Motions with such a lively Grace, as charms the Spectators [f]. It is strange, that *Du Halde*, who has copied many Things from *Magalhaens*, should omit this extraordinary Bird, if he thought his Brother Jesuit, who seems to speak as an Eye-Witness, deserved to be credited.

2. Insects *and* Reptiles.

Jew-ting, *a Lizard. Curious Butterflies. Locusts. Bugs.*

CHINA abounds with Insects and Reptiles, but not so much as the *Philippine* Islands, *India*, and other Places. There is among the latter, a Lizard of a singular Kind, called *Jew-ting*, *Pye-long*, or *Shew-kong*. They have given it the Name of the *Wall-Dragon* [g], because it runs-up Walls, and it is stiled the *Guard of the Palace* [h], or *Court-Ladies*, on the following Occasion. The Emperors used to cause the Wrists of their Concubines to be anointed with an Unguent made of the Flesh of this Animal, mixed with other Ingredients; the Mark of which (it seems) continues so long as they forbear having to do with a Man; but the Moment they admit of amorous Embraces, it disappears, and thus their Incontinence comes to be discovered. *Navarette*, who believed this to be Fact, was of Opinion, that it would contribute vastly to the Security and Happiness of both Sexes, if all married Men had such an Ointment for their Wives; and Wives another for their Husbands.

AN Account has already been given of the admirable Reptile the Silk-Worm [k], which is a Fountain of Wealth to *China*. Bees are in plenty, but they use the Wax in Medicine, not to burn. The Price no-where exceeds Twelve-pence a Pound [l].

THIS Empire would furnish our Virtuosi with a great Variety of Butterflies. Those of the Mountain *Lo-few-shan*, situated in the District of *Whey-chew-fû*, and Province of *Quang-tong*, are so much esteemed, that the largest and most uncommon Sorts are sent to Court, where they become a Part of certain Ornaments in the Palace: Their Colours are surprizingly diversified and lively: They are much bigger than the *European*, and their Wings a great deal larger. In the Day-time they appear without Motion on the Trees, and are easily taken: In the Evening they begin to flutter-about, like our Bats, some of them seem to be as large, when their Wings are extended. There are also beautiful Butterflies found in the Mountains of *Si-ning* in the Province of *Pe-che-li*, which are like

[a] *Du Halde* says, *p.* 15, that the *Fong-whang* should be the Phœnix, if there ever was such a Bird. [b] *Navarette*'s Description of *China*, p. 39, *& seq.* [c] *Du Halde*'s *China*, p. 15. [d] The same, *p.* 333. [e] *Navarette*, as before, *p.* 15. [f] *Magalhaens*'s Relation of *China*, p. 320. [g] *Pye-long*. [h] *Shew-kong*. [i] *Navarette*, as before, *p.* 39. [k] See before, *p.* 140. [l] *Navarette*, as before, *p.* 33.

in Requeſt; but ſmall, and not to be compared to the former [a].

SOME Provinces of *China*, eſpecially *Shantong* [b], are often infeſted by Locuſts, which in a ſhort Time deſtroy the Hopes of the moſt plentiful Harveſt. This dreadful Plague is thus deſcribed by a *Chineſe* Author: "There appeared "(ſays he) a prodigious Multitude, which co- "vers all the Sky, being ſo thick together, that "their Wings ſeem to touch, and their Num- "ber ſo great, that in looking-up you would b "think you ſaw very high Mountains all green "over your Head; and the Noiſe they make in "flying, is like the Sound of a Drum." The ſame Author obſerves, that theſe Swarms do not appear but when the Inundations are followed by a very dry Year. Hence he pretends, that the Spawn of the Fiſh being left upon the Land, and afterwards hatched by the Heat of the Sun, produce this prodigious Number of Inſects. At ſuch unlucky Junctures, the wretched Huſbandmen c ſweat all Day, underneath the burning Sky, to drive-away theſe Inſects, with Clouts, which they ſpread-over their Crop: But ſometimes this Evil does not extend above one League, the Harveſt being very good in the reſt of the Province [c].

BUGGS ſwarm in ſome Parts of *China*: But what ſeems very odd, the Natives take a particular Delight in killing theſe loathſome Vermin with their Fingers, and then clapping them to d their Noſe [d].

SECT. V.

Game. No Lions. Large Tigers, commit great Ravages. The Horſe-Tiger. Bears, Man-Bear. Small Stags. Kind of Dromedary. Odoriferous Roe-Buck, or Muſk-Animal: Its Food Serpents. Odd Accident. Muſk-Animal. Another Species. Chineſe *Unicorn.* Lang *and* Pwey. *The* Jang. e *The Man-Ape.*

CHINA abounds with Game. In ſeveral Parts of *Pe-king*, during Winter, are to be ſeen great Heaps of Animals, and Fowls of various Kinds, hardened by the Froſt, and free from Corruption. There are a prodigious Number of Bucks, Does, wild Boars, Goats, Elks, Hares, Rabbits, Squirrels, Cats, Field-Rats, beſides Woodcocks, Quails, Geeſe, Ducks, Partridges, Pheaſants, already mentioned, and ſeveral other Creatures not to be met-with in *Europe*, which are all ſold exceeding cheap [e]. *China* likewiſe produces a great Number of Fallow-Beaſts of all Sorts, except Lions [f], ſuch as wild Boars, Tigers, Buffaloes, Bears, Camels [g], Rhinoceroſes, *&c* [h]. Not to mention Oxen, Cows, Sheep, and the like domeſtic Creatures. *Wild Beaſts.* *No Lions.*

NAVARETTE obſerves, that the *Chineſe* ſay there are no Lions in their Country, and that many believe there is no ſuch Beaſt: Yet he obſerves, that if there be Leopards, as they affirm there are (beſides Ounces) it is ſcarce poſſible but there muſt be Lions; but he adds, perhaps thoſe they ſpeak of are not Leopards.

THE Tigers are very numerous in *China*, large, and fierce: It is incredible what Numbers of People they kill, and devour every Year. A Chriſtian *Chineſe* affirmed to *Navarette*, that they ranged in Troops of a hundred or two together, at one Place on the Road, from *Kanton* to *Haynan*; ſo that Travellers durſt not ſet-out, unleſs they were one hundred and fifty ſtrong; and that ſome Years they had deſtroyed ſixty thouſand Perſons. But the Author well obſerves, that if ſuch Ravages continued, *China* would at length be diſpeopled. He ſaw ſeveral, one bigger than a great Calf. A Friar of his own Order told him, that he had ſeen a Tiger leap a Wall as high as a Man; and catching-up a Hog, which weighed about an hundred Pounds, threw it over his Neck, leaped the Wall again with his Prey, and ran ſwiftly away to the Wood. As in Winter they come into the unwalled Villages, near the Mountains, all Men are at home betimes, and ſecure their Doors. *Navarette*, who was ſome Days in a Place where they did ſo, obſerved, that they would come to the Door before it was dark, howling ſo dreadfully, that they e were not without Fear in their Rooms: Yet the *Chineſes* do not take much Pains to catch them, although they value the Skins [i]. *Large Tigers.* *Commit great Ravages.*

BUT what ſome *Chineſe* Books mention of the *Horſe-Tiger*, ought to be looked-on as mere Fiction. They pretend it differs from a Horſe only in being covered with Scales, in having Claws which reſemble a Tiger's, and in its bloody Diſpoſition; which in the Spring makes him leave the Water to ſeize Men and Beaſts: *The Horſe-Tiger.*

[a] *Du Halde's China*, p. 15. [b] See before, *p.* 49, and 53. e. [c] *Du Halde*, as before, *p.* 274. [d] *Navarette's* Deſcription of *China*, p. 34. [e] *Magalhaens's* Relation of *China*, p. 143. *Du Halde*, as before, *p.* 314, *& ſeq.* [f] Lions are ſo much unknown to the *Chineſe*, that the Pictures which they draw of that Animal have no Reſemblance of it. Hence *Magalhaens* obſerves, *p.* 9, that *Marco Polo*, in affirming Lions are common in ſome Parts of *China*, muſt have miſtaken them for Tigers; and this appears to be the Caſe, from his Deſcription of the Lion in his ſecond Book, and fourteenth Chapter. [g] *Navarette* obſerves, *p.* 37, that very good Elephants are bred in *Yun-nan*. [h] *Du Halde*, as before, *p.* 324. [i] *Navarette*, as before, *p.* 37, *& ſeq.*

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Yet the Miſſioners, who travelled along the River *Han*, that waters the Territory of *Syang-yang-fû*, in the Province of *Hu-quang*, where they ſay theſe Animals breed, and croſſed the frightful Mountains of *Yun-yang-fû*, could neither ſee, nor hear of any ſuch Creature, notwithſtanding all their Enquiry, and the Diligence of the Natives to ſhew them every Thing worth obſerving [a].

Bears, Man-Bear.

BEARS there are in abundance. In the Province of *Shan-tong*, there is one Species of them, which the *Chineſes* call *Hyung-jin* [b], or *Men-Bears*: They walk upon two Legs, their Face is like a Man's, their Beard like a Goat's. They climb the Trees nimbly to eat the Fruit; they do no hurt, unleſs provoked; but in that Caſe they come-down furiouſly, fall-upon the People, and ſtrike two or three Times with their Tongue, carrying-away with it all the Fleſh it touches. This, ſays our Author, is very odd: Yet Friar *Antony de Santa Maria*, who ſaw theſe Animals, and *John Balat*, a Jeſuit, who likewiſe had lived ſeveral Years in that Province, often affirmed it [c]. With Regard to this Man-Bear, *Du Halde* only obſerves, that what the *Chineſe* report of the *Jin-hyung*, found in the Deſarts of the Province of *Shen-ſi*, ought only to be underſtood of the extraordinary Bigneſs of thoſe Bears compared with Men; juſt, ſays he, as the Animal called *Ma-lû*, or the *Horſe-Stag*, is only a Species of Stags, which are near as high as the little Horſes, named *Chwen-ma*, of the Provinces of *Se-chwen* and *Yun-nan*.

Small Stags.

THIS laſt Province alſo breeds a Kind of Stags, to be found no-where elſe; for their Size never exceeds that of ordinary Dogs [d]: The Princes and great Men keep them in their Gardens as Curioſities [e]. *China* abounds in Mules and Aſſes. It likewiſe affords many good and able Horſes: Vaſt Numbers are continually brought thither from the Countries to the Weſt, but they geld all. They have abundance of Pads, ſome very ſmall, and finely ſhaped. Their Saddles differ ſomewhat from the *Spaniſh* [f].

Kind of Dromedary.

BUT the moſt remarkable Quadrupedes to be met-with in *China*, are two. The firſt of theſe is a Kind of Camel, or Dromedary, no taller than an ordinary Horſe, having two Bunches on his Back, covered with long Hair, which make a Sort of Saddle. The Bunch before ſeems to be formed by the Back-bone, and the upper-Part of the Shoulder-Bones, being bent backwards, not unlike the Bunch which the *Indian* Cows have on their Shoulders; the other Bunch joins to the Buttocks. Its Neck is ſhorter than the common Camels, and much thicker, covered with thick Hair, as long as that of Goats: Some of them are of a yelloviſh Dun-colour; others again a little upon the red, and blackiſh in ſome Places. The Legs are not ſo long and ſlender, in Proportion, as thoſe of other Camels; ſo that it ſeems more fit to carry Burdens.

Odoriferous Roe-Buck.

THE other Animal is a Kind of Roe-Buck, called by the *Chineſe*, *Hyang-chang-tſe*, that is, the *odoriferous Roe-Buck* [g]. This Creature is found not only in the Southern Provinces, but even in the Chain of Mountains within four or five Leagues to the Weſt of *Pe-king*. It is a Sort of Deer [h] without Horns, with Hair of a blackiſh Colour: Its Muſk-Bag is compoſed of a very thin Skin, covered with Hair exceeding fine: The Fleſh is good to eat, and ſerved-up at the beſt Tables. When one of the Jeſuits was ſerving his Miſſion in the Mountains above-mentioned, they brought him a Male and a Female, while they were yet warm and bleeding. He bought the Male for a Crown, Muſk and all, (for ſome buy only the Fleſh.) Hereupon they immediately cut-off the Bag, leſt the Muſk ſhould evaporate, and tied the Top of it cloſe with a Packthread. Thoſe who would keep it out of Curioſity, dry it.

THE Muſk is generated in the inward Part of the Bag, and ſticks all round it like a Kind of Salt. There are two Sorts; but that which is in Grains, and called *Tew-pan-hyang*, is the moſt precious: The other, named *Mi-hyang*, is the leaſt eſteemed, becauſe it is too ſmall and fine. The Female produces no Muſk, or at leaſt the Matter which ſhe yields, having the Appearance of Muſk, has no Scent.

THE uſual Food of this Animal, as he was told, is the Fleſh of Serpents; which, though of an enormous Size, are eaſily killed by it: Becauſe when they are at a certain Diſtance from the Roe-Buck, they are ſuddenly overcome with the Scent of the Muſk, and grow ſo feeble, that they are not able to ſtir. This is certain, that when the Peaſants go to cut Wood, or make Charcoal in the Mountains, they have no ſurer Way to preſerve themſelves from theſe Serpents, whoſe Bite is exceeding dangerous, than to carry-about them a few Grains of Muſk. Being thus armed, they ſleep quietly after their Dinner.

THAT which happened on his Return to *P*

[a] *Du Halde*'s *China*, p. 14. [b] The ſame Author writes *Jin-hyung*. [c] *Navarette*'s Deſcription of *China*, p. 38. [d] Such Stags are found in ſome Parts of *Guinea*. See Vol. III. *p.* 715. [e] *Du Halde*, as before, *p.* 14. [f] *Navarette*, as before, *p.* 39. [g] *Hyang* ſignifies properly a ſweet Smell; but it alſo ſignifies odoriferous, when joined to a Subſtantive, for then it becomes an Adjective. [h] It is called, in this Place, the *odoriferous Deer*.

king, was in ſome Meaſure a Confirmation, that a the Fleſh of Serpents is the principal Food of the Muſk-Animal. Part of the Roe-Buck being dreſſed for Supper, one of thoſe who was at Table happened to have ſuch an Averſion to Serpents, that the bare mentioning of them, in his Preſence, would make him extreamly ſick. As he knew nothing of what was reported of this Animal, and the Serpent, the Jeſuit was very careful to ſay nothing at all about it, but obſerved his Countenance very attentively. He took ſome of the Roe-Buck, as others did, with a Deſign to eat it; but he had no ſooner put a Bit in his Mouth, than he found an extraordinary Loathing at his Stomach, and would not touch any more, while the reſt eat of it very heartily [a].

NAVARETTE informs us, that theſe Muſk-Animals abound in the Provinces of *Shen-ſi*, and *Shan-ſi*, where they are called *She*. According to the *Chineſe* Authors, it is like a ſmall Deer in the Body, and the Hair reſembles that of a Tiger, or Ounce: That when hard-preſſed by the Hunters, it climbs the Rocks, where it bites-off the Muſk-Bag which hangs at its Navel, thinking thus to ſave its Life by quitting the Treaſure; but it ſoon dies. This Account, he tells us, agrees with the common Opinion.

THE ſame Author ſays, there is another Creature in the ſame Province, which differs from the former only in that it has no Bag [b]. He adds, that this Beaſt is ſold to eat, and that the Miſſioners, in their Way by Water from *Peking* to *Kanton*, bought one. The Fleſh, when roaſted, had ſo ſtrong a Scent, that it perfumed the whole Veſſel, and in eating taſted like the higheſt Preparation of Muſk: Yet he ſays the Smell did not give them a Diſguſt to the Meat; though if it had been ſtronger, there would have been no eating of it.

THE *Chineſes* talk, and write much concerning the Unicorn, which they account an Omen of Proſperity. They paint him very beautifully, and their Authors affirm, that he has the Belly of a Deer, the Feet of a Horſe, and Tail like a Cow's: That he is of five ſeveral Colours, the Belly yellow; has only one Horn with Fleſh about it, is two Fathom high, a merciful Beaſt, and the Emblem of Felicity: But all this, ſays *Navarette*, ſavours too much of the Fable of the Phœnix.

THE ſame Author ſpeaks of two other ſtrange Creatures, one called *Lang*, whoſe Fore-feet are very long, and the Hinder ſhort. The other *Pwey*, or *Poy*, with long Hind-feet, and ſhort Fore-feet. As neither Kind can walk by itſelf, the two join [c], making, as it were, one Beaſt, which moves-about by Means of the long Feet. The *Chineſes* call miſerable poor Wretches, who cannot live by their own Induſtry, *Lang-poy*, to ſignify, that they want ſome Aſſiſtance to get their Bread. *Fiſh.*

THERE is yet a third extraordinary Beaſt, called *Jang*, found in the Mountains of the Province of *Nan-king*: It is ſhaped like a Goat, has Ears and Noſe, but no Mouth, and lives upon the Air [d]. It muſt be obſerved, that *Navarette* does not relate theſe Things as an Eye-Witneſs, but from the Books and Diſcourſe of the *Chineſe*, though he ſeems to believe all as Fact. *Du Halde* tells us, that the Miſſioners were not able to procure an exact Knowledge of the rare Animals, which the *Chineſe* pretend are to be met-with in the Mountains of this Empire. He adds, that what they relate of ſome has ſuch an Air of Fable, as not to deſerve mention. As to the *Sin-ſin*, continues he, by the Account which is given of it all-over *Se-chwen*, it ſeems to be a Kind of Ape: They ſay it is as large as a middle-ſized Man, and has a greater Reſemblance of the human Species, than other Apes, both in its Actions, and in the Facility with which it walks on its Hind-feet [e]. *The Jang.* *The Man-Ape.*

SECT. VI.

Salt, *and* Freſh-Water Fiſh.

Plenty of Fiſh. Fiſh-Spawn, Traffic. River-Porpoiſe. The Armour-Fiſh. The Meal-Fiſh. Sort of Bream, and Cod. Salt-Fiſh. The Yellow Fiſh. The Golden Fiſh: Their Nouriſhment: Full of Sport: Their Shape and Beauty: How kept, and managed: Propereſt Food: Very prolific: Farther Remarks concerning them. The Hay-ſeng, *a hideous Fiſh. Petrified Crabs.*

CHINA is ſtored with Fiſh. The Rivers, Lakes, Pools, and even Canals, are full of all Sorts ſupplied from thence: Nay, they abound in the very Ditches, made in the Middle of the Fields, to preſerve the Water, for ſupplying the Rice. Theſe Ditches are ſtocked alſo with the Spawn of Fiſh, which yields a great Profit. In the great River *Yang-tſe-kyang*, not far from the City *Kyew-king-fû*, in the Province of *Kyang-ſi*, *Plenty of Fiſh.*

[a] *Du Halde*'s *China*, p. 15, and 324, *& ſeq.* [b] This ſeems to be only the Female of the ſame Species. But the Author does not ſay in what Manner, nor can it well be conceived how they ſhould join for the Purpoſe, unleſs one threw his Fore-Legs, and the other his Hind-Legs, over the Back of his Companion; which manifeſtly impracticable. [d] *Navarette*'s Deſcription of *China*, p. 38, *& ſeq.* [e] *Du Halde*, as before, p. 14.

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a prodigious Number of Barks meet every Year to buy Fiſh-Spawn. About *May* the People of the Country dam-up the River for nine or ten Leagues together, in ſeveral Places, with Mats and Hurdles (leaving only Room enough for Barks to paſs) in order to ſtop the Spawn, which they know how to diſtinguiſh at firſt Sight, though the Water is ſcarce altered: With this Water mixed with the Spawn, they fill ſeveral Veſſels to ſell to the Merchants, who tranſport it in their Barks into divers Provinces, taking Care to have it ſtirred-up from Time to Time. This Water is ſold by Meaſure to ſuch as have Fiſh-Ponds, and Pools belonging to their Houſes: In a few Days the young Fry begin to appear in little Shoals, which being ſmall, and almoſt imperceptible, are fed with Lentils (that grow in the Marſhes) or Yelks of Eggs, much in the ſame Manner as domeſtic Animals are nouriſhed in *Europe:* They preſerve the large Fiſh by Means of Ice; and filling great Boats with them, carry them as far as *Pe-king*. The Profit often amounts to an hundred Times the Expence; for the common People live much on Fiſh. The Canals are ſupplied with Fiſh from the Rivers and Lakes: Several others come from the Sea, advancing a great Way up the Rivers; ſometimes thoſe of the largeſt Size are caught in Places above an hundred and fifty Leagues from the Coaſt [a].

Fiſh-Spawn Traffic.

River Porpoiſe.

IN the *Yang-tſe-kyang*, above ſixty Leagues from the Sea, are ſeen Porpoiſes, called *Kyang-chû*, or the *River Hog* [b]. They are leſſer than thoſe of the Ocean, but ſcud along in Shoals with the ſame Leaps and Evolutions as in the open Sea [c]. In ſhort, there is ſcarce any Sort of Fiſh in *Europe*, but what is to be met-with in *China*, as Lampreys, Carps, Soals, Salmons, Trouts, Sturgeons, *&c.* beſides a great many others of an excellent Taſte, quite unknown there: But the Miſſioners were ſo employed in ſettling the Geography of Places, when they ſurveyed the Provinces, that they had not Time to enquire into the various Species of them. They only took Notice of a few more remarkable than the reſt:

The Armour Fiſh.

One is called *Cho-kya-yu*, that is, *the Armour-Fiſh*; becauſe its Back, Belly, and Sides, are covered with ſharp Scales, placed in ſtrait Rows, one over another, much like Tiles on the Roof of a Houſe. It weighs about forty Pound, is an admirable Fiſh, exceeding white, and taſtes not unlike Veal.

The Meal-Fiſh.

IN calm Weather, they catch another delicate Sort, which they name the *Meal-Fiſh*, becauſe of its extraordinary Whiteneſs; and the black Pupils of its Eyes are incloſed with two Circles, reſembling very bright Silver. There are ſuch prodigious Shoals of them in the Sea, near the Province of *Kyang-nan*, that they commonly take four hundred Weight of them at one Draught of the Net.

ONE of the beſt Sorts of Fiſh *China* affords, reſembles a Sea-Bream: It is caught in the fourth and fifth Moon, and commonly ſold for a little more than a Farthing a Pound, whereof it weighs five or ſix; and for about twice as much, twenty Leagues up the Country, where it is carried. When this Fiſhing-time is over, there comes from the Coaſts of *Che-kyang* large Barks, loaded with another Kind of freſh Fiſh, reſembling *Newfoundland* Cod: It is incredible what a Conſumption there is of them, in the proper Seaſon, along the Coaſts from *Fo-kyen* to *Shantong*, beſides the prodigious Quantity that is ſalted in the Country where they are caught. The Plenty of this Fiſhery appears in that they are ſold at a very low Price, notwithſtanding the Merchants are at great Expence to procure them; for they muſt firſt buy a Licence of the *Mandarin* to trade, then hire a Bark, buy the Fiſh as ſoon as it is caught, and lay them in the Hold on Beds of Salt; by which Means the Fiſh is tranſported into the moſt diſtant Provinces, even in the hotteſt Seaſon.

THERE is likewiſe brought a ſurprizing Quantity of other Salt-Fiſh from the Sea-Coaſt, from the ſixth to the ninth Moon. In the Province of *Kyang-nan*, one meets with very large Fiſh, which coming out of the Sea, or *Yellow River*, throw themſelves into vaſt Plains covered with Water: But Matters being ſo ingeniouſly contrived, that the Water runs-off as ſoon as the Fiſh are entered, they are left on dry Land, and taken without Difficulty, ſalted, and ſold to the Merchants, who load their Barks with them at a very cheap Rate.

IN the River *Yang-tſe-kyang*, over-againſt the City *Kyew-kyang-fû*, where it is above half a League broad, they catch all Sorts of excellent Fiſh; and, among others, one called *Whang-yu*, or *the Yellow-Fiſh*. It is of an extraordinary Size (ſome of them weighing upwards of eight hundred Pound) as well as an exquiſite Taſte, and perfectly firm: They are caught only at certain Seaſons, when they come out of the *Tong-ting-hû*, called alſo the Lake of *Jau-chew*, into this River [d].

THERE is in the ſame River, near *Nan-king*, a famous Fiſhery for Shads, called *She-yu*, in the Months of *April* and *May*; and at another Place, a good Way from thence, there is ſuch Plenty of this Sort of Fiſh, that they often car-

[a] *Du Halde's China*, p. 19, and 315. [b] See before, *p.* 139. a. [c] *Du Halde*, as before, *p.* 35
[d] The ſame, *p.* 315.

them to *Tſong-ming*, a neighbouring Iſland, where they are ſold exceeding cheap.

BUT the moſt remarkable Fiſh, is the *Kin-yu*, or *Golden-Fiſh*: Theſe are kept, either in little Ponds, made for that Purpoſe, wherewith the Houſes of Pleaſure, belonging to the Princes and great Lords, are embelliſhed; or elſe in Baſins, which are more deep than wide: They chuſe the leaſt that can be found, becauſe eſteemed moſt beautiful, and a greater Number may be kept of them.

THE prettieſt of them are of a curious Red, ſpeckled, as it were, with Gold-Duſt, eſpecially towards the Tail, which is forked with two or three Points: Some are of a Silver Colour, others white, and ſome ſpotted with Red [a]. Both Sorts are extraordinary lively and active, delighting to play on the Surface of the Water; but then they are ſo tender, that the leaſt Impreſſion of Air, and even any violent Shaking of the Veſſel, will kill great Numbers of them.

THOSE bred in Ponds are of various Sizes: Some are bigger than the largeſt Pilchards [b]. They teach them to riſe-up to the Top of the Water at the Noiſe of a Clapper, which the Perſon uſes who feeds them. According to all Accounts, the beſt Way to preſerve them, is to give them nothing in Winter: It is certain they do not feed them for three or four Months at *Pe-king*, while the very cold Weather laſts: What they live-on in the mean Time, under the Ice, it is not eaſy to determine, unleſs they find little Worms in the Roots of Herbs, which grow at the Bottom of the Ponds; or the Roots themſelves, being ſoftened by the Water, become proper Food for them. Frequently to prevent their being frozen, they are taken into the Houſes, and kept the whole Winter in a Chamber, often ſhut-up in a China-Veſſel, without being fed at all. Towards Spring they are put into the Baſins again. The greateſt Lords delight in feeding them with their own Hands, and ſpend ſome Time to obſerve their nimble Motions, ſporting in the Water.

THIS Fiſh, at leaſt the prettieſt of them, are caught in a Lake, in the Province of *Che-kyang*, near the City of *Chang-wha-hyen*, in the Diſtrict of *Han-chew-fu*, and at the Foot of a Mountain called *Tſyen-king*: But as this Lake is ſmall [c], it is not likely that all the Golden-Fiſh come from thence, which are ſeen in the Provinces of China, particularly thoſe of *Quang-tong*, and *Fo-kyen*, where this Species may be eaſily propagated [d].

Fiſh.

ACCORDING to *Le Comte*, theſe Fiſh are commonly the Length of one's Finger, proportionably thick, and finely ſhaped. The Male is of a beautiful Red, from the Head more than half-way down the Body, and the remaining Part, together with the Tail, is gilded; being accompanied with ſuch a bright and dazzling Luſtre, that our beſt Gildings fall vaſtly ſhort of it. The Female is white, the Tail, and ſome Part of the Body, having a perfect Reſemblance of Silver. Their Tails are not ſmooth and flat, like thoſe of other Fiſh, but form a Sort of Tuft, thick and long, which adds a particular Beauty to them. *Their Shape, and Beauty.*

THEY are kept in a very large and deep Baſin, at the Bottom of which there is commonly put an Earthen-Pan, turned upſide-down, with Holes in it, for them to retire from the Sun in hot Weather, for they are exceeding tender.

THE Water is changed three or four Times a Week, but in ſuch a Manner, that the freſh runs-in, while the ſtale runs-out, that the Baſin may never be dry: They likewiſe ſtrew on the Surface certain Herbs, which keep the Water always green and cool. When they are obliged to remove the Fiſh from one Veſſel to another, to avoid handling them (for thoſe which are touched die ſoon after, or decay) they take them up by Degrees with a ſmall Net, the Mouth of which is faſtened round a Hoop, and the Threads woven ſo cloſe together, that they have Time to put them into freſh Water before the old runs-out. The Author obſerved at Sea, that every Time the Guns were fired, or Pitch and Tar melted, ſome of them expired. Beſides they live upon almoſt nothing: However, from Time to Time their Feeders throw-in ſmall Bits of Paſte; but the beſt Thing for them are Wafers, which ſoaked, make a Kind of Pap they are extreamly fond of. *How kept, and managed.* *Propereſt Food.*

IN hot Countries they multiply exceedingly, provided the Spawn, that ſwims upon the Surface of the Water, be duly taken-away; for otherwiſe they would devour it. Being placed in a particular Veſſel expoſed to the Sun, it is kept there till the Heat animates the young Fry. They are at firſt quite black, which Colour ſome always retain; but the reſt change, by Degrees, to red or white, Gold or Silver. The Gold and Silver begin to appear at the End of the Tail, and extend more or leſs towards the Middle of their Bodies, according to their reſpective Natures [e]. *Very prolific.*

THE following Informations were obtained by

[a] They loſe their Luſtre when dead, as we have obſerved by ſome brought over to *England*. [b] They ſcarce exceed a Finger's Length, and one of the better Sort ſells for three or four Crowns. [c] Not above two hundred Acres in Compaſs. [d] *Du Halde's China*, p. 215. [e] *Le Comte's* Memoirs of *China*, p. 113. *Du Halde*, as before, *p.* 315, *& ſeq.*

the

Natural History.

the Miſſioners from the *Chineſe*, who deal in a theſe ſmall Fiſh, and get their Livelihood by breeding and ſelling them.

Farther Remarks

1. ALTHOUGH they are commonly no longer than one's Finger, ſome grow to the Length and Thickneſs of the largeſt Herrings.

2. IT is not the red or white Colour that diſtinguiſhes the Male from the Female; but the latter are known by ſeveral ſmall white Spots about their Gills, and little Fins that are near them; and the Males, by having theſe Places b bright and ſhining.

3. THOUGH the Tail is commonly in the Shape of a Tuft, yet often it is like that of other Fiſh.

4. BESIDES ſmall Balls of Paſte, they give them the Yelks of Eggs boiled hard, or elſe lean Pork dried in the Sun, and reduced to very fine Powder. They ſometimes put Snails into the Baſin where they are kept; their Slime, which ſticks to the Sides of the Veſſel, being excellent c Food for theſe little Animals, who ſtruggle for it. They are alſo very fond of little reddiſh Worms, found in the Water of ſome Reſervoirs.

5. THEY ſeldom multiply after they are ſhut-up in theſe Veſſels, becauſe they are too much confined. In order to breed, they muſt be put in Reſervoirs, where the Water runs, and is deep in ſome Places.

Concerning them.

6. THE Water drawn-out of the Well, to d fill the Veſſel where they are kept, ought to be left to ſettle five or ſix Hours, otherwiſe it would be too crude, and unwholeſome.

7. WHEN you perceive the Fiſh ſpawning, which happens about the Beginning of *May*, you ſhould ſcatter Graſs upon the Surface of the Water, that the Spawn may cling to it; and when you perceive the Spawning is over, or that the Males ceaſe to follow the Females, the Fiſh muſt be removed into another Veſſel, that the Spawn e may be expoſed in the Sun for three or four Days; and at the End of forty or fifty Days the Water muſt be changed, becauſe the ſmall Fry begin then to appear diſtinctly [a].

BUT this Kind of Fiſh is not more beautiful than thoſe, called *Hay-ſeng*, are hideous and ugly. They are, however, the common Diet of the *Chineſes*, and make a Diſh in almoſt every Meal. They are ſeen floating on the Coaſts of *Shan-tong* and *Fo-kyen*. The Miſſionaries took them at firſt for ſo many inanimate Lumps: One which the *Chineſe* Mariners catched, by their Orders, ſwam in the Baſin wherein it was caught, and even lived there a pretty while. The Natives having always told them, that this Animal had four Eyes, and ſix Feet, and that in Figure it reſembled a Man's Liver, they examined it very carefully, but could diſcover only two Places, which ſeemed to be Eyes, by the Signs of Fear it ſhewed when they moved their Hands before thoſe Parts: Indeed, was every Thing that ſerves it to move with, to be looked on as Feet, one might reckon as many as there are little Pimples, reſembling Buttons, all-over its Body. It has neither Prickles, nor Bones, and dies the Moment it is ſqueezed. A little Salt will preſerve it, in which it is conveyed to all Parts of the Empire: It is accounted a great Dainty by the *Chineſes*, but did not appear ſo to the Miſſioners [b].

LE COMTE tells us, that in the Iſle of *Hay-nan*, there is a certain Lake or Fountain, whoſe Water petrifies Fiſh, and that he brought-over Craw-Fiſh which were ſo far changed into Stone, that the Claws and Body of them were very hard, ſolid, and little differing from Stone [c]. The Miſſioners who ſurveyed the Empire, on the Authority of the Natives, deny there is any ſuch petrifying Lake in that Iſland [d]: But ſeem to acknowledge, that there is a Kind of Sea-Crab (found between the Coaſts of *Kau-chew*, in the Province of *Quang-tong*, and the Iſle of *Hay-* e *nan*) which are ſubject to Petrefaction without loſing their natural Shape. They add, that they are very proper in burning and acute Fevers [e].

[a] *Du Halde's China*, p. 316, *& ſeq.* [b] The ſame, *p.* 20. [c] *Le Comte's* Memoirs of *China*, p. 1
[d] See before, *p.* 60. c. [e] *Du Halde*, as before, *p.* 20.

BOO

A MAP of QUAN-TONG or LYAU-TONG PROVINCE; and the KINGDOM of KAU-LI or KOREA

THE WHANG HAY OR YELLOW SEA

or Gulf of LYAU-TONG

SEA OF KOREA

LYAU-TONG

TSYEN-LO

Remarks
A Streets under the Name of a Place shewy the Latitude observed.
Fiver or River.
Hoken or City.
Omo or Lake.
K. Kiamen, or Post House.
P. Paychang or Village

I. Tsi-mun-tau belonging to Japan

The Geography. extends from thirty-four to forty-three Degrees of Latitude; and its greateſt Breadth, from Eaſt to Weſt, is ſix Degrees.

Map of Korea, A *Tartarian* Lord, whom the Emperor had ſent thither, attended by a *Mandarin* of the Mathematical Tribunal, brought from thence the Map of the Country, which hangs in the Royal-Palace. He went as far as the Capital, and meaſured, by a Line, the Way to it from *Fong-whang-ching*. Eaſt of this City, which ſtands at the Eaſt-End of the Paliſado of *Quan-tong*, b is the preſent Weſtern Border of *Korea*: For after the *Manchews* had ſubdued the *Koreans*, which was before they attacked *China*, it was agreed, that a certain Space ſhould be left uninhabited, as a Boundary betwixt them, which is marked in the Map by pricked Lines. The Miſſioners found the Latitude of this City forty Degrees thirty Minutes and twenty Seconds: And its Longitude, from the Meridian of *Peking*, appeared by their Geometrical Meaſures, c to be ſeven Degrees forty-two Minutes Eaſt.

How far correct. As the Author, and his Aſſiſtants, had no Opportunity of viewing either the Sea-Coaſt, or inward Parts of the Kingdom, they do not vouch the Map for compleat, but only give it as the beſt that has been yet publiſhed. The whole Northern Limits, where *Korea* is broadeſt, and ſo far as they travelled on the Weſt, having been meaſured geometrically, and their Latitudes fixed, they made-uſe of theſe Helps for re- d ducing the other Parts to their proper Longitude. Moreover, by the *Tartar* Lord's Meaſurement of the Road from *Fong-whang-ching*, and the Latitude of the Capital of the Kingdom, they were enabled to proportion the Diſtances of other Places in the Map. This Latitude was found by the *Chineſe* Mathematicians to be thirty-ſeven Degrees thirty-eight Minutes and twenty Seconds, which is diſtant from the Northern-Boundary five Degrees and a half: So that a few e Obſervations on the South and Eaſt-Sides would ſerve to adjuſt the Situation of *Korea* tolerably well.

Chief Rivers, THE moſt conſiderable Rivers of this Peninſula, are the *Ya-lû*, and *Tû-men*, called by the *Chineſe*, *Ya-lû-kyang*, and *Tû-men-kyang*; but in the Map by the *Manchew* Names, *Ya-lû-ûla*, and *Tû-men-ûla*; *ûla* and *kyang* ſignifying each, in its particular Language, a River. They both riſe-out of the ſame Mountain, one of the higheſt f in the World, named by the *Chineſe*, *Chang-pe-ſhan*, by the *Manchews*, *Shan-alin*, that is, the *ever-white Mountain*. The one runs Weſt, and the other Eaſt: They are both deep, ſomewhat rapid, and of exceeding good Water. The Courſe of the other Rivers, which we have not ſeen, are marked according to the *Korean* Meaſures.

THIS Country was formerly inhabited by various Nations, the principal whereof were the *Me*, the *Kau-kyu-li*, and the *Han*; the laſt of which were ſubdivided into the *Ma-han*, the *Pyen-han*, and the *Chin-han*; all which were at laſt united into one Kingdom, called *Chau-tſyen*, or *Kau-li*.

KOREA is divided into eight Provinces, which contain forty *Kyun*, or grand Cities [a]; thirty-three *Fû*, or Cities of the firſt Rank; fifty-eight *Chew*, of the ſecond Rank; and ſeventy *Hyen* of the third Rank. The firſt Province is in the Center of the Kingdom, and named *King-hi*, or *the Province of the Court*. 2. The Eaſtern, *Kyang-ywen*, or *the Source of the River*, was anciently the Country of the *Mé*. 3. The Weſtern, called *Whang-hay*, or *the Yellow-Sea*, includes Part of the old *Chau-tſyen*, and Country of the ancient *Ma-han*. 4. The Northern, *Ping-ngan*, *the Pacific*, was formerly Part of the Kingdom of *Chau-tſyen*. 5. *Tſven-lo*, the Southern, was the Reſidence of the *Pyen-han*. 6. The South-Weſtern, *Chu-ſin*, that is, *the Faithful and Pure*, is the ancient *Ma-han*. 7. The North-Eaſtern, *Kyen-king*, or *the Happy*, was the ancient Dominion of the *Kau-kyu-li*; and the South-Eaſtern, *Kin-ſhan*, was formerly the Country of the *Chin-han*.

THE Capital is named, in the Map, *King-ki-tau*, according to the *Koreans*: But the *Chineſe* call it *Kong-ki-tau*, becauſe they think the Word *King* of too much Dignity to be applied to any Court but their own; nor do they think it lawful to ſtile other Sovereigns *Tyen-tſe*, or *Van-ſuy*, which Epithets they appropriate to their own Monarchs.

THE Houſes, in this Kingdom, have but one Story: They are ill-built, in the Country of Earth, and in the Towns commonly of Brick. Their Cities are generally built and walled in the *Chineſe* Manner: But the great Wall raiſed by the *Koreans*, as a Defence againſt the *Tartars*, is much inferior to that of *China*, and for nine Years paſt has been almoſt entirely ruinous; for they firſt felt the victorious Arms of the *Manchews* [c].

THE *Koreans* are generally well-ſhaped, and of a mild and tractable Diſpoſition: They are Lovers of Learning, and fond of Muſic and Dancing. The Northern Provinces produce the ſtouteſt Men, and the beſt Soldiers.

THE *Koreans* were ſo well-regulated by the Laws of *Ki-tſe* [d], that Theft and Adultery were

[a] This ſhould ſeem to be a Miſtake for Diſtricts. [b] *P.* 382, he ſays, they are thatched, and that they have no Beds. [c] *Du Halde's China*, vol. 2. p. 376, *& ſeq.* [d] Mentioned hereafter in the Hiſtory.

Regis. 1720.

Crimes unknown to them, they never ſhut their Street-Doors in the Night; and although the Revolutions of Government have made them deviate a little from their primitive Innocence, yet they may ſtill be juſtly looked-on as a Pattern to other Nations: But they abound with looſe Women, and the young Men and Maids have frequent Meetings [a].

Habit. THEY dreſs as the *Chineſe* did, under the *Tayming* Family, in a Gown with long and wide Sleeves, a high ſquare Cap, a Girdle, and Boots of Leather, Linen, or Satin [b]. They generally wear Fur-Caps, and brocade Cloaths. The Women put Edging, or Lace, both upon their upper and under Petticoats. The Quality uſually dreſs in purple-coloured Silk; and the *Literati* are diſtinguiſhed by two Feathers in their Caps. On public Occaſions, their Cloaths are richly adorned with Gold and Silver. Their Arms are Croſs-Bows, and long Sabres, without Ornaments. They never take Phyſic. They marry without making nuptial Preſents, or uſing any Ceremony. The Princes and Princeſſes of the Blood are always matched together, and the Grandees follow the ſame Rule in their Families. They keep their Dead three Years unburied, and wear Mourning for their Parents three Years, but for Brothers only three Months. When the Bodies are interred, they place, by the Side of the Grave, the Cloaths, Chariots, and Horſes of the Deceaſed, and in general every Thing they were fond of while alive, which are carried-off by thoſe who accompany the Funeral [c].

THEIR Language is different from the *Chineſe*, but their Characters are the ſame, and both Nations uſe Interpreters. They have a very great Eſteem for the Doctrine of *Confuſius*, but little Reſpect for the *Bonzas*, none of their Pagods being allowed in the Towns [d]. Yet a few Pages after, the Author ſays they obſerve the Religion of *Fo*. He adds, that they are naturally ſuperſtitious, and abhor to deprive any Creature of Life; are moderate in eating and drinking, and uſe Plates and Diſhes.

THE Learned apply themſelves chiefly to Muſic. Every three Years they have an Examination of Doctors, Bachelors, and Maſters of Arts; and thoſe who are appointed Ambaſſadors are examined by the Tribunal of Miniſters. The King poſſeſſes no Lands as his own Property, and every one has ſo much allotted him in Proportion to the Number of his Family.

HE ſends an Ambaſſador yearly to receive the *Chineſe* Almanack. Upon his Demiſe the Emperor commiſſions two Grandees to confer upon his Son the Title of *Quey-vang*, or King: And when this latter is apprehenſive of Contention after his Death, he nominates an Heir to the Crown, whom he deſires the Emperor to confirm. The Prince receives the Inveſtiture upon his Knees, and makes Preſents to the Commiſſioners, which are ſettled, beſides about eight thouſand *Lyangs* [e] in Money. After this an Ambaſſador is ſent from *Korea* with the Tribute, who knocks his Forehead againſt the Ground before the Emperor: Nor does the Royal Conſort aſſume the Title of Queen before the Emperor has granted it [f]. The *Mandarins* very much affect an Air of Gravity, and their Salaries are paid in Rice.

Puniſhments mild.

THEIR Puniſhments are gentle. Crimes capital, in other Countries, are puniſhed by Baniſhment into the neighbouring Iſlands; but thoſe who are guilty of abuſive Language to their Parents, are beheaded. Petty Criminals are baſtonadoed on the Back, and then diſcharged. When a Perſon is to be puniſhed, a Sack is thrown-over his Head, reaching to his Feet, with Deſign to conceal his Shame, and have him the better in their Power [g].

Soil and Commodities.

THE Frontiers of *Korea*, ſo far as *Regis* ſaw, were very well cultivated, after the Manner of the Southern Provinces of *China*; and the *Tartarian* Envoy informed him, that the Country abounded with all the Neceſſaries of Life [h]. Although the Surface be mountainous, it is fertile, eſpecially the Provinces of *Ching-tſing*, *Kingſhang*, and *Tſven-lo*. The chief Commodities of this Kingdom are Cotton-Paper, which is ſtrong and laſting, and of a higher Price than any in *China*; the famous Plant *Jin-ſeng*, Gold, Silver, Iron; the Gum of a Tree reſembling a Palm-Tree, with which whatever is varniſhed ſeems to be gilt; Hens with Tails three Feet long, little Horſes three Feet high, mineral Salt, with Sable and Caſtor Skins. Of the Grain Paniz they make Wine [i].

Korea once contiguous

IN the Abridgment of Chorography, intitled *Quang-yu-ki*, it is remarked, that the City of *Chau-tſyen*, where *Ki-pe*, hereafter mentioned, reſided, is in the Territory of *Yong-ping-fu*, a City of the firſt Rank in the Province of *Peche-li* in *China*. Suppoſing this true, *Regis* thinks it reaſonable to conclude, that the ancient *Chautſyen* [k], and *Korea*, were contiguous, and not ſeparated by a Gulf till many Ages after: For it is

[a] *Du Halde*'s *China*, vol. 2. p. 381, *& ſeq.* [b] The ſame, *p.* 377. [c] The ſame, *p.* 381, *& ſeq.* [d] The ſame, *p.* 377. [e] Or Ounces of Silver, ſix Shillings and Eight-pence each. [f] *Du Halde*, as before, *p.* 381. [g] The ſame, *p.* 382. [h] The ſame, *p.* 376. [i] The ſame, *p.* 382. [k] *King-ki-tau*, the Capital, is by ſome Travellers and Geographers named *Chau-tſyen*.

The Geography. not to be imagined, that a Prince would fix his Reſidence out of his own Dominions, eſpecially if divided from them by a wide Sea. This Conjecture will appear the more probable, if it be conſidered, that when the Emperor *Yu*, about three thouſand Years ago undertook to drain the Waters, which had overflowed the flat Country[a]: He cut a Paſſage through a Mountain in the Southern Borders of *Shan-ſi* and *Shen-ſi*, to make Way for the *Whang-ho*, which ſeparates thoſe Provinces, and there forms a Cataract not inferior to thoſe of the *Nile*.

To Pe-che-li. THENCE he conducted it through *Ho-nan*, and following its Channel along *Pe-che-li*, drained the Lake *Ta-lu*, into which the *Whang-ho* formerly emptied itſelf. This Lake overflowed all that Country, which now includes the Diſtricts of *Shun-te-fu*, *Chau-chew*, and *Shing-chew*, in the ſame Province. At laſt to break the Rapidity of this River, he divided it into nine Channels, which ſome imagine were again united before it diſembogued itſelf into the Sea, at the Foot of the Mountain *Kye-ſhe-ſhan*, which then made a Promontory: But whether the united Streams, or only the main Channel made its Exit there, it is certain, ſays the Author, that ſince the Time of *Yu*, the *Whang-ho* has ſtrayed far from its ancient Courſe; for inſtead of diſcharging itſelf into the Sea, as it did formerly in Latitude forty Degrees, it now falls into the River *Whay-ho*, a little above *Whay-ngan-fû*, in *Kyang-nan*, about *Reaſons to ſupport* Latitude thirty-four Degrees. It is likewiſe obſervable, that the Mountain *Kye-ſhe-ſhan*, which was formerly united to the Territory of *Yong-ping-fû*, is now five hundred *Li*[b] diſtant in the Sea from this City: So that the Sea gaining on the Land by Degrees, hath at laſt overflowed all this Tract of Ground.

IT is true, that the *Chineſe* Hiſtory makes no mention of this extraordinary Change of the Courſe of the *Whang-ho*, nor of this Overflowing of the Sea. But, ſays the Author, when Alterations on the Earth's Surface are brought-about inſenſibly, and without alarming Nature, they eaſily eſcape the Obſervation of Hiſtory, the Difference that happens during the Life of any *This Conjecture.* one Man being not at all perceptible. To confirm this Conjecture by a parallel Inſtance. When *Shin-tſun-chong* was ſent Ambaſſador into the Country North of the *Whang-ho*, in travelling by the Mountains of *Tay-hang-ſhan*, he obſerved, that the Shelfs of the Rocks were filled with Shells and Beds of Gravel; whence he ſuppoſed that the Sea had formerly waſhed the Foot of theſe Mountains, though they are now a thouſand *Li*[b] from it. *Chu-ven-hong*, indeed, rather believes, that the *Whang-ho* anciently ran this Way. But although it would be eaſy to refute his Opinion, yet if it only appears doubtful, whether this great Extent of Country was formerly covered by the Sea, it is ſufficient to ſhew, that nothing can be inferred from the Silence of the *Chineſe* Hiſtory in Caſes of this Nature[d].

SECT. II.

The Hiſtory *and* Revolutions *of* Korea.

Korea *ſubject to* China. *Race of* Ki-tſe. *Another Dynaſty. The* Kau-kyu-li: *They invade* China. *Invaded in their Turn: Attack* Lyau-tong: *Their King aſſaſſinated: His Death revenged by the Emperor: Defeats the* Koreans: *Takes their King. The* Koreans *tributary: Defeat the* Ki-tan: *Diſoblige the Emperor: Pay him Homage. A new Revolution. The* Koreans *invaded by the* Japanneſe. *The* Chineſe *come to their Aſſiſtance.* Ping-yang *deſcribed: Taken by Aſſault. The* Chineſes *worſted.* Japanneſe *quit* Korea. *An amorous Ambaſſador.* Chineſe *King of* Japan. *The War renewed.* Chineſe *Treachery:* Japanneſe *Bravery. King of* Korea's *Petition to* Kang-hi.

THE *Koreans* were ſubject to the *Chineſe* from the Time of *Yau*[e], who began his Reign two thouſand three hundred and fifty-ſeven Years before Chriſt, till the Tyranny of *Ta-kang*, of the *Hya* Dynaſty (who came to the Crown an hundred and ſixty-nine Years after) forced them to revolt. *Kye*, who aſcended the Throne one thouſand eight hundred and eighteen Years before the Chriſtian Æra, made them pay Tribute: But they ſoon rebelled againſt his oppreſſive Sway, and even ſeized Part of *China*. *Ching-tang*, who about fifty-two Years thence dethroned *Kye*, and founded the *Shang* Dynaſty, again reduced them. In the Reign of *Chung-ting*, which began one thouſand five hundred and ſixty-two Years before Chriſt, they attacked *China*, and continued ſometimes ſubmiſſive, and ſometimes rebellious, till 1324, when by the Weakneſs of the Emperor *Vû-ting*, they conquered the Provinces of *Kyang-nan*, and *Shan-tong*; whereof they kept Poſſeſſion till *Tſin-ſhi-whang*, who aſcended the Throne two hundred and forty-ſix Years before Chriſt, ſubdued them.

BUT as theſe Times are very obſcure, th

[a] See before, *p.* 119. [b] Or fifty Leagues. [c] Or an hundred Leagues. [d] *Du Halde's China*, P. 282. [e] This Hiſtory, taken from the *Chineſe* Annals, is not a connected Relation of the Affairs and Kings of *Korea*, but only ſo far as they concern the Empire of *China*: Yet, being the only Piece of the Kind extant we judged it too important to be omitted.

Chineſe Hiſtory, confirmed by the Calculations of Eclipſes therein recounted [a], begins the Eſtabliſhment of this Monarchy with *Ki-tſe*. This Prince was impriſoned by his Nephew *Chew*, Emperor of *China*, for his Freedom in adviſing him; but releaſed by *Vû-vang*, Founder of the *Chew* Dynaſty, one thouſand one hundred and twenty-two Years before Chriſt, who deſtroyed that Tyrant. However, *Ki-tſe* not chuſing to live under a Prince, by whom his own Family had been driven from the Throne, retired into *Chau-tſyen*, where, by the Aſſiſtance of the Emperor, he was made King. This Prince introduced among his People the Politeneſs of the *Chineſe*, and ſoon, by his Wiſdom, eſtabliſhed his Dominion, which his Family enjoyed till the Emperor *Tſin-ſhi-whang*, before-mentioned, made *Chau-tſyen* dependent on *Lyau-tong*; but ſtill leaving the Poſſeſſion to the Deſcendants of *Ki-tſe*, who for forty Years governed under the Title of *Hew*, or Marquis, till *Chun* re-aſſumed that of *Vang*, or King.

In the Year 206, before Chriſt, *Kau-tſû*, likewiſe named *Lyew-pang*, Founder of the *Han* Dynaſty, conquered the ſeveral Kingdoms *China* was then divided into, and eſtabliſhed himſelf ſole Monarch. *Wey-man*, or *Nyan*, a *Chineſe* of the Province of *Pe-chè-li*, taking Advantage of theſe Commotions, ſet himſelf at the Head of ſome diſbanded Soldiers, ſeveral Times defeated *Chun*, and ſecured himſelf in the independent Poſſeſſion of his Kingdom, putting an End to the Race of *Ki-tſe*. *Wey-man*, after repeated Refuſals from the *Chineſe* Emperors, at laſt obtained a Confirmation of his uſurped Crown from *Whey-ti* and *Lyu-hew*, his Mother, who governed in his Name. He afterwards brought the *Me*, the *Kau-kyu-li*, the *Wo-tſyu*, and all *Korea* under his Subjection. About one hundred and ten Years before the Chriſtian Æra, *Yew-kyu*, Grandſon of *Wey-man*, having put *She-ho*, the *Chineſe* Ambaſſador, to Death, the Emperor *Vû-ti*, called likewiſe *Hyau-û-whang-ti*, ſent his Generals againſt him, though without Succeſs. But ſoon after *Yew-kyu* being aſſaſſinated, his People voluntarily ſubmitted to the Emperor; who reduced *Chau-tſyen* into a Province, which he called *Tſan-hay*, and divided *Korea* into four more, namely, *Chin-fan*, *Lin-tong*, *Lo-lang*, and *Hiun-tû*. But the Emperor *Chau-ti*, who began his Reign eighty-ſix Years before Chriſt, afterwards reduced *Korea* into two.

The *Kau-kyu-li* were deſcended from the *Fû-yu*, a People of Eaſtern *Tartary*: But they, reſembling other idolatrous Nations, give fabulous Accounts of their Heros, of which the following is one. A Daughter of the God *Ho-hang-ho*, being cloſely confined by the King of *Kau-kyu-li*, one Day as ſhe was expoſed to the Rays of the Sun, conceived; and afterwards brought-forth an Egg, as large as a Buſhel, wherein was found a Male Child, who, when he grew-up, was named *Chu-mong*, or the *Good Archer*; and the King made him Overſeer of his Studs. As *Chu-mong* ſtarved the good Horſes, and fattened the bad, the King choſe the latter, and left him the former. One Day as they were hunting, his Majeſty permitted him to ſhoot what Game fell in his Way; and he ſlew a great Number of Fallow-Deer, which made the King think of cutting him off. *Chu-mong*, perceiving his Intention, fled, and being hotly purſued, came to the River *Pû-ſhwi*, which not being able to croſs, *Ah!* ſaid he, *Shall I, who am the Offspring of the Sun, and Grandſon to the God* Ho-hang-ho, *be by this River prevented in my Eſcape?* He had no ſooner concluded his Ejaculation, than the Fiſh, binding themſelves together, made a Bridge, over which he paſſed. On the other Side he met three Perſons, one dreſſed in hempen Cloth, the ſecond in a quilted Garment, and the third covered with Sea-Weeds. They accompanied him to the City *Kyi-ſhing-ku*, where he took the Name of *Kau*, ſignifying, that he came from *Kyau-kyu-li*.

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They invade China.

QUANG-VU-TI, Reſtorer of the *Han* Dynaſty, who aſcended the Throne twenty-five Years before Chriſt, again made the Kingdom of *Chau-tſyen* dependent on *Lyau-tong*, which was governed by *Chay-ſong*, famous for his Juſtice and Probity. Mean-time the King of *Kau-kyu-li* conquered the *Me*, *Japan*, the *Han*, and the *Fû-yu*, continuing the uſual Tribute to the *Chineſe* Emperors. But *Kong*, King of *Kau-kyu-li*, firſt carried the War into *China*, took the City *Hiun-tû*, and killed *Chay-ſong*, Governor of *Lyau-tong*, in Battle. However, *Kong* was defeated, in his Turn, by *Wey-tay-kyew*, the King of *Fû-yu*'s Son; and was ſucceeded by his Son *Swi-ching*, who reſtored *Hiun-tû* to the Emperor, and paid the uſual Tribute. Yet in the weak Reigns of *Whang-ti* and *Ling-ti*, he invaded that Country again: But under *Kyen-ti*, who began his Reign in the Year 196 after Chriſt, *Ken-lin*, Governor of the Province, expelled him. Part of *Swi-ching*'s Dominions were conquered by *Kong-Sun-tû*, which his Poſterity enjoyed till *Kong-ſun-ywen*, whoſe Kingdom was deſtroyed by the Dynaſty of the *Wey*.

Invaded in their Turn.

YI-MO retreated to the Foot of the Mountain *Wa-tû-han*, and was ſucceeded by *Wey-kong*, a brave and wiſe Prince, who joined the *Wey* Dynaſty in the War againſt the Succeſſors of *Kong-ſun-tû*. In the Reign of *Ming-ti* [b], he

[a] See before, *p.* 164. [b] It began in the Year of Chriſt 322.

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ravaged *Ngan-ping*, and *Lyau-ſu*, in the Province of *Lyau-tong*: But *Mŭ-kyew-kyen*, the Governor, having defeated him, ſent *Vang-ki* in Purſuit, who followed him above a thouſand *Li*, till he came to the Country of the *Sŭ-ſhin*, or Eaſtern *Tartars* [a], where he erected a Stone-Monument in Memory of his Expedition.

CHAU, Great Great Grandſon of *Kong*, being created King of *Chau-tſyen* by the Emperor *Yong-kya* [b], was driven from *Wa-tu* by *Mu-yong-whang*, who demoliſhed it. *Mu-yong-pau* ſubdued *Ngan*, King of *Kau-kyu-li*, whom he made Governor of *Ping-chew*. The Kings of *Korea*, during the *Tſin*, *Song*, *Tſi*, latter *Wey*, and latter *Chew* Dynaſties, were always created by the Emperors.

Attack Lyau-tong.

IN the Year 611, and ſeventh of the Reign of *Yang-ti*, of the *Swi* Dynaſty, *Ywen*, King of *Korea*, at the Head of the *Mo-ko*, invaded *Lyau-tong*, and advanced as far as *Lyw-ſi*. The Emperor ſummoned him to appear before him, and, upon his Refuſal, went in Perſon againſt him: But the *Koreans* taking Shelter in their Cities, which they vigorouſly defended, and Proviſions falling ſhort, the Emperor was obliged to return. He thrice invaded *Korea*, with no better Succeſs. *Kyen-vû* ſucceeding his Father *Ywen*, was honoured with the Title of *Shang-chu-que*, or *chief Pillar of the State*, by the Founder of the *Tang* Dynaſty, who aſcended the Throne in 620. *Korea* was at that Time divided into five *Pu*, or Governments, that of the Court poſſeſſed the Middle; the others had Reſpect to the four Quarters of the World.

Their King aſſaſſinated.

KAY-SVEN [c], of the Family of the *Tſven*, (or *Tſivn*) ſucceeding his Father in the Eaſtern Government, aſſaſſinated *Kyen-vu*; and uſing the Body with the utmoſt Indignity, ſet *Tang*, a younger Brother of the Deceaſed, upon the Throne; but, under the Title of *Mo-li-chi*, retained the Power in his own Hands. This Traitor, who was of a ſavage Diſpoſition, pretended to be the Son of a River-God, thinking to ſecure the Veneration of the People by the Splendor of his Birth. Mean-time the *Koreans* attacked the People of *Sin-lo*; and they begged Aſſiſtance of the Emperor *Tay-tſong*, who began his Reign in 627. This Monarch having been informed of the barbarous Murder of *Kyen-vu*, ſet-out at the Head of a mighty Army, to puniſh the Criminal, and gave Orders for the King of *Ki-tan-hi*, *Pe-tſi*, and *Sin-lo*, to join him. He took two Towns, and then ſet-down before *Lyau-tong*. He was generous to his Soldiers, and tender of the Sick. One Day he helped ſome of them up with a Load of Earth, which they were carrying to fill the Trenches; which noble Act of Humility made the Officers proud to imitate his Example.

AT laſt having ordered Fire to be ſet to ſome combuſtible Matter, the Wind carried the Flames into the City; which occaſioned a general Conflagration, wherein above ten thouſand Men periſhed. He then reduced it to a City of the ſecond Order, and called it *Lyau-chew*. The Imperial Army beſieged *Ngan-ſhi*; to the Relief of which *Kyau-yen-ſhew*, and *Kau-whey-chin*, came, at the Head of an hundred and fifty thouſand *Mo-ko*. The Emperor having obſerved a ſhooting-Star fall in the *Mo-ko* Camp, believed it a happy Omen, and next Morning attacked their Trenches, and routed them. The two Generals ſubmitted to the Emperor's Mercy, who gave them Poſts; but ordered three thouſand of the *Mo-ko* of *Ping-yang* [d] to be buried alive. He named the Mountain, at the Foot of which he was incamped, *Hyu-king-chong*, and cauſed a Monument, with an Inſcription, to be erected there.

AFTER this the *Sin-lo* obtained the Aſſiſtance of *Kau-tſong* (who began his Reign in 650) againſt the *Koreans* and *Mo-ko*, who had declared War againſt them, and taken thirty-ſix of their Towns. Mean-time *Kay-ſven* dying, was ſucceeded as *Mo-li-chi* by his Son *Nan-ſeng*; who diſagreeing with his younger Brothers *Tſven-nan-kyen*, and *Tſven-nan-chan*, came in Perſon to implore his Majeſty's Aſſiſtance. *Tſing-tu*, younger Brother of *Kay-ſven*, likewiſe waited on the Emperor, and gave-up to him Part of his Dominions. *Kau-tſong*, in 667, ſent an Army under *Li-tſing*, againſt the *Koreans*; who having be-

[a] While *Vang-ki* was in this Country, the Natives told him, that their Fiſhermen were often driven by Storms to an Iſland, where the Language was different, and the Inhabitants on the ſeventh Month, annually drowned a Virgin in the Sea. They alſo informed him of another Kingdom, peopled only by Women, who conceived of themſelves, and carried the Fœtus in their Stomach: They had no Breaſts, but ſuckled the Child for an hundred Days by a Tuft of Hair behind the Neck, which yielded a Liquor like Milk; and the Infant grew more in that Time, than another did in four Years. They added, that the Sea-Coaſt was inhabited by Men with two Faces, who underſtood no Language, and ſtarved themſelves when taken: That they once ſeized a Man cloathed in the *Chineſe* Manner, whoſe Sleeves were thirty Feet long; and that this Country was near the Eaſtern Boundary of *Wo-tſyu*. Such are the romantic Imaginations of theſe People.

[b] Another Hiſtory relates, that *Kau-lyen*, King of *Kau-li*, in the Reign of the ſame *Kong-kya*, conquered *Korea*, and took *Pe-jam*, where he fixed his Court: That he made himſelf Maſter of that Part of *Lyau-tong* on the Eaſt of the River *Lyau*, and frequently invaded *Lyau-ſi*, or *Weſtern Lyau*; but *Lyau-tong* was recovered by *Fang-tay-tſong*. this Account *Kau-chau* is the ſame Perſon with *Kau-lyen*.

[c] In the Original, *Kay-ſu-ven*.

[d] As in Map; *Ping-jang*, or *Pin-jang*, as in this Hiſtory.

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sieged *Ping-yang*, *Tsang*, the titular King of *Korea*, with about an hundred Attendants, surrendered himself. But *Nan-kyen* defended the City with wonderful Bravery, till betrayed by one of his Generals, who, when *Li-tsing* set Fire to a Gate by Agreement, delivered it into his Hands. *Nan-kyen* was made Prisoner, and *Korea* divided into five Governments, consisting of one hundred and seventy principal Cities, and six hundred and ninety thousand Families [a].

ABOUT the Year 687, in the Reign of the Empress *Vu-hew*, *Pau-ywen*, Grandson of *Tsang*, last King of *Korea*, was created King of the second Rank of *Chau-tsyen*, to which *Korea* had changed its Name from *Kau-li*. About the Year 927, *Vang-kyen*, who governed *Korea*, assumed the Dignity of King (and founded a Dynasty.) He subdued the Kingdoms of *Pe-tsi*, and *Sin-lo*, and removed the regal Seat from *Pin-jam*, which he called *Si-king*, or the Western Court, eastwards to the Foot of the Mountain *Song-yo*.

FOR three Reigns under the *U-tay*, the Kings of the House of *Vang* paid their Tribute regularly to the Emperors. *Vang-chau*, King of *Chau-tsyen*, paid Homage to *Tay-tson*, Founder of the *Tsong* Dynasty, who came to the Empire in 960. *Chi*, the third King from *Vang-chau*, was forced to pay Homage to the *Ki-tan Tartars*, who conquered the Northern Parts of *China*, and were called *Lyau*. These People took from *Vang-sun*, second Successor to *Chi*, six of his Towns; who thereupon removed his Court at a greater Distance from them: But having entered into a League with the *Nyu-ché* [b] *Tartars*, who destroyed the *Lyau*, and fixed themselves in the Northern Parts of *China*, he expelled the *Ki-tan* from his Dominions, and again paid Tribute to the *Chinese* Emperor; who received his Ambassadors with particular Marks of Favour, because of his Bravery against the *Ki-tan*.

THE *Nyu-ché* had been formerly subject to the *Koreans*, who were, in their Turn, subdued by the *Nyu-ché*. Their Princes assumed the Title of Emperor, and gave the Name of *Kin* [c] to their Family; which, however, is not reckoned among the Dynasties, because they never were Masters of all *China*, the Emperors of the House of *Song* still keeping Possession of the Southern Provinces. The Emperor *Kau-tsong*, who mounted the Throne in 1127, sent an Ambassador to the *Koreans*, to prevent their joining the *Kin*; who to hinder their Friendship with the *Chinese*, sent *Vang-chû* into *Korea*, and created him King.

CHE, King of *Korea*, sent *Ching* his Son, and presumptive Heir, to pay Homage to the Emperor *Li-tsong*; but the old King dying, *Ching* returned to take Possession of his Throne, which was confirmed to him by the Emperor. This Prince had paid Tribute thirty-six Times, when *Shi-tsu*, as the *Chinese*, or *Hûbilay* [d], as the *Tartars* call him, Son of *Jeng-hiz-khân*, Founder of the *Ywen* Family (in 1280) resolved to undertake the Conquest of *Japan*, and march his Army through *Korea*, in order to facilitate his Entrance. With this Design he sent an Ambassador to *Japan*, whom he ordered to pass through *Korea*, and take his Guides from thence: But the *Koreans* not allowing this, the Emperor resented it, and seizing on *Si-king*, or *Pin-jam*, called it *Tong-nin-fû*. *Shin*, who changed his Name to *Kyu*, succeeding his Father *Ching*, married a Daughter of the Emperor, and received the Seal of the Emperor's Son-in-law, with the Title of King of *Korea*; and his third Successor was called *Song*. From *Vang-kyen* to *Vang-Song*, are reckoned twenty-eight Kings of *Korea* of the *Vang* Family, during the Space of more than four hundred Years.

Disoblige the Emperor.

CHWEN, King of *Korea*, having by his Ambassadors paid Homage to the Emperor *Hong-vû*, Founder of the *Ming* Dynasty in 1368, was, by that Monarch, created King of *Kau-li*, presented with a Silver Seal, and vested with the ancient Privileges of sacrificing to the Gods of the Rivers and Mountains of *Korea*. In the seventeenth Year of *Hong-vû*, the Ambassadors of *Korea* having engaged in the Conspiracy of *Hû-vi-yong*, against that Monarch, refused to do the usual Homage: But the Affair being discovered, the Emperor ordered the *Koreans* to be declared Enemies. Soon after the Ambassadors of *Korea* arriving at *Lyau-tong*, the Governor sent Advice

Pay him Homage.

[a] *Du Halde's China*, p. 377, *& seq.* [b] The Author observes in a Note, that the *Nyu-ché*, under the *Han*, were called *Yew*; in the Time of *Vu-sang*, they bore the Name of *Su-shin*; under they *Wey*, that of *Uki*; under the *Swi*, that of *Mo-ko*; and under the latter *Tang*, that of *Nyu-ching*; which *Song* altered to *Che*, because a *Tartarian* Emperor of the *Lyau* Dynasty was named *Ching*. However, it is probable, that these different Names did properly belong not to all the Nations inhabiting that vast Tract of Land, lying between the Rivers *When-tong-kyang*, and *He-long-kyang* (or *Amur*) *Korea*, and the Eastern Sea; but only to that People, who at different Times obtained the Superiority. Thus they may now be called *Manchews*, though the Name, strictly taken, belongs to a Nation the least considerable of any in that Country; and thus the *Mo-ko*, who there erected a mighty Kingdom, called themselves *Po-hay*. But it is not surprizing to find the same Nations called by different Appellations in *China*, as Towns, Countries, and Kingdoms, change their Names at the Pleasure of their Princes. [c] Hence their Subjects are called *Kin Tartars*, in the *Chinese* History. *Kin* signifies Gold, and the *Monguls*, or Western *Tartars*, called their King *Altun-khân*, or the *Golden King*. [d] The *Koblay*, *Kublay*, or *Koplay* of *Marco Polo*, and others.

thereof.

The History. thereof to his Majeſty, who accepted of the Satisfaction they offered. In his twenty-ſecond Year, he ſent into *Korea* to buy Horſes, and, at the ſame Time, commanded *Lyau-yang*, and *Shin-ching*, two Towns which had been ſeized in the Province of *Lyau-tong*, to be reſtored to him. Soon after *Kyu* was dethroned, and *Vang-chang* advanced to the Sovereignty by *Li-jin-jin*, Prime-Miniſter of *Korea*; whoſe Son *Li-ching-quey*, in like Manner deprived *Vang-chang* of his Crown, and put it on the Head of *Vang-yau*, whom he ſoon removed, and placed himſelf in his Stead. Thus ended the Houſe of *Vang*.

A new Revolution. THE Uſurper changed his Name to *Tan*, and ſent a ſolemn Embaſſy to *China*, deſiring that he might be confirmed King of *Chau-tſyen*, with the uſual Formalities: But the Terms of the Petition being diſreſpectful, the Emperor refuſed the Preſents, and ordered that *Ching-tſe*, who had drawn it up, ſhould be ſent him. *Tan* obeyed, and *Ching-tſe* was baniſhed to *Yun-nan*. The Emperor *Yong-lo*, who began his Reign in 1403, confirmed the Kingdom to *Fang-ywen*, to whom his Father *Tan* had reſigned. This Prince being informed, that the Emperor had aſſigned ſome new Lands to the Gariſon of *Lyau-tong*, ſent, as his Tribute, ten thouſand Oxen for ſtocking them. *Fang-ywen* was ſucceeded by his Son *Tau*, who ſent his Tribute in Ger-falcons, or Sea-Eagles. But the Emperor refuſed them, ſaying, *Jewels and rare Animals are not what I like*. *Vang-ki-whan*, King of *Korea*, prevailed with the Emperor, *Kya-tſing*, to eraſe out of the Book of the ancient Uſages of the *Ming*, the Article relating, that *Ching-quey* had dethroned his lawful Sovereign, and uſurped his Crown; *becauſe*, ſaid the *Korean* King, *he did it at the Solicitation of the People and Grandees of the Kingdom.*

The Koreans invaded IN 1592, the twentieth Year of the Emperor *Van-lye*, *Ping-ſyew-kyi*, chief of the *Japanneſe*, invaded *Korea*. This Conqueror was originally a Slave to an Inhabitant of *Sa-mo*, and afterwards a Retailer of Fiſh. It happened as *Sin-chang*, a *Quan-pe*, or *Japanneſe* Governor, went a hunting, he obſerved *Kyi* aſleep under a Tree, and intended to kill him: But *Kyi* waking, ſpoke ſo handſomely in his own Behalf, that his Enemy relented, made him Intendant of his Studs, and named him, in *Japanneſe*, *the Man from under the Tree*. *Kyi* ſoon grew in Favour with his Maſter, who gave him a Land-Eſtate, and made him his Confident. *Sin-chang* being aſſaſſinated by *O ki-chi*, his Counſellor, *Kyi* put himſelf at the Head of the Troops, revenged his Maſter's Death by killing his Murderer, and ſucceeded to the Dignity of *Quan-pe*. He ſoon grew powerful, and by Fraud, as well as Force, made himſelf Maſter of ſixty ſmall Provinces.

THE Mountain *Kin-ſhan*, in *Korea*, and the Iſland [a] *Twi-ma-tau*, in *Japan*, are within Sight of one another, and the two Nations intermarried, and traded together. *Kyi* having formed a Deſign upon *Korea*, ſent *Hing-chang*, and *Tſing-ching*, two of his Generals, with a numerous Fleet to attack it. They landed at *Feu-ſhan*, a Village; paſſed by *Lin-tſin* undiſcovered, and dividing their Forces, took the City *Fan-te*, with ſeveral others. The *Koreans* being quite ſoftened by a long Peace, fled, upon the Approach of the Enemy. The King *Li-ſen*, wholly devoted to his Pleaſures, leaving the Government in the Hands of his ſecond Son, retired to *Ping-yang*, and afterwards to *I-chew* in *Lyau-tong*, beſeeching the Emperor to receive him as his Subject, and to reduce his Kingdom to a Province. The *Japanneſe* had already demoliſhed the Sepulchres, and plundered the Treaſury, taken the Mother, Children, and Officers of the King, and ſubdued the greater Part of the Kingdom. They inveſted *Ping-yang*, and were preparing to paſs the *Ya-lû-kyang*, in order to enter *Lyau-tong*: Upon which the *Korean* King withdrew from *I-chew* to *Ngay-chew*, and diſpatched Couriers to haſten the Succours from the Emperor. At laſt two *Chineſe* Detachments, each of about three thouſand Men, advanced towards *Ping-yang*, but were cut to Pieces, and the Commander of the firſt killed.

SONG-ING-CHANG being ſent as [b] *King-lyo*, or Superintendant-General, the *Chineſe* Forces began to rendezvous. The *Japanneſe* Generals, in order to gain Time, told the *Chineſe* they never intended to attack them, but only to make the River *Ta-tong-kyang* the Boundary of their Conqueſts, and return to *Japan*. However, they fortified the Capital of *Korea*, and poſted ſufficient Guards in all Places of Importance. During theſe Tranſactions, *Kyi* [c] conquered the King of *Shan-ching*, and aſſumed the Title of *Tay-ko*.

IN the twelfth Month *Li-yu-ſong*, the *Chineſe* General, marched through *Lyau-tong*, at the Head of ſixty thouſand Men: The Paſſage over the Mountain *Fong-whang-ſhan* [d] was ſo very difficult, that all his Horſes are ſaid to have ſweated Blood. *Shin-vi-king* was ſent before to overreach *Hing-chang*, the *Japanneſe* General, at *Ping-yang*, and perſuade him that *Li-yu-ſong* came with no other Intention, but to create his Maſter a King, for which he was inveſted with full

[a] Another Author ſays, they are about two or three Days Sail diſtant, with a fair Wind. In the Map called *Twi la-tau*. [b] The *King-lyo* has Power over Life and Death, as well as a general Inſpection into all Affairs whatever. [c] Or, *Ping-ſyew-kyi*. [d] Near the City *Fong-whang-ching*, on the Weſtern Border of *Korea*.

Powers from the Emperor. This Stratagem had the desired Effect, and *Hing-chang* sent twenty Officers to meet the *Chineſe* General, who gave Orders to a Party to apprehend them; but they ſo bravely defended themſelves, that only three were taken. This *Shin-vi-king*, having imputed to a Miſunderſtanding amongſt the Interpreters, the *Japanneſe* General ſent two truſty Perſons along with him, to compliment *Li-yu-ſong*, who treated and diſmiſſed them courteouſly.

PING-YANG is defended by a River on the South-Eaſt, and by ſteep Mountains on the Weſt: But the Place of greateſt Importance was an Eminence on the North, guarded by the *Japanneſe*. The *Chineſe* arriving before this City on the ſixth of the firſt Month, of the twenty-firſt Year of *Van-lye*, *Li-yu-ſong* drew up his Troops in order of Battle, and began to march them into it; while the *Japanneſe*, in their richeſt Accoutrements, lined the Way, and their General, from a Tower, viewed the Proceſſion. But the *Chineſe* Officers behaving with a Haughtineſs no Way conſiſtent with Friendſhip, the *Japanneſe* ſuſpected the Deceit, and put themſelves on their Guard. Hereupon *Li-yu-ſong* made a Feint to attack the Eminence on the North-Side; ordering the Detachment to retire after the firſt Charge, with a Deſign to draw the Enemy from that advantageous Poſt. In the Night the *Japanneſe* attacked the *Chineſe* Camp, but were repulſed with Loſs.

ON the eighth at Day-break, the general Aſſault was given, and the main Attack was on the South-Eaſt Side of the City. At firſt the *Chineſe* gave Ground, but *Li-yu-ſong*, by killing ſome who fled, brought the reſt back to the Charge. That General had his Horſe ſlain under him, and *Ye-chong* was ſhot quite through the Breaſt, but, to the laſt, continued to encourage his Men. *Li-yu-ſong* taking a freſh Horſe, preſſed where the Battle was hotteſt: Then ordering the Walls to be ſcaled, made himſelf Maſter of them, and the *Japanneſe* retired to the Fortreſs; thence many of them, with their General, made their Eſcape by Midnight, and paſſed the River *Ta-tong-kyang*. Two hundred and eighty-five were killed in the Action, and a great Number drowned in croſſing the River. A Detachment of three thouſand *Chineſe* formed an Ambuſcade for the Fugitives, of whom they ſlew three hundred and ſixty-two, and made ſome Priſoners. The nineteenth the *Chineſe* took the City of *Fu-kay* by Storm, killing one hundred and ſixty-five *Japanneſe*, who by theſe Defeats were now deprived of four Provinces of Korea.

CHING-KING, a *Japanneſe* General, who was Maſter of *Hyen-king*, retired to the Capital, within ſeventy *Li* [a] of which, the *Chineſe* had marched on the twenty-ſeventh, and were informed, that the Enemy had abandoned it. Their General believing the Report, put himſelf at the Head of the Light-Horſe, and advanced to the Paſs of *Pik-ti-quan*, within thirty *Li* of that City: As he was riding at full Speed to the Bridge *Ta-ſhe-kyau*, his Horſe fell, and he pitching on his Head, was almoſt killed. Immediately they were ſurrounded by an Ambuſcade of the Enemy, and a deſperate Engagement enſued. A *Japanneſe* Commander, who had on a Cuiraſs of Gold, preſſed hard upon the *Chineſe* Generaliſſimo; but being at length ſhot-through with an Arrow, and *Yang-ywen* coming up to his Relief, the Enemy was put to Flight: However, all the *Chineſe* who had paſſed the Bridge were cut in Pieces, and the Flower of their Army was loſt in this Action, which laſted from Ten of the Clock till Noon.

THE Ground was become exceeding ſlippery, by reaſon of a Thaw, accompanied with great Rains; ſo that the *Chineſe* Cavalry could not charge: Whereas the *Japanneſe* Camp was on an advantageous Ground, with a River in Front, and a Mountain in the Rear: They had likewiſe raiſed, within the Town, high Machines, filled with deſtructive Weapons: For theſe Reaſons the *Chineſe* Army retreated to *Chay-king*. In the third Month, the Spies brought Account, that there were two hundred thouſand *Japanneſe* about the Capital, and that they were plentifully ſupplied with Corn: But the *Chineſe* having fortunately burnt Part of it, which made the Enemy apprehenſive of a Scarcity, they agreed to a Peace, and yielded up the Capital. *Li-yu-ſong* entered that City the eighteenth of the fourth Month, finding forty thouſand Buſhels of Rice, and Forage in Proportion. The *Japanneſe* ſent an Ambaſſador into *China* to make their Submiſſion; yet in the mean Time attacked *Hyen-ngan* and *Tſin-chew*, and ravaged the Province of *Tſven-lo*. In the ſeventh Month they delivered up the Children, and principal Officers of the King of *Korea*; and the Emperor, in the twenty-ſecond Year of his Reign, agreed, at the Intreaty of that Prince, to accept of the Tribute offered by the *Japanneſe*, and to create *Ping-ſyew-kyi* King of *Japan*, on the following Conditions. 1. That the *Japanneſe* ſhould deliver up all their Conqueſts in *Korea*. 2. That *Tay-ko* [b] ſhould ſend no Ambaſſador into *China*: And, 3. Swear never to invade *Korea*.

Li-TSONG-CHING, Marquis of *Lin-whay*, was ſent Ambaſſador to *Japan*, with proper Powers to create *Tay-ko* King. That Lord

Regis. 1720.

Japanneſe quit Korea.

An amorous Ambaſſador.

[a] Or, ſeven Leagues.

[b] Or, *Ping-ſyew-kyi*. *Tay-ko* is a *Japanneſe* Title, ſignifying *King*.

being

The History.

being much given to the Sex, *I-chi*, Governor of *Twi-ma*, who had married the *Japanneſe* General's Daughter, and knew the Ambaſſador's Foible, ſent him, as ſoon as he arrived there, three handſome young Women, by Turns, into his Tent. This Entertainment he was not diſpleaſed with, but being afterwards informed, that the Governor's Wife was extreamly beautiful, he had the Impudence to demand her of her Huſband, who thereupon could not conceal his Reſentment. About this Time, *Long*, a *Japanneſe* Gentleman, diſputed the Way with the Marquis, who attempted to kill him: But *Long* being aſſiſted by his Domeſtics, the Ambaſſador thought fit to ſave himſelf, by Flight; leaving every Thing, even his very Credentials behind him. He wandered about all Night, and in Deſpair hanged himſelf upon a Tree; but his Death was timely prevented by thoſe who followed him. He then fled to *King-chew*, where, by the Emperor's Orders, he was tried for his Miſconduct, and *Yang-ſang-heng* ſent in his Room [a].

Chineſe King of Japan.

PING-SYEW-KYI [b] having faſted and bathed for three Days, went to meet the Emperor's Patent; before which he proſtrated himſelf fifteen Times, and was created King of *Japan* with the uſual Formalities. The King of *Korea* being adviſed, by his Favourite *Li-chin*, to ſhew his Contempt of the new King, ſent his Compliments only by a Deputy-Governor of a City of the ſecond Rank, with a few ordinary Pieces of Silk as a Preſent. *Ping-ſyew-kyi* was highly offended, and ſaid to the Ambaſſador, *Has your Maſter already forgotten, that I conquered his Kingdom, and only, out of Regard to the Emperor, reſtored it to him? What does he imagine I am, when he ſends me ſuch a Preſent by one of your Rank? Whom does he affront, me, or the Emperor? But ſince I am treated in this Manner, my Forces ſhall not leave* Korea, *till the Emperor chaſtiſes the King your Maſter.* The next Day he ſent with his Tribute, which was very rich, two Remonſtrances, one acknowledging his Obligations to the Emperor, and the other demanding Juſtice of the King of *Korea*.

The War renewed.

IN the twenty-fifth Year of *Van-lye*, the War was renewed, and the *Japanneſe* under the Command of *Tſing-ching*, and *Hang-ching*, invaded *Korea* with a Fleet of two hundred Sail. They took *Nan-ywen-fû*, the Governor of which fled bare-footed, upon their firſt Approach, and ſoon made themſelves Maſters of *Tſven-chew*: Likewiſe of *Nyau-ling*, and *Chong-chew* on the Eaſt, *Nan-ywen*, and *Tſven-chew* on the Weſt; Cities commanding the narrow Paſſes leading to the Capital, which was by this Means in a Manner blocked-up. *Tſing-ching* fixed his Quarters at *Tun-tſing*, ſix hundred *Li* [c] from the Capital, and *Hang-ching* at *King-ſhang*, four hundred *Li* from thence. The *Chineſe*, headed by *Haw-quey*, laid Siege to the latter; but upon a Report, that the Enemy had received Succours, he fled: Hereupon his Army diſperſing, twenty thouſand of them were killed; for which Cowardice *Haw-quey* was put to Death.

IN the ninth Month of the twenty-ſixth Year of *Van-lye*, *Lew-ting* marched againſt *Hing-chang*, but propoſed to him a Conference, wherein Affairs might be amicably adjuſted. The *Japanneſe* General agreed to the Propoſal, and next Day went to the Place appointed, attended only by fifty Horſe. *Lew-ting*, who had laid an Ambuſcade, and cauſed one of his Officers to perſonate him, went as one of his Retinue, dreſſed like a common Soldier. *Hing-chang* was received by the pretended General with extraordinary Honours: But as he ſat at Table, looking ſteadfaſtly on *Lew-ting* in his Diſguiſe, *Surely*, ſaid he, *this Soldier has been unfortunate.* *Lew-ting* ſurprized at this Speech, goes-out of the Tent, and gives the Signal to the Ambuſcade by firing a great Gun. *Hing-chang* ſuſpecting the Treachery, in an Inſtant mounted, with his Attendants, who forming themſelves into a Triangle, pierced through the *Chineſe* Troops, making a dreadful Slaughter, and eſcaped. Next Day *Hing-chang* ſent to thank the *Chineſe* General for his Entertainment, who endeavoured to excuſe the Firing of the Gun as an Accident. *Hing-chang* appeared to be ſatisfied with the Apology, and ſent him a Woman's Head-dreſs as a Preſent. *Lew-ting* immediately made an Attack, but was every-where worſted. At laſt, upon the Death of *Tay-ko*, in the Year 1598, the twenty-ſixth of *Van-lye*, the *Japanneſe* returned to their own Country, and put an End to the War which had laſted ſeven Years.

LI-TUN, the preſent King of *Korea* [d], is of the *Li* Family. In 1694, he preſented the following Petition to the Emperor *Kang-hi*.

"THIS Petition is preſented by the King "*Chaw-tſyen*, with a Deſign to ſettle his Family, and ſhew the Deſires of his People."

"I, YOUR Subject, am a Man amongſt the "Unfortunate: I was long without an Heir, "till at laſt, to my great Joy, I had a Son by "Concubine, whom I thereupon exalted; but "from this falſe Step all my Unhappineſs ſprung. "I obliged Queen *Min-ſhi* to retire, and made "*Chang-ſhi* Queen in her Stead, of which I then "informed your Majeſty. But now I reflect

[a] *Du Halde's China*, p. 379, *& ſeq.* [b] Here and afterwards written *Pin-lyew-kyi*. [c] Sixty Leagues. [d] That is, about the Year 1720, when *Regis* wrote this Relation.

" that *Min-ſhi* was created Queen by your Ma- a
" jeſty, that ſhe has governed my Family, aſ-
" ſiſted me in Sacrifices, waited upon the Queen
" my Great Grandmother, and the Queen my
" Mother, and mourned with me three Years:
" I ought, therefore, to have treated her ho-
" nourably; but I yielded to my Imprudence,
" for which I am at preſent extreamly concern-
" ed. Now, to comply with the Deſires of my
" People, I intend to reſtore *Min-ſhi* to her
" former Dignity, and again to reduce *Chang-* b
" *ſhi* to the Condition of a Concubine. By
" theſe Means my Family will be put in Order,
" and a Reformation of Manners begun in my
" Kingdom."

" I YOUR Subject, though by my Ignorance
" and Stupidity I have diſgraced the Title of
" my Anceſtors, yet have ſerved your Majeſty
" theſe twenty Years, and all that I am I owe
" to your Goodneſs, which, like Heaven, ſhields
" and defends me. There is no Affair, whether
" public, or private, that I conceal from you,
" which makes me preſume to ſolicit your Ma-
" jeſty, two or three Times, about this Affair.
" I am indeed aſhamed to tranſgreſs the Bounds
" of my Duty; but as the Matter concerns my
" Family, and is agreeable to the Wiſhes of my
" People, I thought I might, without Breach
" of Reſpect, lay it before your Majeſty."

1653. Hamel.

THE Tribunal of Ceremonies, to whom this Petition was referred, were of Opinion, that it ought to be complied with; and accordingly Ambaſſadors were ſent to create the Queen, with the uſual Formalities. But the Petition which the King ſent next Year to the Emperor, being wanting ſomewhat in Point of Reſpect, the ſame Tribunal condemned him to pay a Fine of ten thouſand *Chineſe* Ounces of Silver, and for three Years allowed him no Return for the annual Tribute [a].

CHAP. II.

TRAVELS *of ſome* Dutchmen *in* KOREA, *with an Account of the Country, and their Shipwreck on the Iſland of* Quelpaert.

By Henry Hamel.

Tranſlated from the French.

INTRODUCTION.

THE following ſhort Relation was firſt printed by the Author in *Holland*, where the eight Men, who returned from *Korea*, were then living: Theſe having been examined by ſeveral Perſons of Reputation, all confirmed what the Secretary of the Ship, as he calls himſelf, had written. This ſeems to render the Narrative ſufficiently authentic, in the Opinion of the *Engliſh* Tranſlator [b]; who obſerves, that according to the *French* Editor, in his Preface, there is nothing aſſerted in the Deſcription of *Korea*, d which does not agree with what *Palafoix*, and others who wrote of the *Tartar* Invaſion, had ſaid before. However true this may prove, with regard to the Cuſtoms of the People (which, as well as the Form of Government, ſeems to be nearly the ſame with the *Chineſe*) there ſeems to c lie an Objection againſt the Geography of the *Dutch* Author, *viz.* that it does not correſpond with the Map of *Korea*, as to the Names of any of the Cities [c] in the Road, which the *Dutchmen* took from the Sea-Coaſt to the Capital of that Kingdom, or even that of the Capital itſelf: Eſpecially ſince that Map was taken from one hung-up in the King's Palace, and gives the indigenous Names to Places, unleſs the Names be written by the Miſſioners, according to the *Chineſe*, inſtead of the *Korean* Language: For though both Nations uſe the ſame Characters, their Languages are different. As the Author reſided thirteen Years in *Korea*, the Tranſlator thinks he might have publiſhed a more ample and ſatisfactory Account of it. Be that as it will, we may be content, provided it is but genuine,

[a] *Du Halde's China*, p. 381. [b] This Tranſlation is inſerted in the fourth Volume of one of our great *Engliſh* Collections, under the Title of *An Account of the Shipwreck of a* Dutch *Veſſel on the Coaſt of* Quelpaert, *together with the Deſcription of the Kingdom of* Korea. [c] The Names given by *Hamel* to the Provinces, differ alſo from thoſe in the Relation of *Regis*.

Voyage to Quelpaert.

since that which the Missioners have sent-over is much more scanty. At the End of the Journal [a], we meet with the Names both of those who returned from *Korea*, and those who were left behind, making in all but sixteen out of thirty-six, who were saved from the Wreck thirteen Years before.

Those who returned from *Korea*, were

Henry Hamel, of *Gorcum*, Secretary to the Ship, and Author of this Account.
Godfrey Denis, of *Rotterdam*.
John Piters, of *Uries* in *Friezland*.
Gerard Jans, of *Rotterdam*.
Matthew Yhocken, of *Enchuysen*.
Cornelius Theodorick, of *Amsterdam*.
Benet Clerc, of *Rotterdam*.
Denis Godfrey, of *Rotterdam*.

The Names of those who remained in *Korea*,

John Lampe, of *Amsterdam*.
Henry Cornelius, of *Ureelandt*.
John Nicholas, of *Dort*.
Jacob Jans, of *Norway*.
Anthony Ulders, of *Embden*.
Nicholas Arents, of *Ost-Voren*.
Alexander Bosquet, a *Scotchman*.
John, of *Utrecht*.

SECT. I.

Their Shipwreck *on* Quelpaert, *and* Travels *in* Korea.

1. *Their* Voyage *to* Quelpaert, *and* Shipwreck *there*.

Departure from Holland. *Great Storms. Their Distress. The Ship wrecked: How treated by the Natives. The Wreck secured for their Use: Sent-up to the Governor: Are closely confined, but kindly used: They meet with a* Dutchman, *sent as Interpreter. Very good Governor. A very bad one. Some attempt to escape: Taken, and punished.* Quelpaert *described.*

Their Departure from Holland.

THEY left the *Texel* in the *Sparrow-Hawk*, on the tenth of *January* 1653, in the Evening; and after many Storms, and much foul Weather, came to an Anchor the first of *June*, in the Road of *Batavia*. As soon as they had refreshed themselves, they set-sail the fourteenth of the same Month, by Command of the Governor-General, for *Tayowan* [b], where they arrived the sixteenth of *July*. They carried with them Mynheer *Cornelius Lessen*, who went to take Possession of the Government of that City, and *Formosa*, in Place of Mynheer *Nicholas Verburge* [c], who had resided there three Years. The thirtieth they, by Order of the Council, departed for *Japan*: But next Day, towards the Evening, as they were getting out of the Channel of *Formosa*, there arose a Storm, which increased all Night.

THE first of *August*, in the Morning early, they perceived themselves close-upon a small Island, where, with much Difficulty, they at length came to an Anchor; for in most Parts of that Sea there is no Bottom. The Fog clearing-up, they found themselves so near the Coast of *China*, that they could easily discern armed Men scattered along the Shore, expecting to make their Advantage of the Ship's Wreck [d]: But though the Storm increased, they there continued all that Day, and the Night following, in Sight of them. The third Day they perceived the Storm had driven them twenty Leagues from their Course, so that they were again in Sight of *Formosa*. They plied betwixt that Island and the Continent, the Weather somewhat cold. What troubled them most, was, that the uncertain Winds and Calms kept them in that Channel till the eleventh of the same Month, when a South-East Wind grew-up into a Storm, with a heavy Rain, and forced them to run North-East, and North-East by East. The three following Days the Weather continued still more tempestuous, and the Wind shifted so often, that they were continually hoisting and lowering their Sails.

BY this Time the frequent Beating of the Sea had much weakened their Vessel, and the continual Rain obstructed their making any Observation; for which Reason they were forced to furl all their Sails, strike the Yards, and commit themselves to the Mercy of the Waves. On the fifteenth the Ship took-in so much Water, that there was no mastering it. That Night their Boat, and the greater Part of their Gallery, were carried away, by the continual breaking-in of the Waves, which shook their Bolt-sprit, and endangered their Prow: Nor was it possible to repair the Damage sustained, the Gusts of Wind were so violent, and came so close one upon another. At length a Wave breaking over their Stern, had like to have washed-away all the Seamen who were upon the Deck, and filled the Ship so full of Water, that the Master cried out, to cut-down the Mast by the Board immediately, and go to their Prayers, saying, if one or two such Waves should return, they were inevitably lost.

THIS was their Condition, when the second

[a] In the fourth Volume of the said Collection, *p.* 587.
[b] Or *Tay-wân* in *Formosa*. In the *English* Translation, *Tapowan*.
[c] See Vol. III. *p.* 403. b.
[d] Rather to guard the Coast against Smugglers, or *Koxinga*'s Men.

Watch

Watch being juſt run-out, he who looked a-head, cried, *Land, Land*, adding, *that they were not above a Muſket-Shot from Shore*, which they could not deſcry ſooner for the Rain and Darkneſs of the Night. They could not come to an Anchor, becauſe they found no Bottom; and while they were endeavouring at it, in vain, three ſucceſſive Waves ſprung ſuch a Leak in the Veſſel, that they who were in the Hold were drowned before they could get-out. Some of thoſe on the Deck leaped over-board, and the reſt were carried-away by the Sea. Fifteen of them got aſhore, for the moſt Part naked, and much hurt. They thought, at firſt, none had eſcaped except themſelves; but in climbing the Rocks, they heard the Voices of ſome Men complaining, whom next Day, by calling and ſeeking about the Strand, they met-with, ſcattered here and there: So that they made-up thirty-ſix, no more remaining out of ſixty-four, and moſt of them dangerouſly hurt.

IN ſearching the Wreck, they found a Man wedged betwixt two Planks, which had ſo preſſed his Body, that he lived but three Hours: But of all who periſhed, they could find only their Captain, *Egbertz*, of *Amſterdam*, ſtretched-out on the Sand, ten or twelve Fathom from the Water, with his Arm under his Head, whom they buried: Nor had the Sea caſt any of their Proviſions aſhore, except one Sack of Meal, a Caſk with ſome ſalt Meat, a little Bacon, and a Hogſhead of Claret. Their greateſt Trouble was, to contrive how to make a Fire, concluding they were on ſome Deſert-Iſland. Towards Evening the Wind and Rain ſomewhat abating, they gathered enough of the Timber, and Sails of the Wreck, to make ſome Shelter againſt the Weather.

THE ſeventeenth as they were lamenting their deplorable Condition, ſometimes complaining that they ſaw no-body, and ſometimes flattering themſelves with the Hopes of being near *Japan*, they ſpied a Man about a Cannon-Shot diſtant, to whom they called, and made Signs; but as ſoon as he ſaw them he fled. Afternoon they ſpied three more, one carried a Muſket, and his Companions Bows. Being come within Gun-Shot, they halted, and perceiving the *Dutchmen* made towards them, ran-away, though they endeavoured to inform them, by Signs, that they deſired nothing but Fire. At laſt one of the Company reſolving to attack them, they delivered up their Arms without Oppoſition, and thus kindled their Fuel. Theſe Men were clad after the *Chineſe* Faſhion, excepting only their Hats, which were of Horſe-Hair; and the *Dutch* were much afraid leſt they ſhould be wild *Chineſe*, or Pirates. Towards Evening there came an hundred armed Men, clad like the former, who after counting, kept them incloſed all Night. 1653. Hamel.

NEXT Day at Noon, there coming-down about two thouſand Men, Horſe and Foot, who drew-up in order of Battle before their Hut, or Tent, their Secretary, the chief Pilot, and his Mate, with a Boy, went-out to meet them. When they were brought to the Commander, he ordered a great Iron Chain to be put about the Neck of each of them, with a little Bell, in which Condition they were obliged to proſtrate themſelves before him. Thoſe in the Hut were treated in the ſame Manner, all the Iſlanders, at the ſame Time, raiſing a great Shout. When they had lain ſome Time flat on their Faces, Signs were made for them to kneel, and ſome Queſtions were put to them, which they did not underſtand; nor could they, on the other Hand, make the Natives ſenſible, that they intended to have gone to *Japan*; for they call that Country *Jeenare*, or *Jirpon*. The Commander perceiving he could make nothing of all they ſaid, cauſed a Cup of Arak [a] to be given each of them, and ſent them back to their Tent, ordering their Conductors to let him ſee their Proviſions; which having viewed, an Hour after they brought them Rice boiled in Water; but believing they were almoſt ſtarved, gave them not much, for Fear it ſhould do them Hurt. *By the Natives.*

AFTER Dinner, they came with Ropes in their Hands, which greatly ſurprized the *Dutch*, imagining they intended to ſtrangle them: But their Fear vaniſhed, on ſeeing them run towards the Wreck, to draw aſhore what might be of uſe to them. At Night they gave them more Rice to eat; and their Maſter having made an Obſervation, found they were in the Iſland of *Quelpaert*, which is in thirty-three Degrees thirty-two Minutes of Latitude [b]. *The Wreck ſecured*

THESE People were employed all the nineteenth in getting aſhore the ſad Remains of the Wreck, drying the Cloaths, and burning the Wood, to get the Iron, being very fond of that Metal. Beginning now to grow ſomewhat familiar, they went to the Commander of the Forces, and Admiral of the Iſland, who was alſo come-down, and preſented each with a Proſpective-Glaſs, and a Pot of Red-Wine, beſides the Captain's Silver Cup, found among the Rocks. They liked the Liquor ſo well, that they drank till they were very merry; but returned the Silver Cup, with many Tokens of Friendſhip.

THE twentieth they made an End of burning all the Wood of the Ship, and ſaving the Iron: During which Time, the Fire they made coming to two Pieces of Cannon loaded with Ball, they *For their Uſe.*

[a] We call it Rack.

[b] *Hamel*, as before, *p.* 575, *& ſeq.*

Voyage to Quelpaert.

gave ſo great a Report, that they all fled, and durſt not go-near the Veſſel, till the *Dutch* had aſſured them, by Signs, that they need not fear the like Accident any more. This Day they brought them Rice twice, to eat. Next Morning the Commander gave them to underſtand, by Signs, that they muſt bring before him whatever they had ſaved in their Tent, in order to be ſealed; which was done in their Preſence. Meanwhile certain Perſons being brought to him, who had converted to their own Uſe, ſome Iron, Hides, and other Things ſaved out of the Wreck, were immediately puniſhed before them, to let them ſee, that their Deſign was not to wrong them of any of their Goods. Each of the Thieves had thirty or forty Strokes on the Soles of his Feet, with a Cudgel ſix Foot long, and as thick as a Man's Arm. This Puniſhment was ſo ſevere, that ſome of their Toes dropped-off.

Sent up

ABOUT Noon they were given to underſtand, that they muſt depart. Thoſe who were well had Horſes provided for them, and the Sick were carried in Hammocks. They ſet-forward, attended by a numerous Guard of Horſe and Foot; and travelling four Leagues, came at Night to a little Town called *Tadiane*; where, after a ſlender Repaſt, they were carried into a Warehouſe much like a Stable. The twenty-ſecond, at Break of Day, they departed, in the ſame Order as before, and travelled to a little Fort, near which there were two Galliots. Here they halted to dine, and at Night came to the Town of *Moggan*, or *Mokſo* [a], where the Governor of the Iſland reſides. They were all conducted to the Square before the Town-Houſe, where about three thouſand Men ſtood under-Arms; ſome of whom coming forwards, gave them Water to drink in Diſhes; but being armed after a terrible Manner, the *Dutchmen* imagined their Deſign was to kill them. Their very Habit increaſed their Fear, for it had ſomewhat frightful, which is not ſeen in *China*, or *Japan*.

Of the Governor.

THEIR Secretary, accompanied with ſome others, was carried to the Governor. When they had lain a-while proſtrate, a Sign was made to the reſt to do the ſame, near a Sort of Balcony before the Houſe, where he ſat like a King. After this, he cauſed them to be aſked, by Signs, whence they came, and whither they were bound. They anſwered, that they were *Hollanders*, and bound for *Nangaſaki* in *Japan*. Thereupon he ſignified, by bowing his Head a little, that he underſtood ſomething of what they ſaid. Then he ordered them to paſs in Review by four and four at a Time; and having put the ſame Queſtion to each of them, ordered them to be carried to the ſame Houſe, where the King's Uncle, who had attempted to uſurp the Throne, had been confined, and died.

As ſoon as they were all in, the Houſe was beſet with armed Men. They had a daily Allowance of twelve Ounces of Rice a Man, and the ſame Quantity of Wheaten Meal, but very little beſides, and ſo ill-dreſſed, that they could not eat it. Thus their common Meals were for the moſt Part only Rice, Meal, and Salt, with Water to drink. The Governor, who was ſeventy Years of Age, was a very underſtanding Man, and in good Eſteem at Court. When he diſmiſſed them, he made Signs, that he would write to the King to know his Pleaſure concerning them, but that it would be a conſiderable Time before he could receive an Anſwer, becauſe the Diſtance was fourſcore Leagues, all but ten, by Land; they therefore begged him to order, that they might have Fleſh ſometimes, and other Kinds of Victuals. They alſo obtained Leave for ſix of them to go abroad every Day, by Turns, to take the Air, and waſh their Linen. He did them the Honour often to ſend for, and make them write ſomething before him, both in his own, and the *Dutch* Language. By this Means they began to underſtand ſome Words. As he was pleaſed ſometimes to diſcourſe with, and divert them with little Amuſements, they began to conceive Hopes of getting-over one Day to *Japan*. He took ſuch Care of their Sick, that, ſays the Author, we may affirm we were better treated by that Idolater, than we ſhould have been among Chriſtians.

THE twenty-ninth of *October*, the Secretary, Maſter, and Surgeon's Mate, were carried before the Governor, where they found a Man ſitting who had a great red Beard. The Governor aſked them who they took that Man to be? And having told him they ſuppoſed he was a *Dutchman*, he fell a laughing, and ſaid they were miſtaken, for he was a *Koreſian*. After ſome farther Diſcourſe, the Man, who till then had been ſilent, aſked them in *Dutch*, who they were, and of what Country? They returned an Anſwer, adding an Account of their Misfortune. Then taking the Boldneſs to aſk him the ſame Queſtions, in their Turn, he ſaid, his Name was *John Wettevree*, that he was born at *Riip* [b] in *Holland*, from whence he came as a Volunteer in 1626, a-board the Ship *Hollandia*: That next Year going to *Japan* in the *Ouderkeres* Frigate, the Wind drove them on the Coaſt of *Korea*: That wanting Water, and being one of thoſe who were commanded aſhore to get Proviſions, he and two more, named *Theodorick Gerard*, and *John Pieters*, had been taken by the Inhabitants and killed ſeventeen or eighteen Years before

[a] In the Original, *Mocxo*.

[b] *Riip* is a great Village in *North-Holland*.

the Wars, when the *Tartars* invaded *Korea*: a That he was fifty-eight Years of Age, and that his Abode was in the capital City of *Korea*, whence the King had ſent him, to know who they were, and what had brought them into his Dominions. He added, that he had often aſked Leave of the King to go-over to *Japan*, without ever obtaining any other Anſwer, than that he muſt never expect it, unleſs he had Wings, and could flie thither: That the Cuſtom of the Country was, to detain all Strangers, but that b they wanted for nothing, being provided with Diet and Cloaths as long as they lived.

THIS was no pleaſing News to the *Dutchmen*: But the Joy of finding ſo good an Interpreter diſpelled their Melancholy. Yet he had ſo forgotten his Mother-Tongue, that they had much to do at firſt to underſtand him; but he recovered it again in a Month's Time. The Governor having cauſed all their Depoſitions to be taken in Form, ſent them to Court, and bade c them be of good Cheer, for that they ſhould have an Anſwer in a ſhort Time. Mean-while he daily beſtowed new Favours on them, giving Leave to *Wettevree*, and the Officers who came with him, to ſee them at any Time, and acquaint him with their Wants.

THE Beginning of *December* a new Governor came, their Benefactor's three Years being expired. It would be hard to expreſs the Kindneſs he ſhewed them at his Departure, inſomuch that d ſeeing them ill-provided againſt Winter, he cauſed two Pair of Shoes, a Coat well-lined, and a Pair of Stockings of Skins to be made for each of them. He likewiſe treated them nobly, declaring that he was ſorry it had not been in his power to ſend them over to *Japan*, or carry them with him to the Continent. He added, that they ought not to be troubled at his going-away, becauſe, being at Court, he would uſe all his Endeavours to obtain their Liberty, or have e them carried thither. He reſtored them the Books they had ſaved, with ſome other Parcels of Goods, giving them, at the ſame Time, a little of precious Oil. He likewiſe got the new Governor to mend their Allowance, which he had reduced to Rice, Salt, and Water.

BUT after that Lord's Departure, which was in *January* 1654, they were much worſe uſed than before, for Barley was given them inſtead of Rice, and Barley-Meal in Place of Wheat; f the firſt of which they were forced to ſell, to procure other Food. This hard Uſage tempted them to think of making their Eſcape in the approaching Spring, and the rather, as the King's Order did not come for carrying them up to Court. After long conſulting how they might eſcape on a Boat in a dark Night, at length ſix of them reſolved to execute this Deſign about the End of *April*: But one of the Gang having gotten a-top of the Wall, in order to ſee where the Bark lay, was diſcovered by ſome Dogs, whoſe Barking alarmed the Guards. 1653. Hamel.

THE Beginning of *May*, the Maſter going abroad with five others, as he was walking, obſerved, at a little Hamlet near the City, a Bark well-fitted up, without any-body to guard it. He preſently ſent one of his Company to get a little Boat, and ſome ſhort Planks. Then making each Man drink a Draught of Water, he went aboard, without taking-care for any more. Whilſt they were labouring to draw the Bark over a little Shoal that was near it, ſome of the Inhabitants diſcovered their Deſign; and one of them running-out with a Muſket, went-into the Water to oblige them to return: Yet that did not hinder them from proceeding, except one, who not being able to get-up to the reſt, was forced to go-back to Land. The other five c attempting to hoiſt the Sail, both Maſt and Sail fell into the Water. They ſoon got Things to Rights again, with much Labour; but as they endeavoured a ſecond Time to hoiſt Sail, the End of the Maſt broke-off ſhort, and could not poſſibly be mended. Theſe Delays giving the Natives Time to get into another Bark, they ſoon overtook the Fugitives; who, notwithſtanding their Weapons, nimbly boarded them, hoping to make themſelves Maſters of the Veſſel: d But finding it full of Water, and unfit for Service, they all ſubmitted. *Some attempt to eſcape.*

BEING carried before the Governor, he cauſed them to be laid flat on the Ground, and their Hands chained to a great Log: Then the reſt being brought alſo bound and manacled, the Priſoners were aſked, whether they were privy to their Flight? This all the ſix poſitively denying, *Wettevree* was ſet to examine what their Deſign was: And they anſwering, it was no other, but e to go to *Japan*, *How durſt you*, ſaid the Governor, *attempt that Paſſage without Bread and Water?* They replied, *they had choſen rather to expoſe themſelves, once for all, to the Danger of Death, than to die every Moment.* Hereupon the unfortunate Wretches had each twenty-five Strokes given him on the bare Buttocks, with a Cudgel a Fathom long, four Fingers broad, and an Inch thick, being flat on the Side that ſtrikes, and round on the other. Theſe Strokes were ſo f unmercifully laid-on, that the Sufferers were forced to keep their Beds a Month; and though the reſt were unbound, yet they were confined, and ſtrictly guarded Day and Night. *Taken, and puniſhed.*

QUELPAERT, which the Natives call *Sehe-ſure*, lies twelve or thirteen Leagues South of the Coaſt of *Korea*, and is fourteen or fifteen Leagues in Compaſs. On the North-Side of it is a Bay, where ſeveral Barks lie, and from whence they *Quelpaert deſcribed.*

Travels in Korea.

sail for the Continent: Which is of very dangerous Access to those unacquainted with it, on Account of the hidden Rocks, and that there is but one Road where Ships can anchor and tide under Shelter; for in all other Places they are often driven over to the Coast of *Japan*. The Island is quite surrounded with Rocks, but abounds in Horses and Cattle; yet these paying great Duties to the King, the Natives are very poor, and despised by the Inhabitants of the Continent. In this Island, there is a Mountain of a vast Height, covered with Woods; besides several small Hills, which are naked, interspersed with Vales abounding in Rice [a].

2. *Their* Journey *to the Capital of* Korea, *and other* Adventures.

Sent for to Court: The Road thither: Arrive at the Capital: Entered in the Guards: Caressed by many. A strong Castle. Severe Cold. Attempt of two unlucky to the rest. Shipwreck on Quelpaert. *The* Dutch *in Danger. Banished from Court: Are hardly used by the Governors: Get Leave to beg.*

Sent for to Court.

THE latter End of *May*, Orders came to carry them up to Court. Six or seven Days after, they put them into four Boats, with Fetters on their Feet, and one Hand made fast to a Block, to prevent their leaping into the Water, which otherwise they might easily have done, all the Soldiers being Sea-sick. After two Days struggling with contrary Winds, they were put-back, and their Irons being taken-off, returned to their former Prison at *Quelpaert*. Four or five Days after, being shipped again betimes in the Morning, towards Evening they got close-up to the Continent; and having lain all Night in the Road, landed next Morning, where their Chains were taken-off, but their Guards doubled. Presently Horses were brought, to carry them to the City *Hey-nam*, where they all met again, having been separated at Sea, and landed in several Places.

The Road thither.

THE Morning following they came to the Town of *Jeham*; where their Gunner, who had never enjoyed Health since the Shipwreck, died, and was buried, by the Governor's Order. Next Night they came to the City *Nadioo*; the Day following to *Sansiang*; thence to *Tongap*, after crossing a high Mountain, on the Top whereof is the spacious Fort called *Ilpam-Sansiang*. Thence they travelled to the City *Teyn*, and next Day having baited at the little Town of *Kuniga*, at Night came to the great Town of *Khin-tyu*, where formerly the King kept his Court, and at present the Governor of the Province of *Thillado* resides. It is a City of great Trade, and very famous in that Country, though a Day's Journey from the Sea. Going thence, they lay at *Jesan*, the last Town of the same Province; then at the little Town of *Gunun*, next at *Jensan*, and lastly at *Konsio*, the Residence of the Governor of the Province of *Tiongsiando*. Next Day they crossed a great River, and entered upon the Province of *Sengado*, in which *Sior*, the Capital of *Korea*, is seated.

AFTER lying many Days in several Places, they crossed a River as wide as the *Maese* at *Dordrecht* [b], and a League from thence arrived at the City of *Sior* [c]. They computed the Distance seventy-five Leagues, from their Landing to this City, all the Way Northward, only a little inclining to the West. Here for two or three Days they were lodged all in one House, and then removed into little Huts, three or four together, to remain with the *Chinese*, who were settled there. Being carried in a Body before the King, he examined them, by Means of *Wettevree*. After which they humbly beseeched his Majesty to send them over to *Japan*, that with the Assistance of the *Dutch* there, they might one Day return to their own Country. The King told them it was not the Custom of *Korea* to suffer Strangers to depart the Kingdom; but promised, at the same Time, to provide them with all Necessaries. Then he ordered them to do such Things before him as they were most expert at, as Singing, Dancing, and Leaping. After which causing Meat to be set before them, he gave to each two Pieces of Cloth, to cloath them after the *Korean* Fashion.

NEXT Day they were all carried to the General of the Forces, who ordered *Wettevree* to tell them, that the King had admitted them among his Life-Guard, and, as such, would allow them seventy *Kattis* of Rice a Month. Hereupon each had a Paper given him, in which was set-down his Name, his Age, and his Country; what Profession he followed before, and what he now was, all in their Character, sealed with the King's Great Seal, and the General's; which is nothing but the Print of an hot Iron. Together with this Commission, they delivered to each a Musket, Powder, and Ball, with Orders to give a Volley before the General every first and fourth Day of the Month; to be always ready to march into the

[a] *Hamel*, as before, *p.* 577, *& seqq.* [b] Or *Dort*. [c] It appears from the Map, that there is no *r* in the *Korean* Language; at least that there is no Name of a City with that Letter in it, provided the Names be written by the Missioners, in the *Korean* Language: Yet in this Journal we meet with two or three Names more wherein the *r* occurs. On Account of this Difference of Names, and for want of an Observation of the Latitude, there is no finding this Capital, or any of the other Cities, in the Map.

Field with him, whether the King went, or a upon any other Account. In Spring and Autumn that General reviews his Troops three Times a Month; the Soldiers likewiſe exerciſe as often in private. A *Chineſe* and *Wettevree* were appointed to command them, the former as Serjeant; the other was to have an Eye over them, and teach the Cuſtoms of the *Koreans*.

MOST of the great Men, out of Curioſity, invited them to dine at their Houſes, to ſee them exerciſe, ſhoot, and dance, after the *Dutch* Man- b ner. But, above all, their Wives and Children were eager to view them, becauſe the common People of *Quelpaert* had ſpread a Report that they were of a monſtrous Race, and, when they drank, were obliged to tuck-up their Noſes behind their Ears. Hence the People of Faſhion at *Sior* were amazed to ſee them better ſhaped than their Countrymen; above all, they admired the Fairneſs of their Complexion. They ſo thronged to ſee them, that, at firſt, they could c ſcarce walk the Streets, or be quiet at Home. At length the General put a Stop to this, forbidding all Perſons whomſoever to go-near them without his Leave; the rather, becauſe the very Slaves of great men took the Liberty to fetch them out of their Chambers, to make Sport with.

IN *Auguſt*, a *Tartar* Envoy arriving to demand the uſual Tribute, the King was forced to ſend them to a great Fort, ſix or ſeven Leagues from *Sior*, to be kept there till the Ambaſſador departed, d which was the Beginning of next Month. This Fort ſtands on a Mountain called *Numma Sanſang*, which is three Hours Work to aſcend. It is ſo ſtrong, that the King himſelf retires thither in Time of War; and moſt of the great Men of the Kingdom live there. It is always furniſhed with three Years Proviſion for a great Number of People [a].

ABOUT the End of *November* the Cold was ſo vehement, that the River was frozen, and three e hundred Horſes loaded paſſed-over it. The General concerned to ſee the Cold they endured, informed the King, who ordered ſome Hides, for the moſt Part rotten, which they had ſaved from the Shipwreck, to be diſtributed among them, that they might ſell them, and buy ſome Cloathings. Two or three, with the Money they got for theſe Hides, purchaſed a little Hut for nine or ten Crowns; chuſing rather to endure Cold than to be continually tormented by their Landlords f ſending them to the Mountains, two or three Leagues diſtant, to fetch Wood. The reſt having cloathed themſelves the beſt they could, were forced to paſs the Remainder of the Winter as they had often done before.

THE *Tartar* Ambaſſador returning in *March*, 1655, they were forbidden, as before, under ſevere Penalties, to ſtir-out of Doors. But the Day he ſet forward, *Henry Jans*, their Maſter, and *Henry John Bos*, a Gunner, under Pretence of going for Wood, reſolved to meet him on the Way. As ſoon as he appeared at the Head of his Troops, they laid-hold of his Horſe's Reins with one Hand, and with the other turned aſide their *Korean* Habit, to let him ſee they were clad after the *Dutch* Manner underneath. This, at firſt, cauſed a great Confuſion among the Multitude, and the Ambaſſador aſked them earneſtly, who they were; but they could never make him underſtand them: However, he ordered them to follow him. At Night he cauſed Enquiry to be made for ſome-body to explain what they ſaid to him; and hearing of *Wettevree*, ſent for him in Haſte. That Interpreter having advertiſed the King, a Council was held, where it was reſolved to make the Ambaſſador a Preſent, in order to ſtifle the Matter from coming to the *Khân*'s [b] Ear. 1655. Hamel. *Attempt of two.*

THE two unhappy *Dutchmen* were brought back to *Sior*, and put in Priſon, where, in a ſhort Time, they died; but whether of a violent or natural Death, was unknown to their Countrymen, who were never allowed to ſee them afterwards. As ſoon as this Affair was noiſed abroad, they were carried before the Council of War to be examined; and though they declared themſelves no way privy to their Companions Deſign, yet each of them was ſentenced to receive fifty Baſtonados for not giving Notice of their going-out. But the King remitted this Puniſhment; ſaying, they were to be conſidered as poor Wretches caſt into his Country by Storms, rather than as Out-laws who came with an Intent to plunder. Hereupon they were ſent home again; but with an Injunction not to ſtir abroad without his Majeſty's Orders. *Unlucky to the reſt.*

IN *June* the General ſent their Interpreter to acquaint them, that a Veſſel being run a-ground on the Iſland of *Quelpaert*, and *Wettevree* too old to perform the Journey, three of them, who beſt underſtood the *Koreſian* Language, ſhould prepare to ſet-out to bring an Account of the Wreck. In Purſuance of this Order, the Aſſiſtant, the Pilot's Mate, and a Gunner, were choſen, and ſet-forwards two Days after. *Shipwreck on Quelpaert.*

THE *Tartar* Ambaſſador coming again in *Auguſt*, they were commanded, under Pain of ſevere Puniſhment, not to ſtir out of their Quarters till three Days after he was gone. The Day before he came, they received Letters from their Companions, giving an Account, that they were

[a] *Hamel*, p. 579, & *ſeq.* [b] Meaning the Emperor of *China*, who was a *Tartar*. In the Original, inſtead of *Khân*, or *Hân*, it is written *Cham*, or *Kham*, according to the old erroneous Way.

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closely confined on the Southermost Borders of a the Kingdom, to the End, that if the great *Khân* had been informed of the two unhappy Fellows who were dead, and should demand the rest, he might be told, they were all three cast-away going to the Island *Quelpaert*.

The Dutch in Danger.

THE Ambassador came again towards the End of the Year; so that although the great *Khân* had sent twice into *Korea*, since that unfortunate Attempt of two of their Companions, without making any Mention of it, yet most of the great b Men used all their Endeavours with the King to destroy them. The Council sat three Days upon this Affair; but the King, his Brother, the General, and some others, were not for taking such Measures. The General proposed, that each of them should fight two *Koresians* with the same Weapons; alledging, that the King would thus get-rid of them, without putting it in the Power of any to say, that he had murdered poor Strangers. This Intelligence was secretly con- c veyed to them by some charitable Persons. And soon after, the King's Brother passing by their Quarters, as he was going to the Council, of which he was President, they fell prostrate at his Feet, and implored his Favour; which so moved him to Compassion, that he solicited strongly in their Behalf; insomuch, that they owed their Lives solely to the King and him. This giving Offence to many Persons, to prevent the Designs of such who might attempt to destroy them, d and keep them from being seen by the *Tartars*, it was thought-fit to banish them into the Province of *Thillado*, with an Allowance from the King of fifty Pounds of Rice a Month.

Banished from Court,

ACCORDINGLY, in *March*, 1657, they departed on Horseback from *Sior*, in Charge of a Serjeant, accompanied by their Acquaintance as far as the River, a League from the City, where they took their Leave of *Wettevree*. They passed through the same Towns they had seen in e their Way to the Court; and coming to lie at *Jeam*, set-out next Morning, and, about Noon, arrived at a great Town called *Diusiong*, or *Thillapening*, commanded by a large Citadel. The *Penigse*, who is Chief in the Absence of the Governor, resides there, and has the Title of Colonel of the Province. Being delivered to him with the King's Letters, the Serjeant was dispatched to fetch their three Companions who had been sent away the Year before, and were twelve Leagues off, where the Vice-Admiral commanded. They were lodged together in a Public-House, making in all thirty-three Persons.

Are hardly used

IN *April* they brought them some Hides that had been left-behind at *Quelpaert*, which was but eighteen Leagues distant. The only Business they were charged with, was to pull-up the Grass that grew in the Square before the Castle twice a Month, and to keep it clean. The Governor, who was very good to them, as well as all the Citizens, being obliged to go to Court to answer some Accusations, was in Danger of his Life: But being well-beloved by the People, and favoured by the Grandees, on account of his Family, he came-off with Honour. The Governor who succeeded him was more rigid, obliging them to fetch their Wood, which used to be brought them, from a Mountain three Leagues off: But an Apoplexy delivered them from him in *September* following.

YET they fared no better under the next, who came in *November*: For when they asked him for Cloaths (which were then worn-out with carrying Wood) or any Thing else, he answered that the King had given him no Orders as to that Point; that he was only obliged to furnish their Allowance of Rice, and that for other Wants it was their Business to provide for themselves. They therefore presented him with a Petition for Leave to beg, each in his Turn, representing that they could not get their Living any longer by carrying Wood, because they were naked and that their Labour would yield nothing but a little Salt [a] and Rice. He granted their Request, and, in a short Time, they were provided against the Cold.

AT the Beginning of the Year 1658, a new Governor coming, afflicted them with new Crosses. He forbid them to go-abroad, profering, they would work for him, to give each three Pieces of Cotton Cloth. But this they respectfully declined, knowing they should wear-out more Cloaths in his Service than what he would furnish them with. At the same Time, some of them falling-ill of a Fever, (the very Thought of which Disease terrifies the Natives) he consented, that they should beg in Companies; provided they were not absent above a Fortnight or three Weeks, and that they neither went towards the Court, nor *Japan*. The other half, who remained at home, he ordered, should look to the Sick, and take-care to pull-up the Grass in the Square [b].

3. *Their hard Usage, and the* Escape *of them to* Japan.

King of Korea *dies. A great Famine. The Dutch parted: Get Leave to beg. A new Governor. Three Comets. Ease of the Dutch disturbed by severe Governors. Some build a Bark, and escape: Get-out to Sea: Descry*

[a] They got no more than a Handful of Salt for running a Mile and half.

[b] *Hamel*, p. 581, &

pan. *The Iſland* Gotto. *Are carried aſhore.* a *Sail to* Nangaſaki. *Received by the Factors.* *Return to* Holland.

IN *April* the King died, and his Son ſucceeded him, with the Conſent of the great *Khân*. They went-on in their Trade of Begging, particularly among the religious Men, who were very charitable, being never weary of hearing their Adventures, and the Cuſtoms of other Countries.

THE Governor, who arrived in 1660, was ſo b kind to them, that he often declared, if it was in his Power, he would ſend them into their own Country, or at leaſt to ſome Place where the *Hollanders* frequented. This Year there happened ſuch a Drought, that all Sorts of Proviſions were very ſcarce. The next was yet more miſerable, abundance of People being famiſhed to Death, and the Roads full of Robbers; but the King vigorouſly purſued them. Acorns, Pine-Apples, and other wild Fruit, were all the c Support of the People. The Famine was ſo great, that Villages were plundered, and ſome of the King's Stores broken open: Yet thoſe Diſorders being committed by the Slaves of great Men, none were puniſhed for them. This Calamity laſted all the Year 1662, and the following felt ſome Share of it. The Place where the *Dutch* were, being no longer able to furniſh them with Proviſion, the Governor, about the End of *February* 1663, by Order from Court, diſtributed d them into three Towns: Twelve he ſent to *Sayſiano*, five to *Siunſchien*, and as many to *Namman*, ſixteen Leagues beyond; their Number, at this Time, being reduced to twenty-two. This Separation, which at firſt afflicted them, proved the Means of the Eſcape of the Author, and his Companions.

THEY ſet forwards on Foot, carrying the Sick, and what Baggage they had, on the Horſes e allowed them, and lay all in the ſame Towns the firſt and ſecond Night. The third Day they came to *Siunſchien* [a], where the five aſſigned to that Place were left. Next Day they lay in a Country-Houſe, and ſetting-out early in the Morning, came about Nine to *Sayſiano*, where their Conductors delivered them to the Governor, or Admiral of the Province of *Thellado*, who reſides there. This ſeemed to be a very worthy Lord: But five Days after he was ſucceeded by another, who proved their Scourge. The greateſt Favour he granted them, was Leave to go cut Wood fit to make Arrows for his Men, who had nothing to do but to learn to ſhoot, the great Men ſtriving who ſhall keep the ableſt Archers.

WINTER drawing-on, they petitioned the Governor for Permiſſion to ſeek for Cloathing; and he gave them Leave to be abſent, half at a Time, for three Days. This Liberty proved very beneficial to them, becauſe the great Men, who had Compaſſion on them, favoured their Sallies; ſo that they were ſometimes allowed to be a Month abroad. Whatever they got, was ſhared in common. This continued till the Governor was called to Court, where the King declared him General of his Army, which is the ſecond Employment in the Kingdom. His Succeſſor eaſed them of all their Burdens, and ordered, that they ſhould be as well treated as their Countrymen, who were in the other Towns. Thus they were only obliged to paſs Muſter twice a Month, to keep Houſe in their Turns, and to aſk Leave when they wanted to go-abroad; or at leaſt give the Secretary Notice, that they might know where to find them. 1663. Hamel. *Get Leave to beg.*

THIS Governor, beſides other Favours, often *A kind Go-* treated them, and pitying their Misfortune, *vernor.* would aſk, *why, being ſo near the Sea, they did not attempt to paſs-over to* Japan? They ſaid, *they durſt not venture to do a Thing ſo contrary to the King's Will*; adding, *that they knew not the Way, nor had any Veſſel.* He replied, *there were Barks enough along the Coaſt.* The *Dutchmen* alledged, that they did not belong to them, and that if they miſſed their Aim, they ſhould be puniſhed as Thieves and Deſerters. The Governor laughed at their Scruples, not imagining they talked after that Manner only to prevent Suſpicion; and that all their Thoughts, Day and Night, were employed in contriving how to ſeize a Bark. The late Governor had not enjoyed his new Honour above ſix Months, when being accuſed to the King of having put to Death ſeveral Perſons, as well Nobles as Commoners, on very ſlight Occaſions, he was condemned to receive fourſcore and ten Strokes of a Cudgel on his Shin-Bones, and to be baniſhed for ever.

TOWARDS the End of the Year a Comet ap- *Three Co-* peared, and after that two at once: The firſt *mets.* was ſeen in the South-Eaſt, for about two Months: The other in the South-Weſt, but their Tails were oppoſite to each other. The f Court was ſo much alarmed at it, that the King cauſed the Guards to be doubled in all his Ports, and a-board his Ships: He alſo cauſed his Fortreſſes to be furniſhed with Proviſion, and warlike Stores: He made all his Forces, both Horſe and Foot, exerciſe every Day, expecting an Invaſion from ſome of his Neighbours; inſomuch

[a] Pronounced *Syunſkyen*.

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that he forbad making any Fire at Night in thoſe Houſes which might be ſeen from Sea. The Commonalty ſpent all they had, keeping only as much as would ſerve to ſubſiſt them with Rice; becauſe they had ſeen the ſame Signs when the *Tartars* over-ran their Country. They remembered likewiſe, that ſome ſuch Thing had appeared before the *Japanneſe* declared War againſt them. Where-ever they met the *Hollanders*, they never failed to aſk, what they thought of Comets in their Country. Their Anſwer was, that they preſaged ſome ſignal Judgment, generally the Plague, War, or Famine, and ſometimes all three; which, ſays the Author, they believed, having had Experience of it themſelves.

Eaſe of the Dutch

As they lived much at Eaſe all the Year 1664, and the next, their whole Endeavours were employed to make themſelves Maſters of a Bark, but without Succeſs. Sometimes they rowed along the Shore in a little Boat, which ſerved them to get their Living; and ſometimes round the ſmall Iſlands, to ſee if any Thing would fall-out, which might forward their Eſcape. Their Countrymen, who were in the two other Towns, came every now-and-then to ſee them; and they repaid their Viſits, according as it pleaſed their Governors. They were patient under the greateſt Severities, thinking it a great Mercy that they enjoyed their Health, and a Subſiſtance during that long Captivity. In the Year 1666, they loſt their Benefactor, who was promoted to the prime Dignities at Court, in Reward for his good Actions. It is incredible how much Good he did to all Sorts of People, indifferently, during his two Years Adminiſtration, which gained him the Love of all, as well as the Eſteem of his Prince, and the Nobility. He repaired public Structures, cleared the Coaſts, and increaſed the Marine Forces.

Diſturbed by

THEY were without a Governor for three Days after his Departure, ſo many being allowed the Succeſſor for chuſing a happy Minute [a], by Means of ſome Diviner, to enter upon his Employment. This Man, to other Severities, would oblige them continually to mould Clay. This they refuſed, alledging, *that they ought to be allowed what Time they had to ſpare from their own Affairs, to get ſomething to cloath themſelves, and ſupply their other Wants; that the King had not ſent them to work, or if they muſt be ſo uſed, it was better for them to quit his Allowance, and deſire to be ſent to* Japan, *or ſome other Place, where their Countrymen reſorted* [b].

Severe Governors.

To this he made no Anſwer, but ordered them to be gone, threatning to find a Way to make them comply. But he was luckily prevented; for a few Days after, being on-board a very fine Ship, ſome Fire accidentally fell into the Powder (which is kept in a Room before the Maſt) and blew-up the Prow, killing five Men. The Governor believing he could conceal that Accident, gave no Account of it to the Intendant of the Province; but he was miſtaken, for the Fire being ſeen by one of the Spies, whom the King keeps on the Coaſts, as well as in the Heart of the Country, to be informed of all that paſſes, he gave Notice thereof to the Intendant, who ſent an Account of it up to Court, whither the Governor was immediately ſummoned, and, by Sentence of the Judges, received fourſcore and ten Strokes on his Shin-Bones, and was baniſhed for ever.

THUS in *July* they had another Governor, who behaving like the laſt, required of them daily an hundred Fathom of Mat; and when they repreſented it as a Thing not to be done, he told them, he would find ſome other Employment for them; which he had done, but that he fell ſick, although, beſides their own Affairs, they were obliged to pull-up the Graſs in the Square of *Penighe*, and then to fetch home Wood fit for Arrows. Theſe Conſiderations made them reſolve to take Advantage of their Tyrant's Indiſpoſition, and to get a Bark at any Rate. For this Purpoſe they employed a *Koreſian*, whom they had often relieved in his Diſtreſs, to buy them one, under Pretence that they wanted to go beg Cotton in the neighbouring Iſlands, promiſing him a good Share when they returned. Accordingly he bought a Bark of a Fiſherman. The Seller perceiving it was for them, would have gone from his Bargain, at the Inſtigation of ſome who told him, it was to make their Eſcape, and that in Caſe they did, he would be put to Death: But being blinded with an Offer of double the Value, he conſented.

As ſoon as the two *Koreſians* were gone, they furniſhed the Veſſel with Sails, Anchor, Rigging, Oars, and other Requiſites, in order to ſet-out the firſt Quarter of the Moon, that being the fitteſt Seaſon. They kept two of their Countrymen, who came to viſit them, and ſent to *Nanman* for *John Peter* of *Uries*, an able Sailor, to ſteer their Veſſel. Although their Neighbours had conceived ſome Jealouſy of them, yet on the fourth of *September*, as the Moon was ſetting (the Time fixed for their Departure) they crept along the City-Wall, unperceived by any body; carrying-off their Proviſion, which conſiſted of Rice, Pots of Water, and a Frying Pan.

HAVING filled a Caſk with freſh Water, in a little Iſland, which was within Cannon-Shot

[a] The *Chineſe* have the ſame Superſtition.

[b] *Hamel*, p. 582, *& ſeqq.*

they, without any Noiſe, paſſed before the Veſ- a
ſels belonging to the City, and juſt oppoſite to
the King's Frigates, keeping as far-off in the
Channel as they could. The fifth in the Morn-
ing, being almoſt out at Sea, a Fiſherman hailed
them, but they would not anſwer, fearing it
might be ſome advanced Guard to the Men of
War that lay thereabouts. At Sun-riſe the Wind
falling, they plied their Oars. About Noon the
Weather began to freſhen, ſo that directing their
Courſe by Gueſs, South-Eaſt, at Night they b
cleared the Point of *Korea*, and were no longer
apprehenſive of being purſued.

THE ſixth Day in the Morning, they found
themſelves very near the firſt Iſland of *Japan*;
and the Wind ſtill favouring them, came, with-
out knowing it, before the Iſland of *Firando*,
where yet they durſt not put-in, becauſe unac-
quainted with the Road. Beſides, the *Koreſians*
had often told them, that there were no Iſles to
coaſt in the Way to *Nangaſaki*; therefore hold- c
ing on their Courſe with a cold Breeze, the
ſeventh they ran-along abundance of Iſlands,
which ſeemed to be numberleſs. At Night they
thought to have anchored at a ſmall Iſland, but
the Sky appearing ſtormy, and perceiving abun-
dance of Fires on every Side, they reſolved to
continue under-ſail.

THE eighth in the Morning, they found
themſelves in the ſame Place from whence they
ſet-forward the Night before, which they attri- d
buted to the Force of ſome Current. Hereupon
they ſtood-out to Sea, but were ſoon obliged, by
contrary boiſterous Weather, to ſeek the Land
again. After croſſing a Bay, they came to an
Anchor about Noon, without knowing the
Country. Whilſt they were dreſſing ſome Vic-
tuals, the Natives paſſed backwards and for-
wards cloſe by them, without ſaying any Thing.
About Evening the Wind being ſomewhat fallen,
a Bark with ſix Men in it, each having two e
Knives at his Girdle, rowed cloſe by them, and
landed a Man oppoſite to the Place where they
were. This made them weigh, and depart as
faſt as they could, making Uſe of their Oars, as
well as Sails, to get-out of the Bay: But the
Bark purſuing, ſoon overtook them. By making
Uſe of their long Bambûs, they might eaſily
have prevented their coming aboard; but obſer-
ving ſeveral other Barks full of *Japanneſe* ſet-
out from Shore, they gave themſelves no farther f
Trouble.

THE Bark hailed them, and aſking, by Signs,
whither they would go, the *Dutch* let fly the Co-
lours with the Arms of *Orange*, which they had
provided for that Purpoſe, crying, *Holland*, *Nan-*
gaſaki. Hereupon they made Signs for them to 1668.
ſtrike their Sail, which done, they carried two *Hamel.*
Men into their Bark, and aſked them ſeveral
Queſtions, without being underſtood. Their
Arrival had ſo alarmed all the Coaſt, that not a
Man was to be ſeen, but who was armed with
two Swords. At Night a great Bark brought
aboard them the third Man for Dignity in the
Iſland; who perceiving they were *Hollanders*,
gave them to underſtand, by Signs, that there
were ſix *Dutch* Ships at *Nangaſaki*, and that
they were in the Iſland of *Gotto*, ſubject to the
Emperor. They continued here three Days
well-guarded, aboard their Bark. Mean-time
Water, Wood, and Fleſh, was brought them,
with a Mat to cover them from Rain, which
fell in great Abundance.

THE twelfth, being furniſhed with Proviſions, *Sail to Nan-*
to go to *Nangaſaki*, they ſet-forward, accompa- *gaſaki.*
nied by the Officer above-mentioned. He car-
ried ſome Letters from the Emperor, and ſome
Goods, being attended by two large Barks, and
two little ones. Next Day, towards Evening,
they ſaw the Bay of that City, and at Midnight
anchored before it, where they found five *Dutch*
Ships. Several Inhabitants of *Gotto*, as well as
chief Men, did them many Kindneſſes, without
taking any Thing in Return. On the fourteenth
they were all carried aſhore, where the Compa-
ny's Interpreters received them. Then their An-
ſwers to ſeveral Queſtions being taken-down in
Writing, they were carried to the Governor's
Houſe, and about Noon brought before him.
When they had ſatisfied his Curioſity, he much
commended their Reſolution in encountering ſo
many Dangers to recover their Liberty.

AFTER this, he ordered the Interpreters to *Received by*
conduct them to their Commandant, Mynheer *the Factors.*
William Volguers, who received them very kind-
ly; as did his Deputy, Mynheer *Nicholas Le Roy*,
and in general all their Countrymen. The Go-
vernor of *Nangaſaki*, who would have kept them
a Year, cauſed them to be brought before him
on the twenty-fifth of *October*; and after exami-
ning them over again, reſtored them to the
Company's Director, who lodged them in his
own Houſe. A few Days after, they ſailed for
Batavia, where they arrived on the twentieth of
November. At landing they delivered their Jour-
nal to the General, who gave them a very fa-
vourable Reception, and promiſed to put them
aboard the Ships that were to ſail from thence
on the twenty-eight of *December*; which Veſſels *Return to*
arrived at *Amſterdam* on the twentieth of *July*, *Holland.*
1668 [a].

[a] *Hamel*, p. 585, *& ſeq.*

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SECT. II.

A Deſcription of the Kingdom of Korea.

1. Its Situation and Extent, with the Manners of the Inhabitants.

Situation. Bounds. An open Sea. The Coaſts. Intenſe Cold. Soil and Produce. Animals. Provinces. Inhabitants, their Character: Very puſillanimous. Diſeaſes, Phyſicians. Great Smokers. Their Houſes ſmall, and low. Recreations. Travelling.

Situation. THE Kingdom known to the *Europeans* by the Name of *Korea*, is, by the Natives, called *Tiozenkouk*, and ſometimes *Kaoli*. It reaches from thirty-four to forty-four Degrees of North Latitude, being about one hundred and fifty Leagues [a] in Length from North to South, and ſeventy-five in Breadth from Eaſt to Weſt. Hence the Natives repreſent it in Form of a long Square, like a playing Card: Nevertheleſs it has ſeveral Points of Land which run far-out into the Sea.

Bounds. ON the Weſt, this Kingdom is divided from *China* by the Bay of *Nan-king*, but is joined to it on the North by a long and high Mountain, which is all that hinders *Korea* from being an Iſland. On the North-Eaſt it is bounded by the vaſt Ocean, where every Year a great Number of Whales are taken; ſome by the *French* and *Dutch*: Abundance of Herrings alſo are caught there in *December*, *January*, *February*, and *March*. Thoſe taken in the two firſt Months are as large as what they have in *Holland*: Thoſe they catch afterwards are ſmaller, and like the *Dutch* frying Herrings. Hence the Author, and his Companions, inferred, that there is a Paſſage above *Korea*, *Japan*, and *Tartary* [b], which anſwers to the Streights of *Weigats*: For this Reaſon, they often aſked the *Koreſian* Seamen, who uſe the North-Eaſt Sea, what Lands were beyond them? And they all told them, they believed there was nothing that Way but a boundleſs Ocean.

An open Sea.

THOSE who go from *Korea* to *China*, embark in the uttermoſt Part of the Bay: For the Difficulty of paſſing the Mountain makes the Way by Land very troubleſome in Summer, becauſe of the wild Beaſts; and in Winter, on Account of the excеſſive Cold: Yet in this Seaſon the Bay may be croſſed-over on the North-Side, being generally frozen hard enough to bear.

The Coaſts. THE Coaſts being incloſed with Rocks, and Sands, makes it difficult of Acceſs, and dangerous for Strangers to approach it. Towards the South-Eaſt it is very near *Japan*, there being but twenty-five, or twenty-ſix Leagues Diſtance betwixt the Town of *Pouſan* [c] in *Korea*, and that of *Oſakko* in *Japan*. Betwixt them is the Iſland *Suiſſima*, which the *Koreſians* call *Taymuta* [d]. It formerly belonged to them, but they exchanged it for that of *Quelpaert*, in a Treaty of Peace concluded with the *Japanneſe*.

THE Cold is ſo intenſe in *Korea*, that in the Year 1662, the *Dutch* being in the Monaſteries on the Mountains, there fell ſuch a prodigious Quantity of Snow, that they made Paſſages under it to go from Houſe to Houſe: To walk upon it, they wear ſmall Boards, like Battledores, under their Feet, which hinder their ſinking. By Reaſon of this exceſſive Cold, thoſe who live on the Northern Coaſt feed only upon Barley, and that none of the beſt, for no Rice or Cotton can grow there. The better Sort of People have their Meal brought from the South.

THE reſt of the Country is fruitful, and produces all the Neceſſaries of Life, eſpecially Rice, and other Sorts of Grain. They have Hemp, Cotton, and Silk-Worms; but they know not how to work the Silk. There is alſo Silver, Lead, Tigers Skins, and the *Niſi* Root. They have Store of Cattle, and make uſe of Oxen to till the Land. The *Dutch* met with Bears, Deer, wild Boars, Swine, Dogs, Cats, and ſeveral other Creatures; but never ſaw any Elephants there. The Rivers are often peſtered with Alligators, or Crocodiles, of ſeveral Sizes: Some are eighteen or twenty Ells [e] long: The Eye is ſmall, but very ſharp; the Teeth placed like thoſe of a Comb. When they eat, they only move the upper-Jaw. Their Back-Bone has ſixty Joints. The Natives often told them that three Children were once found in a Crocodile's Belly. *Korea* breeds abundance of Serpents, and venomous Creatures. As for Fowl, they have Plenty of Swans, Geeſe, Ducks, Herrons, Storks, Eagles, Falcons, Kites, Pigeons, Woodcocks, Magpies, Daws, Larks, Lapwings, Pheaſants, Hens, beſides other Sorts not known in *Europe*.

KOREA is divided into eight Provinces, containing three hundred and ſixty Cities and Towns, without reckoning the Forts and Caſtles, which are all on the Mountains [f].

THE *Koreſians* are much addicted to Stealing, and ſo apt to cheat and lie, that there is no truſting of them. They think Over-reaching a good Action, and, therefore, Fraud is not infamous.

[a] Reckoning only fifteen to a Degree. [b] And the late Diſcoveries ſhew, that their Conjecture was well grounded. [c] Doubtleſs, the *Few-ſhan* of *Regis*. See *p.* 326. a. [d] Or *Twi-ma-tau*, as *Regis* writes it, in the ſame Place. [e] *Dutch* Ells, we preſume. [f] *Hamel*, p. 587, & *ſeq.*

among them; yet the Law will redreſs a Man, who has been cheated in a Bargain. They are withal ſilly and credulous. The *Dutch* might have made them believe any Thing they would, becauſe they are great Lovers of Strangers, but chiefly the religious Men. They are an effeminate People, and diſcover very little Courage; at leaſt the *Hollanders* were informed ſo by ſeveral credible Perſons, who beheld the Havock the Emperor of *Japan* made among them, when he ſlew their King; and how they behaved, when the *Tartars* coming-over the Ice, ſeized the Kingdom. *Wettevree*, who was an Eye-Witneſs to the Whole, aſſured them, that more *Koreſians* died in the Woods, whither they fled, than were killed by the Enemy.

THEY are not aſhamed of Cowardice, and lament the Misfortune of thoſe who are obliged to fight. They have often been repulſed in attempting to plunder *European* Veſſels, caſt-on their Coaſt. They abhor Blood, and fly when they meet with any. They are much afraid of ſick Folks, and particularly thoſe who have contagious Diſtempers: Such they preſently remove, putting them into little Straw-Hovels in the Middle of the Fields, where they ſee none but thoſe who are to look after them: Theſe give Notice to Paſſengers to keep-off; and when the ſick Man has no Friends to take-care of him, others will rather let him die, than come near him. When any Town, or Village, is infected with the Plague, the Avenues to it are ſhut-up with a Hedge of Briars, and ſome are laid on the Tops of diſtempered Houſes, that People may know them. Many medicinal Plants grow in the Country, but the People are not acquainted with them, and almoſt all the Phyſicians are employed by the Grandees; ſo that the Poor, who cannot be at that Charge, make-uſe of blind Men, and Conjurors, whom formerly they followed everywhere over Rivers and Rocks, and into the Idol Temples: But this Cuſtom was aboliſhed, by the King's Order, in the Year 1662.

BEFORE the *Tartars* ſubdued *Korea*, it was all of Luxury and Debauchery, the Natives giving themſelves wholly-up to Eating, Drinking, and Leudneſs: But now the *Tartars* and *Japanneſe* tyrannize over them, they have enough to do to live when a Year proves bad, becauſe of the heavy Tribute they pay to the former. Within theſe fifty or ſixty Years, the *Japanneſe* taught them to plant Tobacco, which, till then, was unknown to them, and telling them the Seed came from *Nampankouk* [a], they often call it *Nampankoy*. They take ſo much at preſent, that there are very few of either Sex but

a what ſmoke; and the very Children practiſe it at four or five Years of Age. When firſt brought them, they bought it for its Weight in Silver; and for that Reaſon they look-upon *Nampankouk* as one of the beſt Countries in the World [b]. 1668. Hamel.

THE poorer Sort have no Cloaths but what are made of Hemp, and pitiful Skins: But, to make amends, the Root *Niſi* [c] grows there, in which they drive a great Trade to *China* and *Japan* [d].

Their Houſes.

b THE Houſes of the *Koreſians* of Quality are ſtately, but thoſe of the common Sort very mean; nor are they allowed to build as they pleaſe. No Man can cover his Houſe with Tiles, unleſs he has Leave ſo to do; for which Reaſon moſt of them are thatched with Straw, or Reeds. They are parted from one another by a Wall, or elſe a Row of Stakes, or Paliſados. They are built by fixing wooden Poſts, or Pillars, in the Ground at certain Diſtances, and filling the Spaces between with Stone up to the firſt Story: c The reſt of the Structure is of Wood, plaſtered without, and covered on the Inſide with white Paper glued-on. The Floors are vaulted, and in Winter they make a Fire underneath; ſo that they are always as warm as a Stove: The Floor [e] is covered with Oil-Paper.

Small and low.

THEIR Houſes are ſmall, conſiſting of one Story, and a Garret over it, where they lay-up their Proviſions. They have ſeldom more Furniture than what may be abſolutely neceſſary. d The Nobility have always an Apartment forwards, where they receive their Friends, lodge their Acquaintance, and divert themſelves; there being generally, before their Houſes, a large Square, or Baſs-Court, with a Fountain, or Fiſh-Pond, and a Garden with covered Walks. Tradeſmen, and the chief Citizens, have generally a Warehouſe adjoining to their Manſion-Houſe, where they keep their Goods, and treat their Friends with Tobacco and Arak. The e Womens Apartment is in the moſt retired Part of the Houſe, where none muſt approach them: Yet ſome Wives are allowed the Liberty of ſeeing People, and going to Feaſts; but they ſit by themſelves, and facing their Huſbands.

Recreations.

THERE are, in the Country, abundance of Taverns, and Pleaſure-Houſes, to which the *Koreſians* reſort, to ſee common-Women dance, ſing, and play-upon muſical Inſtruments. In Summer, they take this Recreation in cool f Groves, under cloſe, ſhady Trees. They have no Inns to entertain Paſſengers, but he who travels goes and ſits-down, at Night, near the Pales of the firſt Houſe he comes at. Preſently thoſe within bring him boiled Rice, and dreſs Meat enough for his Supper. He may ſtop thus at as

Travelling.

[a] Or *Holland*, as is obſerved hereafter. [b] *Hamel*, p. 593, & *ſeq.* [c] This muſt be the *Jin-ſeng*.
[d] *Hamel*, p. 588. [e] Perhaps, it ſhould be the Cieling, or Walls.

many

Travels in Korea. many Houſes as he will: Yet, on the great Road to *Sior*, there are Inns, where thoſe who travel on public Affairs have Lodging, and Diet, at the public Charge [a].

2. *Their* Cuſtoms, *and* Learning.

Their Marriages. Condition of Wives. Duty of Children. Mourning for Parents. Their Funerals. Inheritance. Education of Children. Examinations for Places. Language, and Writing. Their Geography. Printing, Arithmetic. Account of Time.

Their Marriages. KINDRED are not allowed to marry within the fourth Degree. They make no Courtſhip, becauſe they are married at eight or ten Years of Age; and the young Maids (unleſs they be only Daughters) from that Time, live in their Father-in-law's Houſe, till they have learnt to get their Living, or to govern their Family. The Day a Man marries, he mounts on Horſeback, attended by his Friends; and having rode about the Town, ſtops at the Bride's Door, where he is received by her Relations, who then carry her to his Houſe, where the Marriage is conſummated, without any other Ceremony.

Condition of Wives. A MAN may keep as many Women abroad as he can maintain, and repair to them, at any Time, without Scandal; yet none lives with him but his Wife. Noblemen, indeed, have two or three Women beſides in the Houſe; but they have nothing to do with the Management of the Family. To ſay the Truth, they make no great Account of their Wives, whom they uſe little better than Slaves. Although a Woman has borne her Huſband a great many Children, it is in his Power to put her away whenever he pleaſes, on the ſlighteſt Pretence, and to take another: But the Woman has not the ſame Privilege, unleſs ſhe can get it by Law. What is ſtill harder, he can compel her to take, and maintain their Children. However, this unreaſonable Cuſtom helps to render the Country very populous.

Duty of Children. PARENTS are very indulgent to their Children, and, in Return, are much reſpected by them. They depend upon one-another's good Behaviour, and if one of them withdraws after an ill Action, the other does the like. It is not ſo with the Slaves, who have but little Regard for their Children, becauſe they know they will be taken from them as ſoon as they are able to work, or do any Buſineſs [b]. If a Freeman lies with a Woman-Slave, the Children born of them are Slaves; and ſuch whoſe Father and Mother are both Slaves, belong to the Mother's Maſter [b].

WHEN a Freeman dies, his Children mourn three Years, during which Time, they live as auſterely as religious Men: They are not capable of any Employment, and thoſe who are in Poſt muſt quit them. It is not lawful for them even to lie with their Wives; and, if they ſhould have any Children born during the Mourning, they would not be accounted legitimate. It is not permitted them to be in a Paſſion, or to fight, much leſs to be drunk. The Mourning they wear, is a long hempen Robe, without any Thing under it, but a Sort of Sackcloth, made of twiſted Thread, almoſt as thick as the Twine of a Cable. On their Hats, which are of green Reeds woven-together inſtead of an Hatband, they wear a hempen Cord. They never go without a great Cane, or Cudgel in their Hand, which ſerves to diſtinguiſh who they are in Mourning for, the Cane denoting the Father, and a Stick the Mother. During all the Time, they never waſh, and, conſequently, look like Mulattos.

As ſoon as any-one dies, his Kindred run about the Streets ſhrieking and tearing their Hair. They take ſpecial Care to bury him honourably, in ſome Part of a Mountain choſen by a Fortune-teller. They incloſe every Corpſe in two Coffins, two or three Fingers thick, put one within the other, to keep-out the Water, painting and adorning them according to their Ability. They generally bury their Dead in Spring and Autumn. Such as die in Summer they place in a thatched Hut, raiſed on four Stakes, till Rice-Harveſt is over. When they intend to bury them, they bring them back to the Houſe, and put their Cloaths, with ſome Jewels, into the Coffin: Then after making merry all Night, they ſet-out at Break of Day with the Body. The Bearers ſing, and keep Time as they go, whilſt the Kindred and Friends of the Party make the Air ring with their Cries. Three Days after, theſe latter return to the Grave, where they make ſome Offerings, and then eating all together, are very merry. The meaner Sort only make a Grave five or ſix Foot deep; but the great Men have Sepulchres of Stone, on which are placed the Statues, with their Names, Qualifications, and Employments, cut underneath. Every Full Moon they cut-down the Graſs that grows on the Grave, and offer new Rice there; that being their greateſt Feſtival next to the new Year.

WHEN the Children have fully performed their Duty to their Parents, the eldeſt Son takes Poſſeſſion of the Houſe, with all the Lands depen-

[a] *Hamel*, p. 592.

[b] The ſame, *p.* 588.

ing on it. The reſt is divided among the other Sons; but the *Dutch* never heard, that the Daughters had any Share, becauſe the Women carry nothing to their Huſbands, but their Cloaths. When a Father is fourſcore Years of Age, he declares himſelf incapable of managing his Eſtate, and reſigns it up to his Children: Then the eldeſt taking Poſſeſſion, builds a Houſe, at the common Expence, for his Father and Mother, where he lodges, and maintains them, treating them with the greateſt Reſpect.

THE Nobility, and Freemen in general, take great Care of the Education of their Children, putting them very young to learn to read and write. They uſe no Manner of Rigour in their Method of teaching, but manage all by fair Means. They give their Scholars an high Idea of Learning, and of the Worth of their Anceſtors, telling them how honourable thoſe are, who, by this Means, have raiſed themſelves to great Fortunes, which breeds Emulation, and makes them ſtudious. It is ſurprizing how much they improve, by ſuch Exhortations, in expounding the Writings they give them to read, wherein all their Learning conſiſts. Beſides this private Study, there is, in every Town, a Houſe, where the Nobility, according to ancient Cuſtom, of which they are very tenacious, aſſemble the Youth, to make them read the Hiſtory of their Country, and the Trials of great Men, who have been put to Death for their Crimes.

THERE are Aſſemblies, likewiſe, kept yearly, in two or three Towns of each Province, where the Scholars appear to get Employments, either by the Pen, or the Sword. The Governors of Towns ſend able Deputies thither, to examine them, and chuſe the beſt qualified; and, according to the Report made to them, they write to the King, who beſtows Employments on thoſe eemed worthy. The old Officers, who till hen have only had civil, or military Commiſ- ions, at this Time uſe all their Endeavours to e employed in both Profeſſions, to increaſe their evenue. The aſpiring to theſe Honours, is ften the Ruin of the Candidates, becauſe of the reſents they make, and Treats they give, to ain Reputation, and obtain Votes. Some alſo e by the Way, and moſt of them are ſatisfied ith getting the Title of the Employment they n at, thinking it Honour enough to have been ſigned for one.

THEIR Way of Writing, and their Arithetic, are very hard to learn. They have many ords to expreſs the ſame Thing. They ſomees talk faſt, and ſometimes ſlow, eſpecially eir learned Men, and great Lords. They uſe ree Sorts of Writing; the firſt like that of *China* and *Japan*, which they uſe for printing their Books, and all public Affairs. The ſecond is like the common Writing among *Europeans*: The great Men and Governors uſe it, to anſwer Petitions, and make Notes on Letters of Advice, or the like: The Commonalty cannot read this Writing. The third is more unpoliſhed, and ſerves Women, and the common Sort. It is eaſier to write in this Character, than the other two, Names, and Things never before heard of, being noted-down with very curious Pencils. They have abundance of old Books, both printed, and manuſcript, ſo choicely kept, that none but the King's Brother is truſted with them. Copies of them, with Cuts, are kept in ſeveral Towns, that in Caſe of Fire they may not be all deſtroyed. 1668. Hamel.

As to their Knowledge of the World, their Authors affirm, that there are fourſcore and four thouſand ſeveral Countries; but few of them give Credit to what they write, ſaying, that then every little Iſland, and Shoal, muſt paſs for a Country; and that it would not be poſſible for the Sun to give Light to ſo many in one Day. When the *Dutch* named ſome Kingdoms to them, they laughed, affirming, that they only talked of Towns, or Villages; for their Knowledge of the Coaſts reaches no farther than *Siam*, which is the Limit of their foreign Traffic. In Effect, they believe there are but twelve Kingdoms, or Countries, in the whole World, which once were all ſubject, and paid Tribute to *China*; but that they have ſhook-off the Yoke ſince the Conqueſt of the *Tartars*, who, they ſay, are not able to ſubdue them. They call the *Tartar* [a], *Tiekſe*, and *Orankay*; and *Holland*, *Nampankouk*; which is the Name the *Japaneſe* give to *Portugal*, and, therefore, not knowing the *Dutch*, they give them the ſame. *Their Geography.*

THEIR Almanacks are made in *China*, they themſelves wanting Skill to make them. They print with Boards, or wooden Cuts, and lay one Cut to each Side of the Paper, and ſo ſtrike-off a Leaf. They caſt Accounts with little long Sticks, as the *Dutch* do with Counters. They know not how to keep Books of Accounts, but when they buy any Thing, ſet-down the Price under it, and write on it what they made of it, and ſo find what Profit, or Loſs. *Printing, and Arithmetic.*

THEY reckon by Moons, and every third Year add one Moon. They have Conjurors, Diviners, or Soothſayers, who aſſure them whether the Dead are at Reſt, or not; and if the Place where they are buried is proper for them: In which Point they are ſo ſuperſtitious, that they often remove them two or three Times [b]. *Account of Time.*

[a] That is, the Emperor of *China*. [b] *Hamel*, p. 592, & *ſeq.*

3. *The*

Travels in Korea.

3. *The* Trade *and* Religion *of* Korea.

Trade of Korea. *The Religion there. Monaſteries and Temples. The Superiors. Married Prieſts. Nunneries.*

Trade of Korea.

THE Inhabitants of *Korea* have ſcarce any Trade, but with the *Japanneſe*, and the People of the Iſland of *Suſima* [a], who have a Store-Houſe in the South-Part of the Town of *Pouſan*. They ſupply *Korea* with Pepper, ſweet Wood, Alum, Buffalo's Horns, Goats, and Buck-Skins, beſides other Commodities, which the *Chineſe* and *Dutch* ſell in *Japan*. In Exchange, they take the Product and Manufactures of the Country. The *Koreſians* have alſo ſome Commerce in the Northern-Parts of *China*, in Linen, or Cotton Cloth; but it is very chargeable, becauſe they travel only by Land, and on Horſeback. None but the rich Merchants of *Sior* trade to *Pe-king*, and they are always three Months, at leaſt, on the Road.

THERE is but one Sort of Weight and Meaſure throughout the Kingdom, but the Traders abuſe it very much, notwithſtanding all Precautions, and Orders of the Governors. They know no Money but their *Kaſis*, and thoſe paſs only on the Frontiers of *China*. They paſs Silver by Weight, in little Ingots, like thoſe brought from *Japan* [b].

The Religion there.

As for Religion, the *Koreſians* have ſcarce any. The common People make odd Grimaces before the Idols, but pay them little Reſpect; and the great ones honour them much leſs, becauſe they think themſelves to be ſomething more than an Idol: For when any of their Kindred, or Friends dies, they all appear to honour the dead Man at the Offering, which the Prieſt makes before the Image; and frequently travel thirty or forty Leagues to be preſent at this Ceremony, in order to expreſs their grateful Remembrance, or Eſteem, for ſome good Commander, or learned, religious Man. On Feſtivals, the People repairing to the Temple, every one lights a Bit of ſweet Wood; then putting it into a Veſſel for that Purpoſe, they offer it to the Idol, and placing it before him, make a low Bow, and depart. This is their Worſhip. For their Belief, they are of Opinion, that Good-doers ſhall be rewarded, and Evil-doers puniſhed. They know nothing of Preaching, or Myſteries, and, therefore, they have no Diſputes about Religion, all believing and practiſing the ſame Thing throughout the Kingdom. The Clergy offer Perfumes before their Idols twice a Day; and, on Feſtivals, all the Religious of a Houſe make a Noiſe with Drums, Baſons, and Kettles.

THE Monaſteries and Temples, which are very numerous, are built by the Contributions of the People, for the moſt Part on Mountains. Some of them contain five or ſix hundred Religious, whereof there are four thouſand within the Liberties of ſome Towns. They are divided into Companies of ten, twenty, and ſometimes thirty: The eldeſt governs, and, if any-one neglects his Duty, may cauſe the others to puniſh him with twenty or thirty Strokes on the Buttocks; but if the Offence be heinous, they deliver him up to the Governor of the Town they belong to. As every Man is at Liberty to become a Religious, *Korea* ſwarms with them, and the rather, becauſe they may quit the Profeſſion when they pleaſe: However, generally ſpeaking, theſe Monaſtics are not much more reſpected than the Slaves, becauſe of the great Taxes they are obliged to pay, and the Work they are forced to do.

THEIR Superiors are in great Eſteem, eſpecially when learned, for they are equal with the Grandees, and called *the King's religious Men*, wearing (the Badge of) their Order over their Cloaths. They have the Power of judging as ſub-altern Officers, and make their Viſits on Horſe-back, ſhave their Heads and Beards, muſt eat no thing that had Life, and are forbidden converſing with Women. Whoever breaks theſe Rules, receives ſeventy or eighty Strokes on the Buttocks, and is baniſhed the Monaſtery. When they firſt receive the Tonſure, they impreſs a Mark on the Arm, which never wears off. They work for their Living, or follow ſome Trade: Some go a begging, but all have a ſmall Allowance from the Governor. They bring-up Children in their Houſes, whom they teach to read and write. If theſe Children conſent to be ſhaved, they retain them in their Service, and receive what they earn. When their Maſter dies, they become free, and Heirs to all their Goods, mourning for them, as if they had been their Fathers.

THERE is another Sort of religious Men, who, like the former, abſtain from Fleſh, and ſerve Idols; but they are not ſhorn, and may marry [c]. They believe, by Tradition, that Mankind, originally, had only one Language; but that the Deſign of building a Tower to go up to Heaven, cauſed the Confuſion of Tongues. The Nobles much frequent the Monaſteries, to divert themſelves, either with common Women, whom they find there, or others they carry with them

[a] Or *Tsui-ma-tau*, before called *Suiſſima*, in this Place ſpelled *Ceuxima*. [b] *Hamel*, p. 594. [c] They are like the *Tau-tſe* among the *Chineſe* who are married, as the former correſpond with the *Ho-ſhang*, who are not married. See before, *p.* 203, *&* *ſeqq.*

because they are generally deliciously seated for a Prospect, and accommodated with fine Gardens, so that they might better be called Pleasure-Houses than Temples; but this is to be understood of the common Monasteries, where the religious Men love to drink hard.

THERE were two Convents of religious Women in the City of *Sior*; one contained none but Maidens of Quality, the other those of the inferior Sort. They were all shorn, and observed the same Rules and Duties as the Men. b They were maintained by the King and great Men: But three or four Years before the *Dutch* left *Korea*, his Majesty gave them Leave to marry [a].

4. *Of the* King *and* Government *of* Korea.

The King tributary; yet absolute: His chief Officers: State in going abroad. Petitions, how presented. Military Officers, and Soldiers. c Shipping. The Revenue. Punishments for Rebels, and Traitors: Killing a Husband: Murder and Theft: For Adultery: Not paying Debts: Beating on the Shins, and Feet, Buttocks, and Calfs of the Legs.

KOREA is tributary to the Eastern *Tartars*, who conquered it before they subdued *China*, from whence an Ambassador comes three Times a Year, to receive the Tribute, which the Peo- d ple pay in the Root *Nisi*. Upon his Arrival, the King goes out of Town, with all his Court, to receive him, and waits on him to his Lodging. He is treated every-where with such Respect, that he seems to be honoured more than the King himself. He is preceded by Musicians, Dancers, and Vaulters, who strive to divert him. During the Time he remains at Court, all the Streets, from his Lodging to the Palace, are lined with Soldiers, who stand within ten or twelve Foot e one of the other. There are two or three Men, who have no other Employment but to pick-up Notes thrown-out of the Ambassador's Window, in order to be carried to the King, who desires to know what he is doing at all Times. That Prince studies all Manner of Ways to please this Officer, that he may make a favourable Report of him to the great *Khân* of *China* [b].

BUT although the King of *Korea* pays an Acf knowledgment to the Emperor of *China*, yet his Power is absolute over his own Subjects. None of them, not the greatest Lords, have any Property in the Lands; their Revenues arising out of those Estates they hold of his Majesty, during Pleasure, and from the great Number of their Slaves, for the *Dutch* knew some who had two or three hundred. 1668. Hamel.

THE chief Officers, by Sea and Land, who make-up the King's Council, meet every Day at Court. They must wait till their Advice is asked, before they give it; and till they are appointed to manage any Business, must not meddle with it. These People have the first Places about the King, which they enjoy till fourscore Years of Age, provided they behave well. The same is practised in other inferior Employments at Court, which no Man quits, unless it be to rise. The Governors of Places, and subaltern Officers, are removed every three Years: But very few of them serve-out their Time, being cashiered for Misdemeanors on the Accusation of the Spies [c], which the King keeps in all Places [d]. *His chief Officers.*

WHEN his Majesty goes abroad, he is attended by all the Nobility of the Court, wearing their respective Badges; consisting of a Piece of Embroidery before and behind, on a Garment of black Silk, with a very broad Scarf, a great Body of Soldiers following in good Order. He is preceded by Men, both on Foot and Horseback, some carrying Colours and Banners, others playing on warlike Instruments. They are followed by the Life-Guards, composed of the principal Citizens. The King is in the Middle, carried under a very rich Gold-Canopy, and the Whole proceeds with such Silence, that not the least Noise is heard. When he passes by the great Men, or Soldiers, they must turn their Backs to him, without offering to look, or so much as cough, on such Occasions. Therefore most Soldiers put little Sticks in their Mouths, that they may not be accused of making a Noise. Just before him goes a Secretary of State, or some other great Officer, with a little Box: Into this he puts all the Petitions, and Memorials, which private Persons either present on the End of a Cane, or hang along the Walls, or Pales; so that they cannot see who prefers them. These, which are brought him by Men appointed to gather them, are laid before the King, on his Return to the Palace; and whatever he orders relating thereto, is forthwith put in Execution. All the Doors and Windows of the Houses in the Streets, through which his Majesty passes, are shut, and no-body dares presume to open them ever so little, much-less look over the Wall, or Pales [e]. *State in going abroad.* *Petitions, how presented.*

THE King keeps abundance of Soldiers in his capital City, whose sole Business is to guard his Person, and attend him when he goes abroad. The Provinces are likewise obliged, once in *Military Officers.*

[a] *Hamel*, p. 590, & *seq.* [b] The same, *p.* 594, & *seq.* [c] See before, *p.* 338. a. [d] *Hamel*, p. 588, & *seq.* [e] The same, *p.* 595.

Travels in Korea.

ſeven Years, to ſend all their Freemen, by Turns, to guard him for two Months. Each Province has its General, with four or five Colonels under him, and each as many Captains depending on them; each of whom is Governor of ſome Town, or ſtrong Hold; inſomuch that there is not a Village, but where, at leaſt, a Corporal commands, who has under him Tithing-Men, or Officers over ten Men. Theſe Corporals are obliged, once a Year, to deliver to their Captains a Liſt of what People are under their Juriſdiction.

And Forces.

THEIR Cavalry wear Cuiraſſes, Head-Pieces, Bows and Arrows, Swords and Whips, with ſmall Iron Points. The Foot likewiſe wear a Corſelet, a Head-Piece, a Sword, and Muſket, or Half-Pike. The Officers carry nothing but Bows and Arrows. The Soldiers are obliged to provide fifty Charges of Powder and Ball, at their own Coſt. Every Town, in its Turn, furniſhes alſo a Number of religious Men, to guard and maintain, at their own Expence, the Forts and Caſtles, which are ſituate in narrow Paſſes, or on the Sides of Mountains. Theſe are reckoned the beſt Soldiers, and obey Officers choſen out of their own Corps, who obſerve the ſame Diſcipline as the other Troops. Thus the King knows, to a Man, how many are fit to ſerve him. Thoſe turned of ſixty, are diſcharged from Duty, and their Children ſupply their Places. The Number of Freemen, who neither are, nor have been in the King's Service, together with the Slaves, makes above half the People in the Country.

Shipping.

KOREA[a] being almoſt encompaſſed by the Sea, every Town is obliged to fit-out, and maintain a Ship. Their Ships have generally two Maſts, and thirty, or thirty-two Oars; to each of which there are five or ſix Men: So that each of this Sort of Galleys has about three hundred Men, for Rowing and Fight. They carry ſome ſmall Pieces of Cannon, and abundance of artificial Fireworks. Every Province has its Admiral, who views theſe Veſſels once a Year, and gives an Account, of what he finds, to the High-Admiral, who ſometimes is preſent at theſe Reviews. If any of the Admirals, or Officers under them, commits a Fault, he is puniſhed with Baniſhment, or Death; as in the Year 1666, their Governor, who had the Command of ſeventeen Veſſels, was puniſhed for the Offence already mentioned [b].

The Revenue.

THE King's Revenue, for Maintenance of his Houſe and Forces, ariſes out of the Duties paid for all Things the Country produces, or that are brought by Sea: To this Purpoſe, in all Towns and Villages there are Store-Houſes to keep the Tithe, which the Farmers, who are generally of the common Sort, take upon the Spot in Harveſt-Time, before any Thing is carried away. Thoſe who have Employments receive their Salaries out of the Revenues of the Places where they reſide, what is raiſed in the Country being aſſigned to pay the Sea, and Land-Forces. Beſides this Tithe, thoſe Men, who are not liſted in the Army, are to work three Days in a Year, at whatever Buſineſs the Country ſhall put them upon. Every Soldier, whether Horſe, or Foot, has yearly three Pieces of Cloth, worth eighteen Shillings, given to cloath him; which is Part of the Pay of the Troops that are in the Capital. This is what is raiſed on the People, who know no other Duties, or Taxes.

JUSTICE is ſeverely executed among the *Koreſians*. He who rebels againſt the King, is deſtroyed, with all his Race: His Houſes are thrown-down, and no Man dares ever rebuild them; all his Goods forfeited, and ſometimes given to ſome private Perſons. Nothing can ſave the Man from Puniſhment, who makes any Objection to his Decree: This the *Dutch* were often Witneſſes of. Among the reſt, the Author remembers, that the King having deſired his Brother's Wife, who was excellent at her Needle, to embroider him a Veſt; that Princeſs bearing him a mortal Hatred, ſtitched-in, betwixt the Lining and the Outſide, ſome Charms and Characters, of ſuch a Nature, that his Majeſty could enjoy no Pleaſure, nor take any Reſt, whilſt he had it on.

AT length ſuſpecting the Matter, he had the Veſt ripped, and found-out the Cauſe. Hereupon the King condemned her to be ſhut-up in a Room, the Floor whereof was of Braſs, and ordered a great Fire to be lighted underneath, the Heat whereof tormented her till ſhe died. The News of this Sentence ſoon ſpreading through the Provinces, a near Kinſman of the unhappy Lady, who was Governor of a Town, and in good Eſteem at Court, ventured to write to the King; repreſenting, that a Woman, who had been ſo highly honoured as to marry his Majeſty's Brother, ought not to die ſo cruel a Death, and that more Favour ſhould be ſhewn to the Sex. The King incenſed at this Courtier's Boldneſs, ſent for him immediately, and, after cauſing twenty Strokes to be given him on his Shin-Bones, ordered his Head to be cut-off.

THIS Crime, and thoſe following, are only perſonal, and do not involve the whole Family. If a Woman kills her Huſband, ſhe is buried alive up to the Shoulders, in a Highway, and an Ax laid by her, with which all Paſſengers, who are not Noblemen, are obliged to give her

[a] In ſpeaking of *Korea*, the *Chineſe* to *Kau-li*, add *que*; and the *Manchews* to *Solgon* (rather than *Sodbo*, as ſpelled *p.* 319.) annex *Kuron*, or *Koron*, which Words ſignify *Kingdom*, in the reſpective Languages. *Du Halde's China*, vol. 2. p. 246. [b] See before, *p.* 338. b.

Stroke on the Head till ſhe is dead. The Judges of the Town, where this happens, are ſuſpended for a-while: It is deprived of a Governor, and made ſubordinate to another Place; or, at beſt, only a private Gentleman is left to command in it. The ſame Penalty is inflicted on ſuch Towns as mutiny againſt their Governor, or ſend falſe Complaints againſt them to Court.

IT is lawful for a Man to kill his Wife for Adultery, or any other heinous Fault, on proving the Fact. If the Woman ſo killed was a Slave, the Penalty is, to pay three Times her Value to the Owner. Slaves, who kill their Maſters, are cruelly tormented to Death: But they reckon it no Crime for a Maſter to kill his Slave, though upon a ſlight Account. Thus they puniſh Murder. After they have long trampled on the Criminal, they pour Vinegar, (in which they waſhed the putrified Carcaſs) through a Funnel down his Throat, and when he is full, beat him on the Belly with Cudgels till he burſts. Thieves are trampled to Death: And though this be a dreadful Puniſhment, yet the *Koreſians* are much addicted to ſtealing.

IF a ſingle Man is found a-bed with a married Woman, he is ſtripped naked to a little Pair of Drawers; then daubing his Face with Lime, they run an Arrow through each Ear, and faſten a little Drum on his Back, which they beat at all the croſs Streets, to expoſe him: This Puniſhment ends in forty or fifty Strokes of a Cudgel on the Man's bare Buttocks; but the Woman receives them with Drawers on. The Men are naturally very amorous, and ſo jealous, that they ſeldom allow their beſt Friends to ſee their Wives. If a married Man be taken lying with another Man's Wife, he is to ſuffer Death: This happens chiefly among Perſons of Rank; and the Criminal's Father, if living, or elſe his neareſt Relation, muſt be the Executioner. The Offender is to chuſe his Death; but generally the Men deſire to be run-through the Back, and the Women to have their Throat cut.

THEY, who by a Time appointed, do not pay what they owe to the King, or private Perſons, are beaten twice or thrice a Month on the Shin-Bones, which is done till they can find Means to diſcharge the Debt: If they die before they have ſatisfied the Creditor, their neareſt Relations muſt pay it for them, or ſuffer the ſame Puniſhment; ſo that nobody ever loſes what is due to him. The ſlighteſt Puniſhment in this Country is, to be baſtonadoed on the Buttocks, or Calfs of the Legs; and they look upon it as no Diſgrace, becauſe it is very common, being often liable to it for only ſpeaking one Word amiſs. Inferior Governors, and ſubordinate Judges, cannot condemn any Man to Death, without acquainting the Governor of the Province; nor can any try Priſoners of State, without the King be firſt informed. 1668. Hamel.

Beating on the Shins.

THE Manner how they baſtonado on the Shin-Bones is this: They tie the Criminal's Feet together, on a little Bench four Fingers broad, and laying ſuch another under his Hams, which are faſt bound to it, they ſtrike on the Shins with a Sort of Lath of Oak, or Alder, as long as a Man's Arm, ſomewhat round on one Side, and flat on the other, two Inches broad, and about the Thickneſs of a Crown-Piece. They muſt not give above thirty Strokes at one Time, and then two or three Hours after they repeat them, till the whole Number be compleat, according to the Sentence.

Feet, Buttocks, and

WHEN the Offender is to be drubbed on the Soles of the Feet, he is made to ſit-down on the Ground, then having bound his Feet together by the great Toes, they reſt them on a Piece of Wood they have betwixt their Legs, and beat them with a Cudgel as thick as a Man's Arm, and three or four Foot long, giving as many Strokes as the Judge has ordered. The Baſtonado on the Buttocks is thus: The Men being ſtripped, they make them lie on the Ground with their Faces down, and bind them to the Bench. The Women have a Pair of wet Drawers left on, and in this Poſture they beat them with a larger and longer Lath than thoſe before-mentioned. An hundred Strokes are equivalent to Death, and many of them die, ſome even before they have received fifty.

Calfs of the Legs.

WHEN they are adjudged to be beaten on the Calfs of the Legs, it is done with Rods, or Wands, as thick as a Man's Thumb. This Puniſhment is common to Women and Apprentices. Whilſt theſe Severities are inflicting, the Criminals cry ſo lamentably, that the Spectators ſeem to ſuffer no leſs than the Offenders [a].

[a] *Hamel*, p. 588, & *ſeqq.*

CHAP. III.

A DESCRIPTION of TARTARY, subject to CHINA.

INTRODUCTION.

Tartary *in general: Vaſt Extent.* Chineſe Tartary. *Inhabitants of* Tartary. *Travellers into the* Mongols *Country: Thoſe into Eaſtern* Tartary: *Jeſuits Map thereof. Names of Places.* Du Halde's *Account, whence.*

Tartary *in general.*

TARTARY in general, commonly called *Great Tartary*, or rather *Tatary*, is a Country of vaſt Extent, bounded on the Eaſt by the *Tartarian*, or Eaſtern Ocean; and on the Weſt by the *Caſpian* Sea, the Rivers *Jaïk* and *Tobol*, which ſeparate it from *Ruſſia*; on the North it has *Siberia*, which belongs to *Ruſſia*; and on the South the Kingdom of *Karaſm*, the two *Bukharia's*, *China*, and *Korea*: So that it takes-up all the Middle-Part of *Aſia*, from Weſt to Eaſt; being ſituated between the ſeventy-fifth and hundred and ſixty-firſt Degrees of Longitude, and between the thirty-ſeventh and fifty-fifth Degrees of Latitude. Hence it contains eighty-ſix Degrees of Longitude, or is in Length, from Weſt to Eaſt, three thouſand and ſix hundred Miles; and eighteen Degrees of Latitude, or is in Breadth, from South to North, nine hundred and ſixty Miles, where broadeſt; though where narroweſt, not above three hundred and thirty.

Vaſt Extent.

THIS Region, though ſo vaſtly extenſive, is not near ſo large as it was while the *Tartar* Empire exiſted under *Jenghiz Khân*, and his Succeſſors, who reduced the Whole, with all the Southern *Aſia*, under their Dominion: But after it came to be broken to Pieces, by the Diviſions among the Chiefs, or Heads, of Tribes, *Great Tartary* was curtailed, on every Side, by the bordering Powers, particularly the *Ruſſians*; who on the Weſt have ſubdued almoſt all that Part, containing the Empire of *Kapchâk*, or *Kipjâk*, which extended Weſtwards to the *Don*, and made near one Fourth of the Whole: And on the North have much enlarged the Bounds of *Siberia*, by incroaching on the Lands of the *Eluths*, or *Kalmûks*, and the *Kalkas* (particularly towards the Springs of the River *Irtiſh*) whom they have reduced to narrower Limits, from North to South, than formerly were poſſeſſed by them.

Chineſe Tartary.

OF this great Country, more than one Half belongs to the Empire of *China*, extending Eaſtward from the famous Mountains of *Altay* (out a of which the great River *Irtiſh* riſes) in about one hundred and ten Degrees of Longitude. This Part is by ſome of the Miſſioners, who made the Map of it, called *Eaſtern Tartary*: But, according to moſt other Authors, the Name is given only to that Part which comprizes the Countries of the *Manchews*. Thus *Verbieſt* intitles his firſt Progreſs, *A Journey into the Eaſtern* Tartary; and his ſecond, *A Journey into the Weſtern*; although this laſt did not extend be- b yond the Country of the *Mongols*, which lies, within this Diviſion, to the Weſt of the *Manchews*.

AND here it may be proper to obſerve, that the Whole of *Great Tartary* is poſſeſſed by two Sorts of People, branched-out into ſeveral Nations, or Tribes, and differing in their Language, Manners, and Cuſtoms. Firſt, theſe known at preſent by the Name of *Manchews*, commonly called *Eaſtern Tartars*, and their c Country, *Eaſtern Tartary*. Secondly, the *Mongols*, or *Moguls*, commonly called *Weſtern Tartars*, and their Country, extending to the *Caſpian* Sea, *Weſtern Tartary*. Each of theſe People are divided into ſeveral Nations, and Tribes, eſpecially the *Monguls*, who are infinitely the more numerous: For many Ages, they were known to us by the Name of *Turks*, and diſtinguiſhed, by the Oriental Authors, into Weſtern and Eaſtern *Turks*: Till in the thirteenth Cen- d tury, led-forth by *Jenghiz Khân*, they made themſelves famous, under the Appellation of *Moguls* and *Tartars*, which were the Names of the two principal Hords.

THE Country of the *Monguls* having been the Seat of their Empire for ſeveral Ages, became greatly frequented, for a Time, by foreign Merchants and Travellers. Beſides *Marco Polo*, the *Venetian*, who went thither for Sake of Trade, ſeveral Prieſts were ſent out of *Europe*, by the e Pope, on a religious Account, to the Succeſſors of *Jenghiz Khân*; ſuch as *Rubruquis*, *Carpin*, and others. The Journals of theſe Friars, which were publiſhed, give us a tolerable Account of the Country, and Inhabitants, at the Juncture they wrote: But that great Empire, in Time, falling to Ruin, and the Country being, for the moſt Part, one continued Deſart, without Towns, or Habitations, it hath, of late Ages, been viſited

by no *Europeans*, and the *Ruſſians* have ſeldom paſſed through it, in their Way to *China*. All the Notices we have of it come from the Jeſuits *Verbieſt*, *Thomas*, and *Gerbillon*; the laſt of whom croſſed it ſeveral Times: And from the Miſſioners *Regis*, *Jartoux*, *Fridelli*, and *Bonjour*, who made the Map in the Years 1709, 1710, and 1711. To theſe we muſt add the Notes of a curious Gentleman, to the Hiſtory of *Jenghiz Khân* (written [a] by *Abulghâzi Khân*, King of *Karazm*) and tranſlated by him from the *German* into *French*. Theſe Remarks were collected by the Editor, whoſe Name was *Bentink* [b], from the Report of ſeveral Perſons, particularly *Swedes*, who had been in *Tartary*, or had their Memoirs from the Natives. He had inſerted them occaſionally, as Notes at the Bottom of their reſpective Pages: But the *Engliſh* Tranſlator has thrown them together in a geographical Form, mixed with Remarks of his own, at the End of the Hiſtory, to which it makes a ſecond Volume.

THE early Travellers above-mentioned, not having penetrated into Eaſtern *Tartary*, which in their Time made no Figure in the World, give no Manner of Account of it, or the Inhabitants. The Jeſuit *Verbieſt* was the firſt *European* we know of, who entered into this Part of the Continent, when he accompanied the Emperor *Kang-hi*, in his Progreſs, in 1688. Since then the *Ruſſians*, in their Way from *Ni-po-chew*, or *Nerchins-koy*, to *China*, paſſing through the Skirts of it, have furniſhed us with ſome farther Knowledge thereof. But the greateſt Light is to be expected from the Miſſionary Geographers abovementioned, who travelled through the Whole, and have tranſmitted Memoirs of their Remarks, as well as Maps, communicated by *Du Halde*, in his Deſcription of *China* and *Tartary*.

WITH Regard to the Map of this Part of *Tartary*, we are told by them, that it is not only new, even in the Parts neareſt to *China*, but the firſt that ever appeared either there, or in *Europe*: For, it ſeems, the *Chineſe* Geographers have given no Deſcription of theſe vaſt Territories (which they comprehend under the Names of *Nyu-che* and *Ni-ul-Han*) although inhabited by a Nation, who ruled in *China* itſelf about the thirteenth Century, under the Name of *Kin-chau*; but are, in a Manner, unknown at *Pe-king*, even to the Grandees, and the *Literati*. Such is their Contempt of Foreigners [c].

HOWEVER, it may be neceſſary farther to inform the Reader, that the Country of the *Kalkas*, and other Lands, lying to the Weſt of the Head of the River *Tula*, and North of the River *Onon*, were not meaſured by the Jeſuits [d]; the Lake *Paykal*, or *Baykal*, River *Irtiſh*, and the neighbouring Parts, were laid-down from the Reports of the *Mongols* [e]; neither was the reſt ſurveyed any Thing ſo compleatly as *China*: For in Eaſtern *Tartary* they ſeem to have made but two Tours, and in Weſtern *Tartary* only one; if we may judge by the Order in which Places are inſerted in the Tables of Latitude and Longitude, which we have annexed: Nor are the Obſervations of the Latitude near ſo numerous as thoſe made in *China*. As for the Longitudes, they are only computed as reſulting from the geometrical Meaſures, they having made no Obſervations that Way in *Tartary*; whence it happens, that neither the Eaſtern Coaſt, nor Weſtern Bounds at *Mount Altay*, are ſufficiently fixed.

Names of Places.

WITH reſpect to Names, the Miſſioners thought neceſſary to inſert thoſe uſed in each Country. To the *Manchew* Places, they give the *Manchew* Names; and to the *Mongul*, the *Mongul* Names. When they firſt began the Map, the Emperor commanded the *Tartarian* Names to be written in the *Tartarian*, and the *Chineſe* Names in the *Chineſe* Characters; becauſe it is impoſſible to write the *Tartarian* Names in the *Chineſe* [f]. But as the *Tartars* have two Languages in common, the *Manchew*, and *Mongul*; therefore they have inſerted only three Sorts of Names in their Map in *European* Characters: The *Chineſe* Names, for the Towns they formerly poſſeſſed beyond the great Wall, in the Province of *Lyau-tong*, or *Quan-tong*, which, for the moſt Part, have undergone no Alteration: The *Manchew* Names, for all the ancient Places of the *Manchew* Country, which, like other Provinces of *China*, are ſubject to Governors ſent thither by the Emperor: Thirdly, the *Mongul* Names, to diſtinguiſh the ſeveral Diſtricts of the *Mongul* Princes; which, notwithſtanding their vaſt Extent, have neither Cities, Fortreſſes, nor Bridges, and are in a Manner deſtitute of every Convenience of ſocial Life [g].

Du Halde's Account, whence.

DU HALDE intitles his Account of theſe Countries, *Geographical Obſervations on* Tartary: *Extracted from the Memoirs of the Miſſioners who made the Map*. But as he has not diſtinguiſhed the Remarks which belong to each Author, and it would be cumberſome to ſet-down all their Names at the Head of the Page, we ſhall only mention that of *Regis*, who ſeems to have been the chief Perſon concerned in the Survey.

[a] In the *Turkiſh* Language. [b] He publiſhed a ſhort Account in *French* alſo of *Little Bukharia*. [c] *Du Halde's China*, vol. 2. p. 236. [d] See the ſame, *p.* 249. [e] Theſe we have, in ſome Meaſure, rectified from the Maps of *Strahlenberg* and *Kyrillow*, as well as other Helps. [f] Or the *European* Names. See before, *p.* 195. [g] *Du Halde*, as before, *p.* 236.

SECT.

Manchews Country.

SECT. I.

The Territories of the Manchew Tartars, *commonly called* Eaſtern Tartary.

THIS Country is divided into three great Governments, *Shin-yang*, or *Mugden*, *Kirin Ula*, and *Tſitſikar*; whoſe Bounds and Extent appear from the Map.

1. *The* Government *of* Shin-yang.

Bounds and Extent. Shin-yang *the Capital.* *Imperial Sepulchres.* Inden *City.* Fong-whang-ching. San-cha *River Point.* *Soil and Produce.*

Bounds and Extent.

THE Government of *Shin-yang*, called by the *Manchews*, *Mugden*, contains all the ancient *Lyau-tong* [a], and is bounded on the South by the great Wall of *China*: On the Eaſt, North, and Weſt, it is incloſed only by a wooden Paliſado, ſeven or eight Foot high, and more fit to mark its Bounds, and keep-out petty Robbers, than to oppoſe an Army. The Gates are no better, and guarded only by a few Soldiers. The *Chineſe* Geographers having given the Name of Wall to this Paliſado, has occaſioned the Province of *Lyau-tong* to be erroneouſly placed in ſome Maps [b], within the great Wall. As the Subjects of *Lyau-tong* were neither permitted to go-out of their own Country, nor into *China*, without Leave of the *Mandarins*, this Government was accounted very profitable: It contained likewiſe ſeveral fortified Places, but at preſent they are almoſt in Ruins, being become uſeleſs under the *Manchew* Emperors.

Shin-yang *the Capital.*

THE Capital of the Country is *Shin-yang*, or *Mugden*: A City, which the *Manchews* look-upon as the Metropolis of their particular Nation; and, therefore, ſince their Poſſeſſion of *China*, have not only adorned it with ſeveral public Edifices, and ſtored it with Magazines, but have ſettled here the ſame Sovereign Tribunals with thoſe at *Pe-king*, excepting that called *Li-pû*. Theſe Tribunals conſiſt of none but Natives, and all their Acts are written in the *Manchew* Language and Character. They are not only Sovereign in *Lyau-tong*, but likewiſe in all the Parts of *Tartary*, immediately ſubject to the Emperor. *Mugden* is likewiſe the Reſidence of a *Tartarian* General, who has here his Lieutenants-General, with a conſiderable Body of Soldiers of the ſame Nation. This has drawn a great Reſort of *Chineſe* from the other Provinces, a who carry-on almoſt all the Trade of *Tartary*.

NOT far from the Gates of this City are two magnificent Burying-Places of the firſt Princes of the reigning Family, who took the Title of Emperor from their beginning to reign in *Lyau-tong*. They are built according to the *Chineſe* Architecture; but, what is ſingular, are incloſed by a thick Wall with Battlements, and are ſomewhat lower than that of the City. Several *Manchew Mandarins*, of all Ranks, are appointed to b take-care of them, and, at ſet-Times, to perform the ſame Ceremonies of Reſpect, as if the Princes were ſtill living.

THE Emperor *Kang-hi*'s Great Great Grandfather lies interred in an ordinary Burying-Place at *Inden*, which is more like a Village than a City, though the *Manchews* began here to eſtabliſh the Seat of their Empire over *China*. The other Cities of this Province are of little Note, being thinly peopled, ill-built, and without any c Defence, except a Mud-Wall; though ſome of them, as *I-chew*, and *King-chew*, are very well ſituated for Trade, and have Plenty of Cotton.

THE City of *Fong-whang-ching* is the beſt, and moſt populous, and has a very conſiderable Trade, being, as it were, the Key to the Kingdom of *Korea*, and its Commerce. This has drawn hither a great Number of *Chineſe* Merchants, who have handſome Houſes in the Suburbs. The principal Merchandize is Paper, d made of Cotton, very ſtrong and durable; but neither white, nor tranſparent: It is uſed at *Peking* for Saſhes in Palaces, and Houſes of Faſhion. The City is governed by a *Manchew*, with the Title of *Hotongta*; who has under him ſeveral other *Mandarins*, Civil and Military, of his Nation. It derives its Name from *Fong-whang-ſhan*, the moſt noted Mountain in the Country, where the famous Bird, *Fong-whang*, is ſuppoſed to breed [c].

THE *Chineſe* exaggerate much in ſpeaking of e the Rarities of this Country; but the Miſſioners found nothing remarkable either in the Mountains, or Rivers: For Inſtance, the Point of *San-cha-ho*, ſo much taken Notice of by *Chineſe* Authors, is no more than a Concourſe of three ordinary Rivers, which unite in this Place, and under that common Name diſcharge themſelves into the Sea; but is far from being a Novelty.

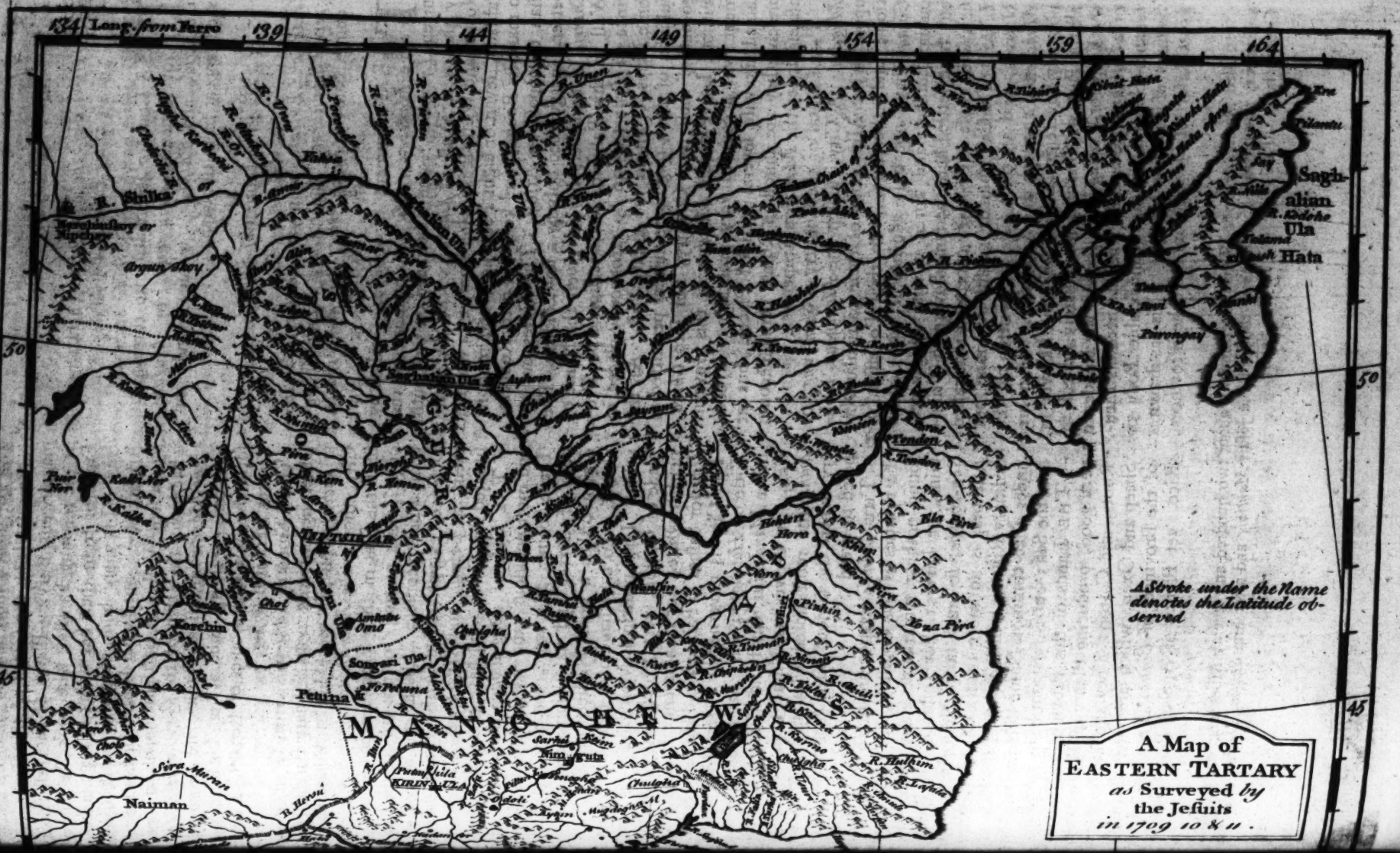
THE Lands of this Province are in general f very good, producing Plenty of Wheat, Millet, Roots, and Cotton: They alſo feed Numbers of Sheep and Oxen, which are rarely ſeen in any of the Provinces of *China*. They have but little Rice, yet Plenty of Apples, Pears, Nuts, Fil-

[a] Called alſo *Quan-tong*. This Government is about two hundred and ſeventy Miles long, and one hundred and twenty-five broad.

[b] As in thoſe of the Jeſuit *Martini*, and after him *Sanſon*, *De Fer*, and all other Geographers, till *De l'Iſle*.

[c] See before.

berds


134
Long. from Ferro
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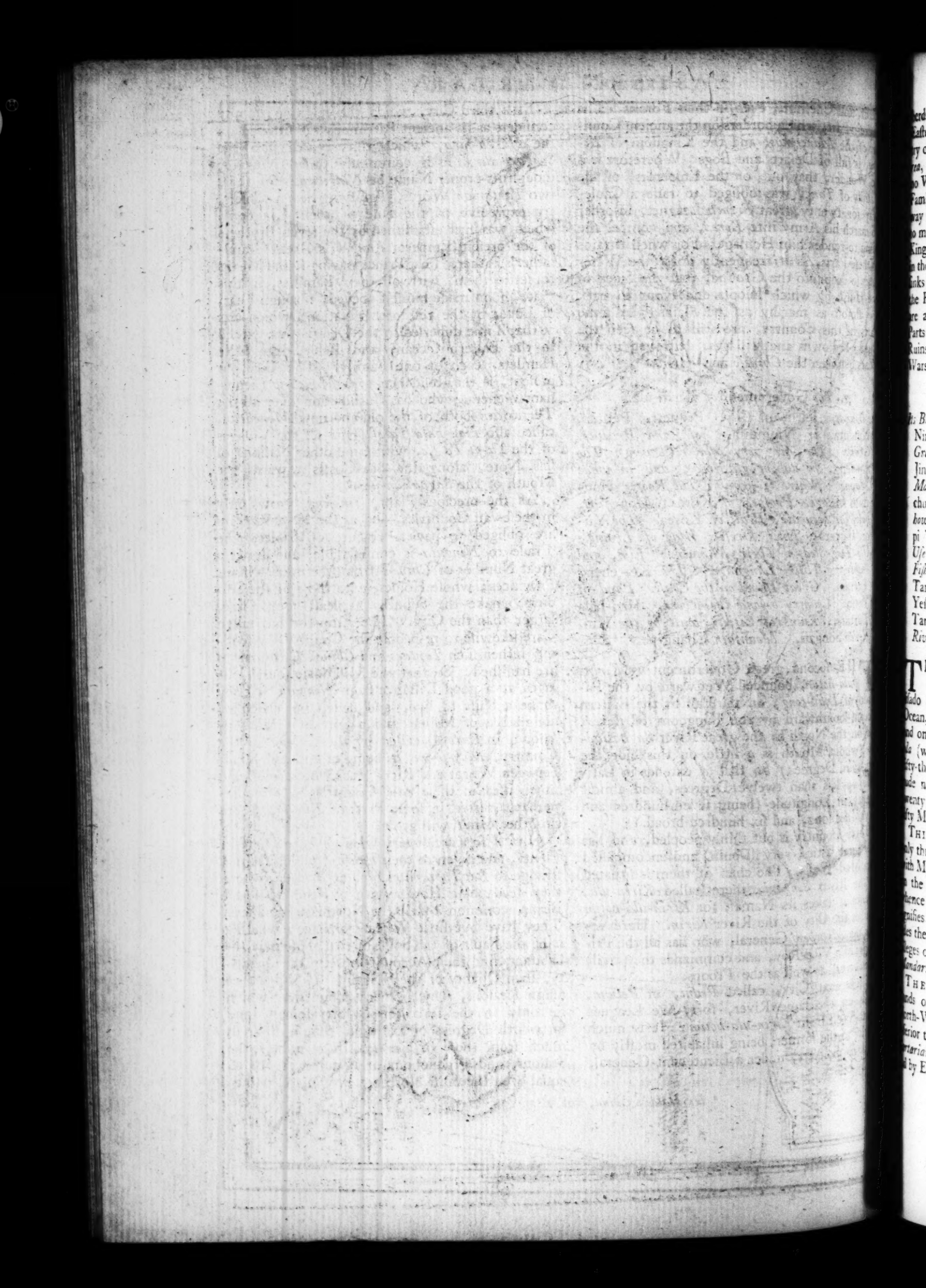
R. Shilka
Argun Kiary
Naiman
Sira Moren
Petuina
Songari Ula
Amboto Omo
Chet
Horchin
Ula Pira
Hata
Sagh-alian
Ula
Pirongay
A Stroke under the Name denotes the Latitude observed
A Map of EASTERN TARTARY as Surveyed by the Jesuits in 1709 10 & 11.



erds, and Chesnuts, even in their Forests. The a
Eastern Part, which borders on the ancient Coun-
ry of the *Manchews*, and the Kingdom of *Ko-*
ea, is full of Desarts and Bogs: Wherefore it is
o Wonder, that one of the Emperors, of the
Family of *Tang*, was obliged to raise a Cause-
way for twenty great *French* Leagues, in order
o march his Army into *Korea*, and compel the
King to render him Homage: For when it rains
n these Parts, as it frequently does, the Water
inks so deep into the Ground, that the Sides of b
he Hills, by which People endeavour to pass,
re almost as marshy as the Plains. In some
Parts of this Country, are still to be seen the
Ruins of Towns and Villages, destroyed in the
Wars between the *Chinese* and *Koreans* [a].

2. *The* Government *of* Kirin-ula.

Its Bounds. Kirin-ula *City.* Pedne, *or* Petuna. Ninguta, *or* Ningunta. *Soil and Produce. Grain. The Air very cold. Flowers: The* Jin-seng, *by whom gathered; and in what Manner: Where it grows: The Root.* Hon-chun *Village. Prospect of* Korea: *Map of it, how far accurate: Wall of* Korea. *The* Yu-pi Tartars: *Their Dress: Way of Living: Use Dog-Sleds: Their Manners: Fish, and Fishing: Their Language. The* Ke-cheng Tartars. *Great Island on the Coast. Land of* Yesso. *Country beyond the River.* Han-hala Tartars. *Ruins of Cities, built by the* Kin. *River* Songari. *Mountain* Chang-pe.

THE second great Government is *Kirin-ula-hotun*, bounded Westward by the Pa-
lado of *Lyau-tong*; on the East by the Eastern
Ocean, Southward by the Kingdom of *Korea*,
nd on the North by the great River *Saghalian-*
la (whose Mouth is a little on this Side the
fty-third Degree:) So that it extends in Lati-
ude no less than twelve Degrees, and almost e
wenty in Longitude (being seven hundred and
fty Miles long, and six hundred broad.)

THIS Country is but thinly peopled, and has
nly three Cities, very ill-built, and encompassed
ith Mud-Walls. The chief of them is situated
n the River *Songari*, there called *Kirin-ula*,
ence it takes its Name; for *Kirin-ula-hotun*
nifies the City of the River *Kirin*. Here re-
des the *Manchew* General, who has all the Pri-
leges of a Vice-Roy, and commands the (civil) f
Mandarins, as well as the Troops.

THE next City, called *Pedne*, or *Petuna*,
nds on the same River, forty-five Leagues
orth-West from *Kirin-ula-hotun*: It is much
erior to the former, being inhabited mostly by
rtarian Soldiers, under a Lieutenant-General,
d by Exiles.

THE third City, which the reigning Family 1720.
considers as its ancient Patrimony, is situated on Regis.
the *Hûrka-pira*, which runs North into the
Songari-ula: It is commonly called *Ninguta*, Ninguta, or Ningunta.
though its proper Name be *Ningunta*; for these
two *Tartarian* Words, signifying seven Chiefs,
are expressive of the Rise of their Kingdom,
which was first established by the seven Brothers
of the present Emperor *Kang-hi*'s Great Grand-
father's Father. That Prince having found Means
to settle them, with all their Families, in this
Place, soon made himself obeyed, through Fear,
or Love, by the rest of his Nation; which was
at that Time dispersed in the Desarts that extend
to the Eastern Ocean, and divided into little
Hamlets, each of one Family. The City, at
present, is the Residence of a *Manchew* Lieute-
nant-General, who has Jurisdiction over all the
Territories both of the old and new *Manchews*,
called also *Han-hala Ta-tse*, and all the Villages
c of the *Yu-pi Ta-tse*, with some other Nations of
less Note, along the Sea-Coasts towards the
Mouth of the *Saghalian-ula*.

As the precious Plant, *Jin-seng*, grows only *Soil and Produce.*
in these vast Countries, and as the *Yu-pi Tartars*
are obliged to pay a Tribute of Sables, the
Trade to *Ninguta* is considerable, and draws a
great Number of *Chinese* from the most distant
Provinces; whose Houses, with those of the Sol-
diers, make the Suburbs at least four Times
d larger than the City. The Emperor has taken
Care likewise to re-people the Country, by send-
ing hither such *Tartars* and *Chinese* Criminals as
are banished: So that the Missioners found Vil-
lages at a good Distance from *Ninguta*. They
make a Shift to live, and have, in particular,
abundance of Millet, and a Sort of Grain un-
known in *Europe*, called by the *Chinese* of the
Country, *May-se-mi*, as being of a middle Kind,
between Wheat and Rice. It is wholesome, and
e much used in these cold Countries: It would,
perhaps, thrive in some Parts of *Europe*, where
no other Grain will grow.

OATS, so scarce every-where else, are here in *Grain.*
Plenty, and given to their Horses; which seemed
strange to the *Tartarians* bred at *Pe-king*, where
they feed their Horses with a Kind of black
Beans, common to all the Northern Provinces.
They have but little Wheat, or Rice; whether
it be the Fault of the Soil, or that those new In-
f habitants find their Account more in the Quanti-
ty, than Quality of their Grain. It is hard to
assign Reasons, why so many Countries, which
lie only in the forty-third, forty-fourth, and
forty-fifth Degrees of Latitude, should differ so
much from those of *Europe*, in regard of the
Seasons, and Productions of Nature, as not to
equal even the most Northern Provinces. How-

[a] *Du Halde*'s *China*, vol. 2. p. 236, & *seq.*

Manchows Country.

ever, it may be presumed, that the Quality of a Country among the Crouds of *Mandarins* and Soldiers continually passing and re-passing, between *Pe-king*, *Kirin-ula*, and *Ninguta*, or by Connivance of the Governors: But in 1709 the Emperor chusing that his *Manchews* should reap this Advantage, rather than the *Chinese*, ordered ten thousand of his Soldiers, encamped without the great Wall, to go and gather all the *Jin-seng* they could find; on Condition that each should give him two Ounces of the best, and take an equal Weight of fine Silver for the Remainder: By which Means the Emperor got in that Year, twenty thousand *Chinese* Pounds of it, for less than a fourth Part of the Price it bears at *Pe-king*.

any Soil depends rather on its abounding more, or less, in nitrous Particles, than on its Situation.

The Air very cold.

THE Cold begins much sooner in these Parts, than at *Paris*, whose Latitude is near fifty Degrees. The Missioners felt it very sharp at the Beginning of *September*; and the eighth of that Month being at *Tondon*, the first Village of the *Ke-ching Tat-tse*, or *Tartars*, were obliged to put-on Cloaths lined with Lamb-Skins: They were afraid too, that the *Saghalian-ula*, though so large and deep, would be frozen-over, and that the Ice would stop their Passage in Boats: That River was indeed frozen every Morning a considerable Distance from its Banks, and the Inhabitants assured them, that in a few Days it would be dangerous Sailing. This Cold is kept-up by the great Forests in this Country, which are very thick, and large, the nearer you advance to the Eastern Ocean: They were nine Days in passing through one, and had several Trees cut-down by the *Manchew* Soldiers, to make Room for their Observations of the Sun's Altitude.

Flowers.

HAVING passed these Woods, they came, from Time to Time, into fine green Valleys, watered with excellent Rivulets; whose Banks are enamelled with Variety of Flowers, but such as are very common in *Europe*, except the yellow Lilies, which are of a most lovely Colour: The *Manchews*, who accompanied them, were mighty fond of them. These Lilies, in Shape and Height, perfectly resemble our white Lilies, but are of a much weaker Scent; as well as the Roses found in these Valleys. The finest yellow Lilies grow seven or eight Leagues beyond the Palisado of *Lyau-tong*: They meet with great Quantities between the forty-first and forty-second Degree, in a most uncultivated Plain, bounded on one Side by a small River, and on the other by a Chain of little Hills.

The Jin-seng,

BUT the Plant which is most esteemed, and draws a great Number of Herbalists into these Desarts, is the *Jin-seng*, called by the *Manchews*, *Orhota*, that is, *the Chief*, or *Queen of Plants*. It is highly valued for its Virtues, in curing several Diseases, and all Decays of Strength proceeding from excessive Labour of Body, or Mind: Wherefore, it has ever been the principal Riches of Eastern *Tartary*; for what is found in the North of *Korea*, is all consumed in that Kingdom. The Value of this Root heretofore, may be judged-of by the present Price it bears at *Peking*, where an Ounce sells for seven Times its Weight in Silver.

By whom gathered,

THE *Chinese* used to get into the *Jin-seng*

As soon as these Herbalists begin their Search they are obliged to quit their Horses and Baggage, carrying with them neither Tent, Bed nor Provision, except a Bag of Millet dried in the Oven; and at Night lodge upon the Ground under a Tree, or in some wretched Hut run-up in Haste with Boughs. The Officers, who encamp at a Distance, where there is Plenty of Forage, receive an Account, from Time to Time, of their Progress, by those they send to them with Pieces of Beef, or Venison. The greatest Danger is from wild Beasts, especially Tigers; and if any-one returns not on the Signal for moving their Quarters, they conclude him devoured by them.

THIS Plant grows only on the Declivity of woody Mountains, on the Banks of deep Rivers or about steep Rocks: If a Forest takes Fire, it appears no more there in three or four Years, which proves, that the *Jin-seng* cannot endure Heat: But then, as it is not found beyond the forty-seventh Degree of Latitude, where the Cold is still more sensible, it may be inferred that it can as little bear too cold a Soil. It is easily distinguished from all other Plants about it, and frequently by a Cluster of very round red Fruit, or a Stalk that shoots above the Branches: Such was that the Missioners saw in the Village *Hon-chun*, on the Borders of *Kor*. This Plant, which was about a Foot and a half in Height, had but one Knob; whence shot five Branches, parting equally one from another, as if they did not spring from the same Plant. Each Branch had five Leaves, and, they say, there is always that Number, unless diminished by Accident.

THE Root is the only Part used in Physic, and has this Peculiar, that it shews the Number of its Years by the Remains of the Branches it sent-forth: Its Age enhances its Value; for the largest and firmest are the best. This Plant, together with three others, was brought the

[a] The Figure of it was taken by *Jartoux*, as it appears in our Print.

one of the Inhabitants of *Hon-chun*, who went a in Queſt of them five or ſix Leagues.

HON-CHUN, in forty-two Degrees fifty-five Minutes Latitude, two Leagues from *Korea*, is the principal Village of the *Quelka Tartars*, who are at preſent confounded with the *Manchews*, both in Language and Habitation; and is the fartheſt Extent of their Country, which is, in other Reſpects, agreeable enough, and, what is very uncommon among *Tartars*, well-cultivated, whether it be owing to Neceſſity, on Account of b their Diſtance from the *Manchews* (the neareſt of whom are forty Leagues off, and the Road very bad) or the Example of the *Koreans*, whoſe very Hills are cut into Stories, and cultivated to the Top.

It was a new Sight to the Miſſioners, after they had croſſed ſo many Foreſts, and coaſted ſo many frightful Mountains, to find themſelves on the Banks of the River *Tûmen-ûla*, with nothing but Woods and wild Beaſts on one Side, while c the other preſented to their View all that Art and Labour could produce, in the beſt-cultivated Kingdoms. They there ſaw walled Cities, and determined the Situation of four of them, which bounded *Korea* on the North: But as the *Koreans* underſtood neither their *Tartars*, nor *Chineſe*, though they wear the Habit of the latter, the Jeſuits could not learn the Names till they came to *Hon-chun*, where live the Interpreters, whom the *Tartars* employ in their Commerce d with thoſe People. The Names of theſe Towns are ſet in the Map, juſt as they are in the Emperor's, which has them in *Chineſe*.

The *Tûmen-ûla*, which divides the *Koreans* from the *Tartars*, falls into the Ocean ten Leagues from *Hon-chun*: As this was an important Point, the Miſſioners drew a Baſe of forty-three *Chineſe Li*, to a high Hill near the Sea, whence they had a Proſpect of two of the Cities fixed by their former Obſervations, and could e alſo diſtinguiſh the Mouth of that River: So that their Map may be depended on for the exact Limits of *Korea* on the Side of *Tartary*: But as the Emperor did not approve of their entering that Kingdom, the Eaſtern and Inland Parts are laid-down from Obſervations made by Imperial Envoys ſent the Year following, with a *Mandarin* of the Mathematic Tribunal, who took the Latitude of the Capital, called *Chau-ſyen*, or *King-ki-tau*; as alſo from the Maps of the *Koreans*, which were communicated to the Miſſioners. Although for this Reaſon they cannot warrant the exact Poſition of the Eaſtern Cities, nor ſeveral of the Southern; yet they do not ſcruple to affirm, that their Map of it is incomparably more correct, than any publiſhed before; which were only made from uncertain Reports, or Tranſlations of ſome *Chineſe* Geographers, who never ſaw ſo much as the Frontiers of the Kingdom [a]. The Name *Tûmen-ûla*, is a *Manchew* Appellation, and anſwers to the *Chineſe Van-li-kyang*, that is, the River of ten thouſand *Li* [b], which are equal to one thouſand *French* Leagues: But the Map ſhews this to be falſe. 1720. Regis.

Wall of Korea. The *Koreans* had built a ſtrong Wall on the Bank oppoſite to the *Tartars*, almoſt like that of *China*; but the Part towards *Hon-chun* was quite ruined when the *Manchews* ravaged *Korea*, which they made their firſt Conqueſt: In Parts more remote, it continues almoſt entire. Beyond the *Tûmen-ûla*, the Miſſioners, in their Progreſs into the ancient Country of the *Manchews*, came to a River, called *Suifond-pira*, the moſt conſiderable in it, and very famous among theſe *Tartars*, though it ſcarce deſerves Notice. Here they ſaw the Ruins of a City, called *Furdanhotun*, ſituated in an open Plain fit for Tillage: It had only a ſlight Mud-Wall, defended by a ſhallow Ditch.

The Yu-pi Tartars. The River *Uſuri* is incomparably the fineſt, both for Clearneſs, and Length of Courſe. It falls into the *Saghalian*, and belongs to the *Yu-pi Tartars*, who live in Villages by its Banks: It receives a great many large and ſmall Rivers, inſerted in the Map: It muſt be extraordinary full of Fiſh, ſince they ſerve the Inhabitants both for Food and Raiment: Theſe *Tartars* know how to dreſs the Skins, and dye them of three or four Colours, to ſhape, and ſew them in ſuch a delicate Manner, that at firſt you would imagine they made-uſe of Silk, till on ripping a Stitch or two, you perceive an exceeding fine Thong cut-out of a very thin Hide.

Their Dreſs. They dreſs like the *Manchews*, in the *Chineſe* Habit: The only remarkable Difference is, that the Bottom of their long Robes is commonly bound with a green, or red Border, on a white, or grey Ground: The Women alſo hang ſmall Pieces of Braſs Coin, or little Bells, at the Bottom of their Mantles, which give Notice of their Approach: Their Hair, which parts into ſeveral Treſſes, falls-upon their Shoulders, and is loaded with Bits of Looking-Glaſs, Rings, and other Baubles, which they prize as Jewels [c].

Way of Living. The Manner of Life of theſe *Yu-pi*, is no f leſs extraordinary. All the Summer they ſpend in Fiſhing: One Part of what they catch is laid-up, to make Oil for their Lamps; another ſerves for their daily Food; and the reſt, which they dry in the Sun, without ſalting (for they have no Salt) is laid-up for their Winter's Proviſion,

[a] *Kue*, in the *Chineſe*; and *Kuron* (or *Koron*) in *Manchew*, ſignify Kingdom. [b] Or *Chineſe* Furlongs, of which ten make a *French* League. [c] *Du Halde*, as before, *p.* 245, *& ſeq.*

Manchews Country. whereof both Men and Beaſts eat when the Rivers are frozen. The Miſſioners obſerved however, a great deal of Strength and Vigour in moſt of theſe poor People; yet the Animals uſed for Food, are very ſcarce in this Country, and their Fleſh of ſuch an intolerable Taſte, that the very Servants, as eager as they are for Fleſh, (having lived long on Fiſh) could not endure it. The Dogs in this Country draw their Sleds, when the Rivers are frozen, and are highly valued.

Uſe Dog-Sleds. IN their Return, they met the Lady of *Uſúri* coming from *Pe-king*; where her Huſband, who had been chief General of this Nation, and enjoyed the Honours and Prerogative of a Body-Guard, was lately dead. She told them, that ſhe had an hundred Dogs for her Sleds: One, beaten to the Road, goes before, which thoſe in Harneſs follow, without ſtraying, to the End of the Stage, and are relieved by others from the ſpare Pack. She aſſured them, that ſhe had often run an hundred *Chineſe Li* (or ten *French* Leagues) without reſting. Inſtead of bringing them Tea, which is the Cuſtom among the *Chineſe*, and other *Tartars*, her Attendants ſerved-up little Bits of Sturgeon, upon a neat Ratan Salver.

Their Manners. THIS Lady, who underſtood *Chineſe*, had a quite different Air and Manner from theſe *Yu-pi Tartars*, who, in general, are of a peaceable Diſpoſition, but heavy, unpoliſhed, and without any Tincture of Learning, or the leaſt public religious Worſhip, the *Chineſe* Idols themſelves, not having, as yet, found their Way among them: Very likely, ſays the good Jeſuit, becauſe the *Bonzas* cannot take-up with ſuch a poor, wretched Country, where they ſow neither Rice, nor Wheat, but only a little Tobacco, in a few Plats of Ground near each Village, on the Banks of the River: All the reſt of their Land is covered with a thick, and almoſt impenetrable Wood; whence they are annoyed with a Cloud of Gnats, and ſuch-like Inſects; which they are obliged to drive-away with Smoke.

Fiſh, and Fiſhing. THERE are, in *Europe*, almoſt all the Kinds of Fiſh taken in theſe Rivers; but not that Quantity of Sturgeon, which is the principal Fiſhery of this Nation. If you will believe them, the Sturgeon is the King of Fiſh, and has no Equal. They eat certain Parts of it raw, pretending, by that Means, to partake of all the Virtues they attribute to it. Next to the Sturgeon, they highly prize a Fiſh, which is unknown to us, but one of the moſt delicious that can be eaten: It is about the Length, and almoſt of the Shape, of a ſmall Tunny, but of a finer Colour: The Fleſh is entirely red, which diſtinguiſhes it from other Fiſh: It is ſo very ſcarce, that the Miſſioners could never meet with it above once or twice. The Natives commonly ſpear the large Fiſh, and take the leſſer with Nets: Their Barks are ſmall, and their Boats made only of the Barks of Trees, ſo well ſewed, as to keep-out Water.

THE Language of the *Yu-pi* ſeems to be a Mixture of that of the *Manchews*, their Neighbours, on the Weſt and South, and the *Ke-cheng Tartars*, bordering on the North and Eaſt; for to the Chiefs of the Villages, both Languages were intelligible. Theſe Chiefs cannot be called *Mandarins*, as having neither their Power, Enſigns, nor Train: Neither did the Miſſioners ever hear any *Tartars*, or *Chineſe*, give this Country the Name of a Kingdom, with which ſome *European* Geographers have honoured it.

THE ſame muſt be ſaid of the Country of the *Ke-cheng Tartars*, notwithſtanding it extends along the *Saghalian-úla*, from *Tondon* before-mentioned, to the Ocean: For in all this Space, of near one hundred and fifty Leagues, you meet with nothing but ordinary Villages, which are almoſt all ſeated on the Banks of that great River. Their Language differs from that of the *Manchews*, who call it *Fiatta*: This *Fiatta* Tongue is alſo apparently that of the *Tartars*, who inhabit from the Mouth of the *Saghalian-úla*, to the fifty-fifth Degree of Latitude, which, in this Part, is the Northern Boundary of the Emperor's Dominions in *Eaſt Tartary*. They do not ſhave their Heads, according to the preſent Cuſtom of the Empire, but wear their Hair tied with a Sort of Ribbon, or in a Bag behind. They ſeemed more ingenious than the *Yu-pi Tartars*, anſwered diſtinctly to the Queſtions aſked them by the Jeſuits, concerning the Geography of their Country, and took great Notice of their Operations.

FROM theſe *Tartars* the Miſſioners learned, that oppoſite to the Mouth of the *Saghalian-úla*, there was a great Iſland inhabited by People like themſelves. The Emperor, after this, ſending ſome *Manchews* thither, they paſſed-over in Barks belonging to the *Ke-cheng Tartars*, who dwell by the Sea-Side, and trade with the Inhabitants of the Weſtern Parts of the Iſland; and had they taken Surveys of the Southern Parts of it, as they did in their Progreſs on the Eaſt-Side, and, on their Return, by the North, to the Place whence they ſet-out, the Miſſioners ſhould have procured a compleat Knowledge of this Iſland: But being obliged to return too ſoon, for Want of Proviſions, they did not bring them the Names of any Villages, but thoſe through which they paſſed, nor a Plan of the Southern Coaſt. The Draught of that Part, therefore, is only grounded on the Reports of the Inhabitants; and, on this Circumſtance, that no Land appeared

peared along that Coaſt beyond the fifty-firſt Degree of Latitude; which could not be, were the Iſland longer.

THE Inhabitants of the Continent give it various Names, according to its different Villages; but their general Name is, *Saghalian Anga hata*, or, *The Iſland of the Mouth of the black River*: That of *Hu-yê*, fancied by ſome at *Pe-king*, is entirely unknown, both to the *Tartars*, and the Natives. The *Manchew* Surveyors told the Miſſioners, that theſe Iſlanders bred neither Horſes, b nor any other Beaſts of Burden; but that in ſeveral Parts they had ſeen a Sort of tame Stags, which drew their Sleds, and, by the Deſcription, were like thoſe uſed in *Norway*.

THEY heard nothing of the Land of [a] *Jeſſo*, which muſt be five or ſix Degrees more to the South, according to the *French* Maps, and the *Portugueze* Map of *Japan*, from whence that Iſland cannot be far diſtant, being ſituate, probably, not beyond the forty-fifth Degree of Latitude [b]. This ſeems to be the Country called *Ye-tſe*, by the *Chineſe* Geographers, who make it Part of *Eaſtern Tartary*, and a Land of vaſt Extent [c], inhabited by a warlike Nation, formidable to the *Japanneſe*; having hairy Bodies, Whiſkers hanging-down to their Breaſts, and their Swords tied by the Points behind their Heads. But all this is void of Truth, for neither the *Yu-pi*, nor *Ke-cheng Tartars*, whoſe Lands are contiguous, and who, in the Time of d their hunting Sables, range all the Countries Eaſt and Weſt, as far as the fifty-fifth Degree, know any Thing of theſe terrible People: Therefore, it is much ſafer to rely on the Accounts from *Japan*, concerning this Iſland of *Jeſſo*, which cannot be far from thence, as being the Place to which ſeveral *Japanneſe* Chriſtians fled, conducted by the Jeſuit *Jerom des Anges*, who, in 1623, was put to Death at *Yendo*, with fifty of his Followers.

BEYOND the *Saghalian-ula*, there is nothing but a few Villages, inhabited by the *Ke-cheng Tartars*; the reſt of the Country being a wild Deſart, frequented only by Sable-Hunters: It is croſſed by a famous Chain of Mountains, called *Hinkan-alin*. Here are alſo ſome pretty good Rivers. The *Túhûrû-pira*, which falls into the Eaſtern Ocean, ſprings from another Chain of a Mountains, in the fifty-fifth Degree of Latitude, which marks the Point whence the Rivers flow contrary Ways: Thus the *Udi-pira* runs towards the Northern Sea, and belongs to the *Ruſſians*; while the *Silimſi-pira* paſſes Southward into the Country of the *Ke-cheng Tartars*. 1720. Regis.

THOSE called *Han-hala*, or the three *Hala* Families, are true *Manchews*, who united together after the Conqueſt of the reſt of their Nation, from which they lay at a great Diſtance, being mixed with the *Yu-pi Tartars*. The Emperor *Kang-hi* gave them Lands near *Ningûta*, along the *Hûrha-pira*, and the *Songari-ûla*, on the Banks of which almoſt all their Villages are ſeated. Their Wives, Children, and Servants, go cloathed in general, like the *Yu-pi*; but have Horſes and Oxen, as well as good Harveſts, which the others want. Han-hala Tartars.

IN theſe Parts alſo, are ſeen the Ruins of ſeveral Cities. *Feneghê-hotun* ſtood on the *Hûrha-* c *pira*, five or ſix Leagues from *Ningûta*; but now is only a little Hamlet. *Odoli-hotun* was ſtrongly ſituated, being acceſſible only through the Waters, by a narrow Cauſeway. Here are alſo found great Stone Stair-Caſes, with ſome other Remains of a Palace, the like not to be met with any-where elſe; not even at *Ningûta*: So that it is very probable, all the Monuments of Antiquity in *Eaſtern Tartary*, were not the Work of the preſent *Manchews*, but of thoſe of the d twelfth Century, who under the Name of *Kinchau* [d], were Maſters of the North of *China*; and having built, in ſeveral Parts of their Country, Towns and Palaces, were afterwards cut-off by the *Mongols*, in Confederacy with the *Chineſe*, in ſuch a Manner, that thoſe who eſcaped the Slaughter, were obliged to fly into the Weſtern Parts of their ancient Country, now inhabited by the *Solon Tartars*, who ſay they were originally *Manchews*. Ruins of Cities. Built by the Kin.

e HENCE it may likewiſe be concluded, that *Pûtay-ûla-hotun* [e] was built by them; though nothing now remains, except an ordinary Pyramid, and the Ruins of the Walls, without which are the Houſes inhabited by the *Manchews*: It is about eight or nine Leagues from *Kirin-ûla-hotun*, on the *Songari*, there called *Pûtay-ula*, whence it takes its Name: This is the leaſt of the four Cities in the Government of *Kirin-ûla*,

[a] This is written variouſly, *Jeſſo*, *Jeſo*, *Jetſo*, *Jedſo*, *Yedſo*, and *Yetſo*. [b] The Land of *Yeſo*, as repreſented in our Maps, according to the Diſcoveries of the *Dutch*, extends beyond the fiftieth Degree of Latitude, and, conſequently, the North Part of it muſt lie in nearly the ſame Parallel with the South-Coaſt of the Iſland mentioned in the Text, and, perhaps, three or four Degrees more to the Eaſt, as it is exhibited in Mr. *Kyrilow*'s Map of the *Ruſſian* Dominions, publiſhed at *Peterſburg* in 1734; which ſeems to be the beſt extant for thoſe Parts. This Country, there called *Jedſo*, is repreſented as an Iſland; but Mr. *D'Anville* has made two Iſlands of it; and *Strahlenberg* makes *Jedſo* a Part of *Kamchatka*, contrary to the Fact. [c] Placing it about *Hon-chun*, above-mentioned, on the Northermoſt Borders of *Korea*. [d] Theſe were the *Kin Tartars*, often mentioned before. [e] The ſame which *Verbieſt*, in his Journal inſerted hereafter, calls ſimply *Ula*, repreſenting it as once the Seat of the *Tartar* Empire.

Manchews Country.

but by far the moſt agreeable, as being in a more fertile, and better-cultivated Plain.

River Songari.

THERE is nothing more celebrated in the *Manchew* Hiſtory, than the *Songari-ûla*, and the Mountain whence it ſprings, called by the *Tartars*, *Shanyen-alin*; and by the *Chineſe*, *Chang-pe-ſhan*, that is, *the ever-white Mountain*, from whence they derive their Origin, which they mix with a great many fabulous and wonderful Circumſtances. The Truth is, that the *Manchews* had then no River, in all their Territories, comparable to the *Songari-ûla*, which abounds with Fiſh, is large, deep, and navigable in every Part, without Danger; being but moderately rapid, even at its Confluence with the *Saghalian-ûla*.

Mountain Chang-pe.

As for the Mountain, it is the higheſt in all *Eaſtern Tartary*, and may be ſeen at a vaſt Diſtance, one Half woody, the other ſandy: It is this which makes it appear always white, and not the Snow, as the *Chineſe* imagine; for it ſcarce ever has any. On the Top are five Rocks, like ſo many broken Pyramids, exceeding high, which are continually wet with Fogs, and Vapours, peculiar to this Country. Between them is a very deep Lake, whence, with a fine Stream, the *Songari* takes its Riſe. But it does not give Birth, as the *Manchews* pretend, to the three great Rivers, *Tûmen-ûla*, (already deſcribed) *Ya-lû-ûla*, and *Si-hû-ûla*; which having encompaſſed the Borders of *Korea*, unite, and fall into the Sea of that Kingdom [a].

3. *The* Government *of* Tſitſikar.

Tſitſikar *City*. *The* Taguri. Merghen *City*. Saghalian-ûla *City*. Aykom *City Ruins: Its Riſe, and Fall. Pearl-Fiſhing*. Solon Tartars. *Sable-Hunters*. *River* Ergona, *or* Argon. Nipchu, *or* Nerchinſkoy. Manchews *Country*: *Extent, and Cities*. Solon, *or* Dawra *Province*. Albazin, *or* Yak-ſa. *The* Fiatta, *or* Yu-pi. *Vaſt Deſart Country*. *The* Orochon Tartars. Manchews, *their Religion, Perſons, Language*.

Tſitſikar *City*.

THE third Government is that of *Tſitſikar* [b], a new City, built by the Emperor *Kanghi*, to ſecure his Frontiers againſt the *Ruſſians*: It is ſituated near the *Nonni-ûla*, a conſiderable River, that falls into the *Songari*, and incloſed with a ſtrong Paliſado, not very high, but lined with a pretty good Rampart. The Gariſon conſiſts chiefly of *Tartars*, but the Inhabitants are moſtly *Chineſe*, drawn thither by Traffic, or baniſhed for Crimes. The Houſes of both are without the wooden Wall, which incloſes little beſides the Courts of Juſtice, and Palace of the *Tartar* General: They are built of Earth, ranged into pretty wide Streets, and incloſed with a Mud-Wall. It is inhabited by *Manchews*, *Solons*, and chiefly by the ancient Inhabitants of the Country of *Tſitſikar*, called *Taguri* [c]. This Nation, which is not very numerous, ſubmitted to the *Manchews*, under the Father of the Emperor *Kanghi*, imploring his Protection againſt the *Ruſſians*; who, paſſing in armed Barks out of the *Saghalian-ûla* into the *Songari-ûla*, ſecured all the Rivers communicating with them, and became terrible to the *Tartarian* Nations on their Banks. The *Tagûri*, who are large and robuſt, were always uſed to ſow Grain, and to build Houſes, though ſurrounded with *Tartars*, who never did either.

THE Governor of *Tſitſikar*, has Juriſdiction over the new Cities, *Merghen* [d] *hotun*, and *Saghalian-ûla-hotun*. *Merghen* is above forty Leagues from *Tſitſikar*, much thinner of People, and incloſed with a ſingle Wall. The Lands, belonging to the two laſt Cities, are but indifferent, being a ſandy Soil: But thoſe of *Saghalian-ûla-hotun*, that is, *the City of the Black River*, yield good Crops of Wheat, being a Plain, extending along the fine River *Saghalian*, and containing ſeveral Villages.

THE City *Saghalian-ûla* itſelf, which ſtands on the South Side, is built like *Tſitſikar*, is equally populous, and richer in Commodities. To this City belong the *Manchew* Villages on that River, which are but few, and ſeveral large Foreſts, where is excellent Hunting for Sables. Theſe the *Ruſſians* would have made themſelves Maſters of, had not their City *Yakſa*, which was built a few Days Journey higher-up the River, been demoliſhed by the Treaty in 1689. The *Tartar* Hunters ſtill keep a very good Guard on the Frontiers, and armed Barks on the *Saghalian-ûla*.

ABOUT thirteen *Chineſe Li* [e] higher, on the North Side, are the Ruins of an ancient City, called *Aykom*, built by the firſt Emperors of the preceding Family, *Tay-ming*: For, by a ſurprizing Turn of Fortune, the Weſtern *Tartars*, or *Monguls*, were not only expelled by the *Chineſe*, whoſe Maſters they had been for many Years; but alſo attacked with ſuch Vigour in their own Country, that after retiring a long Way, they were obliged, in their Turn, to draw Lines, of which the Miſſioners ſaw ſome Ruins. Soon after, finding themſelves no longer able to withſtand their enraged Enemies, they paſſed the *Saghalian-ûla*, and, to keep them beyond the River, was *Aykom* built under *Yong-lo*

[a] *Du Halde*, p. 247, *&c ſeq.* [b] By *Ides*, *Xixigar*; by *Brand*, *Suttega*; and in the Jeſuits Table of Latitude and Longitude, *Chiſkar*. This Government is ſeven hundred and forty Miles long, and ſix hundred broad.
[c] Called by *Iſbrand Ides*, *Targazi*. [d] Or *Merghin*. [e] Ten *Li*, or Furlongs, make a League.

J. Basire sculp.

N°145.

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N.145. J. Basire fculp Vol. 4, Plate XLIX p. 356.

It appears to have ſubſiſted no long Time, ſince a twenty Years after the *Tartars* rallied, and entering their ancient Country, deſtroyed it. Then to revenge themſelves on the *Chineſe*, ravaged their Northern Provinces; and though they were afterwards overwhelmed, by the vaſt Army of the Emperor *Swen-ti*, yet they ſtill keep Poſſeſſion of their old Territories, the *Chineſe* Generals not knowing how, or being unwilling, to improve the Victory by driving them beyond the *Saghalian-ûla*, and re-building *Aykom*. This b Name is known to the *Chineſe*, as well as *Tartars*; and ſeveral at *Pe-king* give it to *Saghalian-ûla-hotun*, above-mentioned, a new City, built in a different Place.

INTO the River *Saghalian* [a] run the *Son-pira*, *Korſin-pira*, and ſeveral others conſiderable for Pearl-Fiſhing; which is done without much Art, the Fiſhermen only jumping into theſe little Rivers, and taking the firſt Oyſters they can find. They ſay there are no Pearls in the *Saghalian* c itſelf, becauſe, it is likely (as their *Mandarins* informed the Miſſioners) they durſt not plunge into ſo deep a Water. They fiſh for them likewiſe in ſeveral other little Rivers, that fall into the *Nonni-ûla*, and *Songari*, as the *Arom*, and *Nemer*, in the Road from *Tſitſikar* to *Merghen*; but affirmed they never found any in thoſe Weſt of *Saghalian-ûla-hotun*, towards the *Ruſſian* Territories. The Pearls are much cried-up by the *Tartars*, but would probably be little valued by d *Europeans*, on Account of their Defects in Shape and Colour. The Emperor has ſeveral Chaplets with one hundred, or more, on each, very large, and exactly like: But then they are choſen out of Thouſands, all belonging to him. The Sable-Skins of this Country are alſo highly valued by the *Tartars*, becauſe they wear well, and are laſting.

THE *Solon Tartars*, who hunt the Sables, are originally *Eaſtern Tartars*, deſcended, as themſelves ſay, from thoſe who eſcaped the general Deſtruction of their Nation in 1204, beforementioned. They are more robuſt, ſkilful, and brave, than the other Inhabitants of theſe Parts; and their Women ride on Horſeback, draw the Plow, hunt Stags, and other Game. A great Number of theſe *Tartars* now reſide at *Nierghi*, a pretty large Town, not far from *Tſitſikar*, and *Merghen*. The Miſſioners ſaw them ſet-out from thence, *October* the firſt, to hunt f Sables, clad in ſhort ſtrait Jackets of Wolf-Skins, with a Cap of the ſame, and their Bows at their Backs. They took with them ſome Horſes loaded with Millet, and their long Cloaks of Fox or Tiger Skins, againſt the Cold, eſpecially of the Night. Their Dogs are made for the Game, clamber well, and are acquainted with the Wiles of the Sables. Neither the Severity of the Winter, which freezes the largeſt Rivers, nor the Tigers, which often worry them, can hinder their returning to this painful and dangerous Exerciſe, becauſe all their Riches conſiſt in it. The fineſt Skins are reſerved for the Emperor, who pays a fixed Price for a Number: The reſt bear a great Rate, even in the Country itſelf, being pretty ſcarce, and are immediately bought-up by the *Mandarins* in thoſe Quarters, and the Merchants of *Tſitſikar*. 1699. Gerbillon. *Sable-Hunters.*

THE Bounds of this Government to the Weſt, and on the Side of *Ruſſian Tartary*, are two Rivers of a moderate Largeneſs; one called *Ergona* [b], riſes to the South, a little below the fiftieth Degree of Latitude, and joins the *Saghalian-ûla*, in four Degrees of Eaſt Longitude from *Pe-king*. The other River, named *Aighe Kerbechi*, deſcends with a ſhorter Courſe from the North, and falls into the *Saghalian*, a little North-Weſt of the Mouth of the *Ergona*. *River* Ergona, *or* Argon.

FROM hence they reckon it fifty Leagues to *Nipchû* [c], the firſt City of the *Ruſſians*, almoſt under the Meridian of *Pe-king*: It ſtands on the North Side of the *Saghalian-ûla*, and takes its Name from the River *Nipchû*, which there falls into the former: It is built, by Report, much like *Tſitſikar*. The Gariſon moſtly conſiſts of *Siberians* and *Tartars*, commanded by *Ruſſian* Officers. Its Latitude was found in 1689, by the Jeſuits *Thomas* and *Gerbillon*, to be fifty-one Degrees forty-five Minutes; which agrees very well with the Obſervations made by the ſurveying Miſſioners at *Saghalian-ûla-hotun*, and thirty-one Leagues higher-up the River, where the *Tar-* e *tars*, called *Ulûſſû-mûdan*, are ſeated. The *Ruſſian* Dominions beyond *Nipchû*, and that Part of the *Saghalian-ûla* towards its Source, were laid-down in their Map ſolely from Reports of the bordering *Mongul*, and other *Tartars* [d]. Nipchu, *or* Nerchinſkoy.

To this Account of *Eaſtern Tartary*, and its Inhabitants, by *Regis*, let us add what the Jeſuit *Gerbillon* hath written of them.

THE Country of the *Manchews*, ſays this Author, lies North of *Lyau-tong*, the moſt Eaſtern Province of *China*; extending from forty-one to fifty-three Degrees of North Latitude, and from about one hundred and four of Longitude [e], to Manchews *Country.*

[a] This River has ſeveral Names in different Parts, as *Onon* towards the Source; afterwards *Shilka*: By the *Chineſes*, *He-long-kyang*, or *Black Dragon River*; and by the *Ruſſians*, *Amûr*. [b] Or *Argun*, as written by others. [c] Or *Ni-po-chew*, called by the *Ruſſians*, *Nerchinſkoy*, from the River *Nerchin*, on which it is ſituate. [d] Du Halde's *China*, p. 248, & *ſeq*. [e] It ſhould be rather one hundred and fourteen, reckoning from *Paris*, or one hundred and thirty-four, from *Ferro*.

the

Eaſtern Tartary.

the Eaſtern Ocean, which bounds it that Way. The great River, called by the *Manchews*, *Sagh-haliau-ûla*, by the *Chineſe*, *He-long-kyang*, and by the *Ruſſians*, *Yamûr*, or *Amûr*, confines it on the North. On the South it borders on *Lyau-tong*, and *Korea*; and Weſtward, on the Country of the *Monguls*.

Extent, and Cities.

IT is of great Extent from Eaſt to Weſt, but thinly peopled, eſpecially ſince the Emperor drew Part of its Inhabitants to *Pe-king*; though it has ſome Cities, and walled Towns, beſides Villages, and Hamlets, whoſe People are employed in Agriculture. The principal Cities, are *Ula*, *Aykon*, and *Ningûta*, gariſoned Places, with Governors, and other civil and military Officers: Hither alſo Criminals are baniſhed, to re-people the Country. The Air is very ſharp, and the Land mountainous and woody, much like *Kanada* in *America*. The Natives live in Huts, on the Banks of Rivers, and ſubſiſt by Hunting and Fiſhing, eſpecially the more Eaſtern Inhabitants, who are ſomewhat rude and barbarous.

Solon, or Dawra Province.

THE Country is divided into Provinces; the moſt Weſtern is *Solon*, by the *Ruſſians* called *Dawra*, which is rather the Name of a Nation, than a Country. It begins at the Confluence of the *Ergona*, and *Saghalian-ûla*, along which latter it extends above one hundred and fifty Leagues towards *Ningûta*. The Governor told *Gerbillon*, there were not above ten thouſand Families in the Province. They are great Hunters, dextrous Archers, and pay their Tribute in Sable Skins; each Family two, three, or more a Year, according to the Number of able Perſons.

IN the whole Country, there is but one Town, called *Merghen*, or *Merghin*, built and gariſoned by the Emperor; every-where elſe, are nothing but Huts. The *Ruſſians*, indeed, had a Fortreſs here, which they called *Albazin*, and the *Tartars*, *Yakſa*, from a little River on which it ſtood, where it runs into the *Saghalian-ûla*. This Fortreſs occaſioned the War between the Emperor, and the *Ruſſians*, the Gariſon diſturbing the *Chineſe* Sable-Hunters; but at length the Fort was demoliſhed, and the Country yielded to the Emperor by the Treaty of *Nipchû*.

Albazin, or Yak-ſa.

FROM *Yakſa*, to the Mouth of the *Saghalian-ûla*, in the Eaſtern Sea, are full four hundred Leagues, as the Vice-Roy, who made the Voyage in a Bark, by the Emperor's Order, aſſured the Author. They reckon one hundred and fifty Leagues from *Yakſa* to *Ningûta*; beyond which lives a Nation, who uſe only Dogs to draw their Carriages, and are called by the *Manchews*, their Neighbours, by no other Name than *Dog-Drivers* [a]. This People, though extended along the River about two hundred Leagues, are not numerous, having only here and there ſmall Hamlets, ſituate at the Fall of ſome little River into the *Saghalian*.

FROM hence along the River to the Sea, lies a Nation called *Fiattû*, or *Fiatta* [b], of a quite different Language from the former, as they both differ from the *Manchews*. The People, as deſcribed, are Savages, much like the *Iroquois* in *America*. They live on Fiſh, and cloath themſelves with their Skins, whence by the *Chineſes* they are called *Yu-pi*, that is, *Fiſh Skin*. They underſtand not Agriculture, living in Huts, without King, or Sovereign, though every Community chuſe a Chief, whom they obey, muck-like the Savages of *Kanada*. They have Canoas made of the Bark of Trees, or the Trunks hollowed. Thoſe near the Sea are frequently viſited by Boats from the Iſlands, that lie pretty thick at the Entrance of the River; which is not there above three Leagues broad, but very deep every-where, and navigable, when not frozen, for Veſſels of good Burden up to *Nipchû*, about five hundred Leagues diſtant.

GERBILLON learned from the Vice-Roy, that all the Region, Eaſt of the River, called by the *Tartars*, *Songari*, and the *Ruſſians*, *Singala*, is nothing but a vaſt Deſart full of Mountains and Foreſts [c]. The Inhabitants along the *Songari* are *Manchews*, called by the *Ruſſians*, *Dûchari* [d]. In Winter they go a Sable-hunting in theſe great Foreſts, and return to ſpend the Summer at home about *Ningûta*.

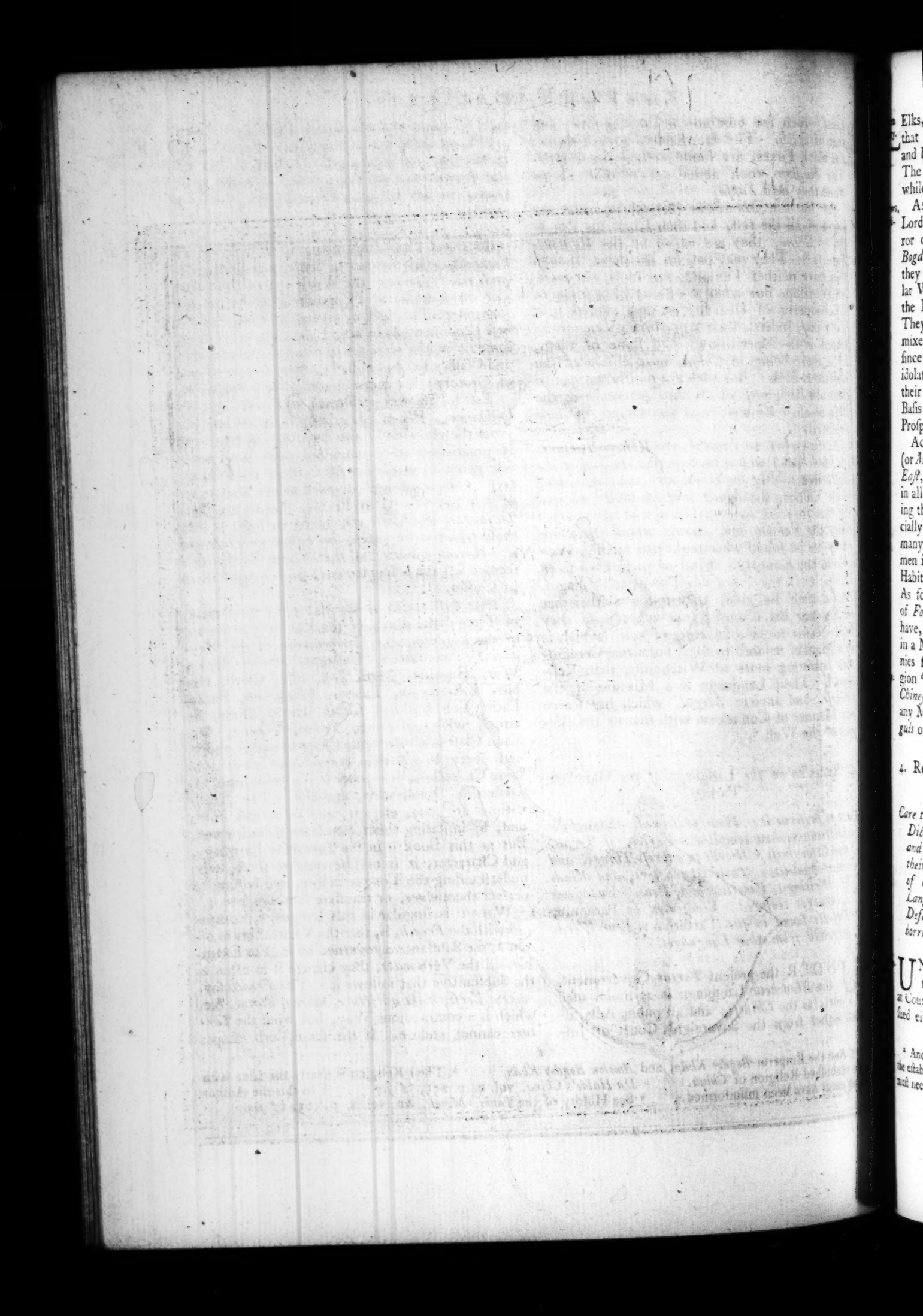
NORTH of the *Saghalian-ûla*, about one hundred Leagues below *Yakſa*, runs a River, called *Chikiri*, by the *Manchews*, and *Zia*, by the *Ruſſians*, about half a League over near its Fall into the *Saghalian-ûla*. The Aſcent to its Source, they ſay, is two Months Journey; but you may return in fifteen Days. It riſes in a Chain of Mountains, which ſerves for a Boundary to the two Empires, and deſcends Southward with a very rapid Current.

THE *Manchews* call the People about this River *Orochon*, from a Creature called *Oren*, a ſmall Sort of Deer, which they break to draw their Sleds, or carry their Baggage. The Author had ſeen ſome in the Emperor's Park; alſo

[a] Theſe, by their Situation, muſt be the *Ke-cheng Tartars*. [b] *Fiatta* is ſaid before, *p.* 354. c. to be the Language of the *Ke-cheng Tartars*. Perhaps it is the indigenous Name of one of theſe two Nations, and thence called the *Fiatta* Tongue. [c] The Miſſionaries, who were on the Spot, and made the Map, ſay both the *Yu-pi*, and *Ke-cheng Tartars*, inhabit to the Eaſt of the *Songari*, the latter dwelling along the *Saghalian-ûla*, as far as its Mouth. [d] *Avril.* p. 146. ſays, this Province of *Bogdoi*, is called by the *Ruſſians*, *Dinchari*; and, by the *Monguls*, *Diurſki*.

Elks,

Eastern Tartars, from Nieuhof.
N. Parr Sculp



Elks, which are common in this Country, and that of *Solon*. The fine Sables, grey Ermine, and black Foxes, are found among the *Chikiri*. The *Ruſſians* took abundance of fine Skins, while they held *Yakſa*.

As for the *Manchews* themſelves, who are Lords of all the reſt, and their Chief the Emperor of *China*, they are called by the *Ruſſians*, *Bogdoys* [a]. They may paſs for Heathens, though they have neither Temples, nor Idols, nor regular Worſhip, but what is offered in Sacrifice to the Emperor of Heaven, as they expreſs it [b]. They pay, indeed, their Anceſtors a Veneration, mixed with Superſtition; and ſome of them, ſince their being in *China*, have embraced the idolatrous Sects: But they are moſtly wedded to their old Religion, which they reverence as the Baſis of their Empire, and the Source of their Proſperity [c].

ACCORDING to *Bentink*, the *Eaſtern Tartars*, (or *Manchews*) whom he calls the *Mungals of the Eaſt*, live moſtly by Huſbandry, and reſemble, in all Things, the *Mungals of the Weſt*; excepting that they are more civilized, and fairer, eſpecially the Female Sex, among whom there are many to be found who might paſs for fine Women in any Country. Moſt of them have fixed Habitations; they have alſo Towns and Villages. As for their Religion, they follow neither that of *Fo*, nor the *Chineſe*; but what little they have, ſeems to be a Mixture of both, which is in a Manner reduced to ſome nocturnal Ceremonies ſavouring more of Witchcraft, than Religion [d]. Their Language is a Mixture of the *Chineſe*, and ancient *Mogul*, which has ſcarce any Manner of Connexion with that of the *Moguls* of the Weſt [e].

4. Remarks *on the* Language *of the* Manchew Tartars.

Care to preſerve it: How preſerved. Manchew *Dictionary, how compiled: Variety of Terms, and Copiouſneſs: Words to expreſs Things, and their Qualities: Their Characters, and Kinds of Writing: Pencils, and Pens.* European *Languages cenſured: Vindicated by* Parennin. *Defects found in the* Tartarian: *Few Words borrowed from other Languages.*

UNDER the preſent *Tartar* Government, the *Manchew* Language is as much uſed at Court, as the *Chineſe*; and all public Acts, iſſued either from the Sovereign's Court of Juſtice, or from the Emperor's ſupream Council, are drawn-up in both Languages: Yet it began to decline, and would probably be loſt, did not the *Tartars* uſe all Precautions to preſerve it. Under the firſt Emperor *Shun-chi*, they began to tranſlate the *Chineſe* Claſſics, and compile Dictionaries in Alphabetical Order; but the Explications and Characters being in *Chineſe*, which Language could neither in Senſe, nor Sound, expreſs the *Tartarian*, the Work was of little Uſe. For this Reaſon, the Emperor *Kang-hi*, at the Beginning of his Reign, erected an Office of the beſt Grammarians in both Languages at *Pe-king*, ſome of whom were ſet to tranſlate the Hiſtories and Claſſics left unfiniſhed; others to turn Pieces of Oratory; but more in compiling a *Theſaurus*.

1720. Parennin. *How preſerved.*

THIS Taſk was performed with extraordinary Diligence. When a Doubt aroſe, they interrogated the old Men of the eight *Tartar* Banners: If unſatisfied, they conſulted thoſe who were juſt come from the utmoſt Parts of their Country. A Reward was propoſed to the Diſcoverer of any old Word, or Phraſe, proper for their *Theſaurus*, and Care was taken to inſtil it into thoſe who had forgotten, or rather never learnt it. Having collected all the Words, ſo that few ſeemed left for a Supplement, they ranged them in Claſſes. Manchew *Dictionary*.

THE firſt treats of the Heavens; the ſecond, of Time; the third, of the Earth; the fourth, of the Emperor, the Government of the *Mandarins*, Ceremonies, Cuſtoms, Muſic, Books, War, Hunting, Man, Soil, Silk, Cloth, Habits, Inſtruments, Labour, Workmen, Barks, Eating and Drinking, Grain, Herbs, Birds, Animals wild and tame, Fiſhes, Worms, &c. Each Claſs is divided into Chapters and Articles; and every Word thus ranged and written in large Characters, has under it, in ſmall ones, its Definition, Explication, and Uſe. The Explications are neat, elegant, and in an eaſy Stile; and, by imitating them, you learn to write well. But as this Book is in the *Tartarian* Language, and Character, it is of Uſe only to thoſe, who underſtanding the Tongue before, are willing to perfect themſelves, or tranſlate Authors into it. *How compiled.*

WHAT is ſingular in this Language, compared with the *French*, is, that the Verb differs as often as the Subſtantive governed by it. For Example, in the Verb *make*, they change it as often as the Subſtantive that follows it. The *French* ſay, *make a Verſe*, *make a Picture*, *make a Statue*, &c. which is a commodious Way, but what the *Tartars* cannot endure. If the ſame Verb eſcapes *Variety of Terms*,

[a] And the Emperor *Bogdoy Khân*, and *Amolon Bogdoy Khân*. [b] Their Religion is nearly the ſame with the eſtabliſhed Religion of *China*. [c] *Du Halde's China*, vol. 2. p. 255, & *ſeq*. [d] In this the Author muſt needs have been miſinformed. [e] See Hiſtory of the *Turks*, *Mogols*, &c. vol. 2. p. 503, & *ſeq*.

Eaſtern Tartary.

them in familiar Diſcourſe, it is pardonable; but in an Author, or even in their ordinary Writings, inexcuſable. The Repetition of the ſame Word, within two Lines, is equally inſupportable, as making a Monotony, which is grating to their Ears. They fall a laughing, when they hear the Miſſioners read Books, at the frequent Returns of *que*, *qu'ils*, *qu'eux* [a]; who, what, him, them, &c. The cloſe Repetition of thoſe Pronouns quite diſguſts them, and it is in vain to tell them it is the Genius of the *French* Language. Indeed the *Tartars* can very well be without theſe Helps, for the bare ranging of their Words anſwers the ſame End, without Obſcurity, or Ambiguity; nor have they any inſipid Puns, or Quibblings on Words.

And Copiouſneſs.

ANOTHER Singularity in their Language is, the Copiouſneſs of it, which enables them to expreſs clearly, in a few ſhort Words, what without their Help would require a great many. For Inſtance, though a Dog, of all domeſtic Animals, affords the feweſt Terms in their Language; yet, beſides the common Appellations of great and little Dog, Maſtiff, Greyhound, Spaniel, &c. they have Words to expreſs their Age, Hair, and good or bad Qualities. Would they ſignify, that a Dog has the Hair of his Ears

Words to expreſs Things,

and Tail very long and thick, the Word *Tayha* is enough. Has he a long thick Muzzle, his Tail the ſame, large Ears, and hanging Lips, the ſingle Word *Yolo* expreſſes all that. If this Dog couples with an ordinary Bitch, the Whelp is named *Peſeri*. Any Dog, or Bitch, that has two flaxen, or yellow Locks, above the Eyebrows, is called *Túrbe*: If ſpotted like a Leopard, *Kûri*: If ſpeckled about the Muzzle, and the reſt of one Colour, he is called *Palta*: If his Neck be all white, he is *Chakû*: If he has ſome Hairs on the Top of his Head that fall back, *Kalia* denotes him: If the Ball of his Eye be half white, half blue, he is ſignified by *Chikeri*: If he be low, ſhort-legged, ſquat, and long-necked, he is *Kapari*. The common Name of a Dog is *Indagon*; of a Bitch, *Niegken*: Whelps, under ſeven Months, are called *Niacha*: Afterwards, till eleven, *Nûkere*: At ſixteen Months, they take the common Name *Indagon*. It is the ſame, as to their good or bad Qualities: One Word expreſſes two or three of them.

And their Qualities.

To ſpeak of other Animals would be endleſs: For Example, that beloved Creature the Horſe, the *Tartars*, on Account of his Serviceableneſs, have multiplied Names in his Favour, to twenty Times more than the Dog. They have not only proper Names for his different Colours, Age, and Qualities, but alſo for his different Motions: As if he be reſtleſs, when tied: If he breaks looſe, and runs at large: If he ſtarts at the Fall of his Rider, or the ſudden Encounter of a wild Beaſt: If he be mounted, for all his Paces, and the different Jogs he gives his Rider [b]. Whether ſuch a Copiouſneſs be an Ornament, or a Clog [c] to a Language, is not eaſy to determine: But whence could they get that aſtoniſhing Multitude of Names, and Terms, to expreſs their Meaning? Not from their Neighbours. On the Weſt are the *Mongol Tartars*: But in the two Languages there are hardly eight Words alike, and even thoſe uncertain, as to their Origin. Eaſtward, as far as the Sea, lie ſome ſmall Nations of Savages; but they underſtand nothing of their Language, nor of thoſe Northward. On the South they have the *Koreans*; whoſe Language and Letters, being *Chineſe*, have no Reſemblance to the *Tartarian*.

THEY have only one Sort of Character [d], but four Ways of Writing. Firſt, when they write with Care, in Characters like thoſe engraven on Stone, or Wood, twenty, or twenty-five Lines, is a Day's Work, eſpecially when the Emperor is to ſee them. If the Stroke of the Pencil, from a heavy Hand, be too wide, or full; if not clean, through Defect in the Paper; if the Words are crouded, or uneven; in theſe, and the like Caſes, they muſt begin anew. No References, nor marginal Additions, are allowed: That would be Want of Deference for their Prince; wherefore, the Inſpectors of the Work reject every Sheet where they ſpy but one of thoſe Faults. The ſecond Form is very pretty, and little different from the firſt, though much eaſier. It is not neceſſary to draw the Finals of every Word with double Strokes, nor re-touch what is done, though a Stroke be too ſlender, or too thick.

THE third Way differs more from the ſecond, than that from the firſt: It is their Running-Hand, quick in Motion, and ſoon fills both Sides of the Page. As the Pencil holds Ink better than our Pens, leſs Time is loſt in dipping; and, when you dictate to the Writer, you ſee his Pencil run moſt nimbly on the Paper, an

[a] Who would not be provoked at their *ce que ce que ſoit?* [b] In this it reſembles the *Arabic*, which expreſſes the ſame Animal, or Thing, under different Ideas, by different Words: Thus they have a thouſand Words for a Horſe, Camel, &c. five hundred for Milk, a Sword, &c. [c] It muſt be a Clog, but then it is ſurely a great Ornament, as it renders the Language more conciſe, and expreſſive, as well as affords infinite Variety in the Sounds. [d] The *Tartar*, or *Manchew* Characters, are originally the *Oigur*, or *Vigur* Letters, which, with ſome Variation, are uſed by the *Mongols*, People of *Tibet*, and *Bengal*, as well as the *Manchews*

without a Moment's ſtopping. This Character is moſt uſed in Records, Proceedings at Law, and other ordinary Affairs. Theſe three Ways differ in Fineneſs, but are equally legible. The fourth is the coarſeſt of all, though the ſhorteſt, and moſt convenient for an Author, or one who takes Minutes, or makes Extracts: For you muſt know, that in the *Tartar* Writing, there is always a Maſter-Stroke that falls perpendicularly from the Top of the Word to the Bottom. To the Left of this Stroke, they add, as it were, the b Teeth of a Saw, which make the four Vowels, *a*, *e*, *i*, *o*, diſtinguiſhed from one-another by Points on the Right of the Perpendicular. A Point oppoſite to the Tooth, is the Vowel *e*; if omitted, the Vowel *a*. A Point on the Left of a Word, near the Tooth, ſtands for *n*, and you muſt read *ne*: If there be an oppoſite Point on the Right, read *na*. Again, if at the Right of a Word, inſtead of a Point, you ſee an *o*, it denotes that the Vowel is aſpirate, and ſhould be c read, *ha*, *he*, as in *Spaniſh*.

THEY commonly write with a Pencil, though ſome uſe a Kind of Pen, made of Bambû, and cut almoſt like thoſe of *Europe*; wetting the Paper firſt with Alum-Water, to prevent the Ink from ſinking. The *Tartar* Characters are of ſuch a Nature, that they are as legible the wrong End upwards, as the other Way [a].

THERE is not a *Tartar* but prefers his Native Tongue to all others, and thinks it the moſt ele- d gant and copious in the World. The Emperor's eldeſt Son, who was about thirty-five Years old, imagined there was no rendering the Senſe of his Native Tongue, much leſs the Majeſty of its Stile, into any of the barbarous Languages; ſo he called the *European*. He was pleaſed with the handſome Binding of their Books, and elegant Engraving of the Figures; but the Letters quite diſguſted him. He ſaid, they were ſmall, few, and ill-diſtinguiſhed, and made a Sort of Chain e with the Links a little twiſted; or rather they reſembled the Track of a Fly, on a varniſhed Table, covered with Duſt. He could not think it poſſible, that ſuch Characters were able to expreſs ſo many Thoughts, and Actions; ſo many Things, dead and alive, like the *Tartarian* and *Chineſe*, which were clear, and diſtinct, graceful, and numerous. In ſhort, he alledged, that his Language was ſtrong, majeſtic, and agreeable to the Ear; but, when the Miſſioners talked together, he heard nothing but a continual Chattering, much like the Jargon of *Fo-kyen*. 1720. Parennin.

THAT the *European* Languages were capable of expreſſing the Senſe of any Thing delivered in the *Tartarian*, *Parennin* convinced the Prince, by writing-down readily, in *Latin*, a Letter to *Suarez* the Jeſuit (called *Su-lin* by the *Chineſe*) which he dictated in his own Tongue. As to the *Roman* Characters, he affirmed, that they were to be preferred to the *Tartarian*; becauſe, though fewer, they very well expreſſed many *Chineſe*, *Tartarian*, and other Words, which his Nation knew not how to write in their Characters. For Inſtance, he propoſed the Words *prendre*, *platine*, *griffon*, *friand*, which the c Prince could not write, becauſe the *Tartar* Language will not admit of joining two Conſonants, but muſt have a Vowel betwixt them, making *perendre*, *pelatine*, *geriffon*, *feriand*. The Author farther obſerved, that he could begin no Word with the Letters *B* and *D*, but was forced to ſubſtitute *P* and *T*; for inſtead of *Beſtia*, *Deus*, he wrote *Peſtia*, *Teus*. Hence, as there was an Infinity of *European* Sounds, which he could not expreſs in his Characters, though he might d pronounce them, *Parennin* concluded, that the *French* Alphabet had the Advantage of the *Tartarian* [b]. *Vindicated by Parennin.*

HE farther objected, that the Vowel *e* was always open, and never pronounced mute, but at the End of ſome Word after *n*; nor were there any Marks to diſtinguiſh it. He granted the *Chineſe* had the ſame Defect, and, that as the *Tartarian* has the Letter *r*, it had the Advantage ſo far in expreſſing foreign Names; but inſiſted, e that the Language itſelf was not proper for a ſhort and conciſe Stile: That many Words were too long, therefore unfit for Poeſy. He added, that there were but few Tranſitions in the *Tartarian*, and thoſe very nice and difficult to hit: That the greateſt Wits could not avoid this *Defect found*

[a] *Du Halde's China*, p. 265, *& ſeq.* [b] I do not take the *French* Author's Concluſion to be right: For the *French* want the *ch*, *kh*, *w*, *j*, which the *Manchews* have; and although they ſubſtitute Letters to expreſs them, as *tch* for *ch*, *ou* for *w*; *dj*, *dgi* for *j*; yet, I believe, they can pronounce none of them: Whereas the Prince could pronounce the Sounds *e*, *s*, *b*, and *d*, if he could not write them. But could he not make Characters to expreſs them, as well as the *French* have done; and, indeed, as the *Manchews* have done themſelves? ſince the *Oigur*, or *Vigur* Letters, which they uſe, were originally but fourteen. (See the Hiſtory of the *Turks*, *Moguls*, &c. Tranſlat. Pref. p. 22.) Whereas we find here, that the *Manchews* have more Characters than the *French*: Poſſibly they may have as many as the Inhabitants of *Tibet*, who uſe the ſame Characters, with ſome Variation, and have thirty Conſonants, and four Vowels. (*Vid. Act. Erudit.* tom. 46, *September* 1722. p. 415, *& ſeqq.*) The *Manchew*, or *Tartar* Language, therefore, ſeems to be preferable, in this Reſpect, to the *French*, whoſe Alphabet is one of the worſt in *Europe* to expreſs the Oriental Sounds. See before, *p.* 196. Alſo the General Hiſtory of the *Turks*, as above, *p.* 27.

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Rock, but ſometimes would ſit in Suſpence how to paſs from one Phraſe to another; and, after cloſe thinking, were forced to obliterate what they had written; for which they give no other Reaſon than, That ſounds ill, That is hard, That cannot be ſaid, There muſt be another Connexion.

In the Tartarian.

THE Prince could not deny this Inconvenience in his Language, but ſaid, it did not affect Converſation, where Speech was fluent enough. *Parennin*, in Reply to this, deſired his Highneſs to obſerve, how they, who were not ſuch Maſters in the Tongue as himſelf, drawled-out the Finals, and added the inſignificant Word *Yala*; valuing themſelves much, if they repeated it but twice, or thrice, at a Converſation: That they who newly came from the Heart of the *Manchew* Country uſed it as frequently as the reſt; which, he ſaid, was a Proof that the *Tartar* Tranſitions are but ſcanty; and that becauſe they dare not riſque the Word *Yala* in Works of Elegance, eſpecially ſince the Emperor had damned it by Diſuſe, Authors were ſadly puzzled how to paſs cleverly from one Subject to another.

Few Words borrowed

THE Prince ſmiling, replied, it was no equal Match between them, in regard he had never been in *Europe*; but that had he made a Voyage thither, he ſhould have returned ſtored with the Defects of the *French* Language, ſufficient to have confounded him. *Parennin* alledged, that could not be, ſince there was an Academy eſtabliſhed purpoſely to reform and compleat his Language. But as the Jeſuit, on being put the Queſtion, could not deny that this Language had borrowed many Terms from other Nations, eſpecially in Arts and Sciences, the Prince cried out, he had gotten the Advantage: *We, for our Parts,* ſaid he, *have borrowed but very few Words from the* Mongols, *and fewer from the* Chineſe, *which few we have naturalized by* Terminations. *You, forſooth, are enriched with the Spoils of your Neighbours: It becomes you, indeed, after all this, to cavil at the* Tartar *Language for Trifles.* However, the Anſwer of *Suarez* having ſatisfied him, he began to have a better Opinion of the *European* Languages, placing them next below his own. He had a Mind, indeed, to give the *Chineſe* the ſecond Place; but the Jeſuit ſtrongly proteſted againſt it, alledging the Multitude of Equivocals in that Tongue [a].

From other Languages.

SECT. II.

A Journey *into* Eaſtern Tartary *in* 1682.

By Ferdinand Verbieſt, *Jeſuit.*

THIS Journey was performed in the Retinue of *Kang-hi*, late Emperor of *China*. *Verbieſt*, who has been often mentioned before, was then Preſident of the Tribunal of Mathematics at *Pe-king*. Some Time after, he ſent an Account to *Europe*, in two Letters, of this Voyage, and another, which he performed the Year following, into *Weſtern Tartary*. Theſe have been tranſlated (from the *Latin*, we preſume) into ſeveral Languages, firſt into *French*, and from thence into *Engliſh*. It was printed at *London* in 1687, and added to *Soto*'s Relation of *Florida*, in Octavo. *Du Halde* inſerted it in his Deſcription of *China*, and *Tartary*. The Work is ſhort, but curious; and the only Piece of Travels extant performed expreſly into the Heart of *Eaſtern Tartary*; for *Iſbrand Ides*, and thoſe who took the ſame Road from *Ruſſia* to *China*, only paſſed through the Weſtern Skirts of it.

The Emperor's Train. Verbieſt, *how employed. Nature of the Country. Towns all in Ruins. Enter* Lyau-tong. *The* Tartar *Manner of Hunting.* Shin-yang *City. A fine Road. The Order of the Emperor's March: Arrives at* Kirin: *Salutes the Place: Goes to* Ula: *News of* Ninkrita. *Fatiguing Journey: The Road ſpoiled. Particular Favours beſtowed on* Verbieſt. *The Emperor's Amuſement: Return to* Pe-king. *Places and Diſtances, correſpondent to the Map.*

THE Emperor ſet-out, on his Progreſs into *Eaſtern Tartary*, the twenty-third of *March*, 1682, after ſuppreſſing a Rebellion by the Death of three Kings. One of theſe was ſtrangled in the Province he had conquered; and another conveyed to *Pe-king*, with his chief Partiſans, was there cut to Pieces, in open Court, by the *Mandarins*, in Revenge for the barbarous Murder of their Relations: The third, who was the Ringleader, had killed himſelf, to avoid Puniſhment; and ſo ended a ſeven Years War. That Monarch took with him his eldeſt Son, of ten Years, and was attended by the three firſt Queens, the chief Regulos, all the Court Grandees, and the moſt conſiderable *Mandarins* of all Orders, beſides ſo numerous an Equipage, that he had, in his Retinue, more than ſeventy thouſand Perſons.

HE was pleaſed that *Verbieſt* ſhould accompany him

[a] *Du Halde's China*, p. 267, *&c. ſeq.*

him, and always be near his Perſon, to take Obſervations, in his Preſence, of the Diſpoſition of the Heavens, the Altitude of the Pole, the Heights of Mountains, and Diſtances of Places. He was alſo deſirous of being inſtructed concerning Meteors, and many other Matters in Phyſics and Mathematics. For this End, he ordered the neceſſary Inſtruments to be carried on Horſes, and recommended him to the Prince his Uncle, who was alſo his Father-in-law, and the ſecond Perſon in the State, being called by a Name ſignifying *Aſſociate in the Empire*. He had Orders to furniſh *Verbieſt* with all Neceſſaries, which he performed, cauſing him to lodge in his own Tent, and eat at his Table. The Emperor appointed him ten Horſes, out of his own Stables, for Change: One of them had been ridden by himſelf, which is a high Diſtinction.

THEIR Journey lay to the North-Eaſt. From *Pe-king*, to *Lyau-tong*, which is about three hundred Miles, the Road is pretty level: The four hundred Miles you travel in that Province is much more uneven, on account of Hills. The next four hundred Miles, beyond *Lyau-tong*, are very difficult, over very ſteep Mountains, deep Valleys, and ſometime deſart Plains, where you travel two or three Days without meeting with any Thing. The Hills, in this Country, are covered on the Eaſt-Side with huge Oaks, and Foreſts, uncut for Ages paſt.

THE whole Country, beyond *Lyau-tong*, is like a Wilderneſs: You ſee nothing all-around but Hills, Vales, and Dens of Bears, Tigers, and other Savage-Beaſts; ſcarce a Houſe, but ſome pitiful Huts by the Sides of Rivers and Torrents. All the Cities and Towns he ſaw in *Lyau-tong*, which are pretty numerous, lay in Ruins, everywhere appearing nothing but Heaps of Stones, Bricks, and Rubbiſh. A few Houſes had been lately built within the Incloſures of theſe Cities, ſome of Earth, others of Remains of the old Buildings; but few of Brick, moſt thatched, and in no Order. There remains not the leaſt Mark of a Multitude of Towns, and Villages, that ſtood before the Wars: For the petty *Tartar* King, who began them with very ſmall Forces, recruited his Army with the Inhabitants of theſe Places; which afterwards he deſtroyed, to deprive his Soldiers of the Hopes of returning to their native Country.

IN three Months they advanced about a thouſand Miles to the North-Eaſt, and ſpent as much in their Return. They firſt arrived at *Shan-hay*[a], a Fort ſituate between the *South-Sea*, and the Northern Mountains: Here begins the famous Wall of *China*, that ſeparates *Pe-che-li* from *Lyau-tong*. As ſoon as they entered this laſt Province, the Emperor, and his Nobles, quitted the main Road, and took that of the Hills; which extend, without Interruption, North-Eaſtward, where he ſpent ſome Days in Hunting. 1682. Verbieſt.

The Tartar Manner of Hunting.

THEIR Sport was thus managed: The Emperor chuſing-out three thouſand Men of his Guards, armed with Bows and Darts, diſperſed them on every Side, ſo as to ſurround the Mountains, which made a Circle of at leaſt three Miles Diameter. Then coming to approach, Step by Step, without breaking their Order (for which End the Emperor had mixed Captains, and even Lords of his Court, among them) they reduced this great Circle to one of about three hundred Paces Diameter: So that all the Beaſts incloſed in the firſt, were taken in this latter, as in a Net; for all diſmounting, drew themſelves ſo cloſe together, as to leave no Gap through which they might eſcape. In this ſmall Compaſs, they kept-up ſo briſk a Chace, that the poor Creatures, ſpent with running, lay-down at the Hunters Feet, and ſuffered themſelves to be taken-up without Reſiſtance. *Verbieſt* ſaw two or three hundred Horſes, thus taken, in leſs than a Day, beſides a vaſt Number of Wolves and Foxes. Another Time, at the ſame Sport in *Tartary*, beyond *Lyau-tong*, among the reſt, he ſaw above a thouſand Stags, thus incloſed; and finding no Way to ſave themſelves, come, and throw themſelves into the Hunters Arms. They killed alſo Bears, wild Boars, and above ſixty Tigers, or other fierce Beaſts. Our Jeſuit was the only *Mandarin* without Arms, and pretty near the Emperor's Perſon. Though he was uſed to a little Fatigue from their firſt ſetting-out, yet he was ſo tired every Evening when he got to his Tent, that he could not ſtand: He ſhould, therefore, ſometimes have forborn to follow his Majeſty, but for Fear, if known, he might take it ill.

Shin-yang City.

AFTER marching about four hundred Miles, hunting all the Way, they arrived at *Shin-yang*, Capital of *Lyau-tong*, which is a pretty handſome and compleat City, and ſhews the Remains of an old Palace. The Author found its Latitude, by ſeveral Obſervations, to be forty-one Degrees fifty-ſix Minutes[b]; that is, two Minutes more than the Latitude of *Pe-king*; though hitherto both *Chineſe*, and *Europeans*, placed it but in forty-one Degrees. He found, by ſeveral Experiments, that the Needle had no Variation here. At *Ula*, in Latitude forty-three Degrees

[a] In the firſt *French* and *Engliſh* Editions, it is written *Kam-hay*. [b] The Jeſuits place it in forty-one Degrees fifty Minutes and thirty Seconds, the Difference being ſix Minutes.

Eastern Tartary.

and about fifty Minutes [a], which City was almoſt a the End of their Progreſs, the Variation is forty Minutes Weſt.

A fine Road. FROM *Pe-king* to this Place, near eleven hundred Miles, a new Road was made, commodious for the Emperor to ride on Horſeback, and the Queens in their gilt Chariots. It is about ten Foot broad, and as ſtrait and even as they could poſſibly make it. On the Sides run a Sort of little Cauſeways, a Foot high, exactly even, and parallel. The Road itſelf, eſpecially in fine Weather, is as clean as a Threſhing-Floor, Men being appointed for that Purpoſe. Another ſuch Road is made to return by. They have done their beſt to level Mountains; they have built Bridges over Torrents, and lined the Sides with Mats, painted with Animals; which have the ſame Effect as the Tapeſtry, with which the Streets are hung in Time of Proceſſions.

The Order of THE Emperor ſeldom travelled along this Road, hunting almoſt continually; and, whenever he came-up with the Queens, rode by the Side of it, leſt the great Number of Horſes, in his Train, ſhould ſpoil it. He commonly marched at the Head of this Kind of Army: Next, at ſome Diſtance, followed the Queens, with their Attendants, and Equipage: Then the Regulos, Grandees of the Court, and *Mandarins*, according to their Dignities: A vaſt Number of Servants, and other People on Horſeback, brought-up the Rear.

As there was no City on the Road capable of lodging, or ſubſiſting, ſuch a Multitude, and great Part of the Way lay through a Country but thinly inhabited, they were obliged to carry with them all Sorts of Neceſſaries, and Proviſions, for three Months; wherefore a prodigious Number of Waggons, Camels, Horſes, and Mules, with the Baggage, were firſt ſent-away by By-Roads. Beſides, his Majeſty, and almoſt all the Nobility, had great Numbers of Led-Horſes, for Change on Occaſion; to ſay nothing of the Droves of Oxen, Sheep, *&c.* So that though the Road for this vaſt Multitude of Men, Horſes, and Herds, lay pretty far-off the Highway, yet they raiſed ſuch a horrible Duſt, that thoſe in the Emperor's Train could hardly diſtinguiſh fifteen or twenty Paces before them.

The Emperor's March. THEIR March was ſo well-regulated, that they encamped, every Evening, on the Bank of ſome River, or Torrent: For which End the Quarter-Maſters ſetting-forward early every Morning, followed by the neceſſary Baggage, marked-out Places for the Tents of the Emperor, Queens, Grandees, and *Mandarins*, according to their Quality. Some *Koreans* having preſented the Emperor with a Sea-Calf, he aſked *Verbieſt*, whether *European* Authors mentioned that Fiſh. On being told, there was a Book in the Jeſuits Library at *Pe-king*, which treated of its Nature, and had a Cut of it, he longed to ſee it, and immediately diſpatched a Courier, who brought it in a few Days. His Majeſty was much pleaſed to find the Deſcription agree with what he ſaw, and ordered the Fiſh to be kept as a Rarity.

WHILE they ſtaid at *Shin-yang*, which was four Days, the Emperor, with the Queens, went to viſit the Tombs of his Anceſtors, not far-off; from whence he ſent-back the Ladies to that City, in order to continue his Journey for *Eaſtern Tartary*. After a Hunting-March of ſome Days, they reached *Kirin*, four hundred Miles from *Shin-yang*. This City ſtands upon the great River *Songari*, which riſes in the *Shan-pê* [b], or *White Mountain*, four hundred Miles diſtant Southward. This Mountain, ſo famous in the Eaſt, for having been the ancient Habitation of the *Manchew Tartars*, is ſaid to be always covered with Snow, whence it takes its Name.

As ſoon as the Emperor came in Sight of the Place, he alighted from his Horſe; and kneeling on the Bank of the River, bowed thrice to the Ground, by Way of Salutation: He then mounted a Throne glittering with Gold, on which he made his Entrance into the City; all the People running in Crouds to meet him, and weeping for Joy to ſee him. Theſe Marks of Affection were highly acceptable to their Prince, who, in Token of his Favour, condeſcended to ſhew himſelf to every-body, forbidding his Guards to hinder his People from approaching him, as they do at *Pe-king*. They have a particular Sort of Bark in this City: The Inhabitants keep a great Number of them in Readineſs, to repulſe the *Ruſſians*, who often come-upon the River to diſpute their Pearl-Fiſhery [c].

THE Emperor reſted here two Days, and then went-down the River with ſome of his Nobles, attended by above an hundred Boats, as far

[a] In *Verbieſt*'s Letters, printed at *Paris* 1695, the Latitude is forty-four Degrees twenty Minutes: But the Latitude in the Text is very near that of *Kirin-ula hotun*, and that of *Ula* aſſigned by *Du Halde*; who, it is likely, took theſe two Places for the ſame: Whereas, *Ula* appears, in this Journal, to be thirty-two Miles North of *Kirin-ula*, and is, doubtleſs, the ſame with *Putay-ula-hotun*, on the *Songari*, in about forty-four Degrees ſix Minutes. [b] Before, *p.* 356, written *Chang-pê-ſhan*, which, doubtleſs, is the true Name, there ſaid to be taken from the Whiteneſs of its Sand. [c] *Du Halde*'s *China*, vol. 2. p. 268, *& ſeq.*

as *Ula* [a], twenty-three Miles distant, the finest City in all the Country, and formerly the Seat of the *Tartar* Empire. One chief End of this small Voyage, was to take the Diversion of catching Fish, pretty-like our Plaice, of which the River is full a little below *Ula*. But the Rains coming on-a-sudden, so swelled the Stream, that all the Nets were broken, and carried-away by the Flood: So that after waiting five or six Days, he was forced to return to *Kirin*, without that Sport. In the Way, the Bark in which *Verbiest* went with the Emperor's Father-in-law, was so damaged, by the Beating of the Waves, that they were forced to land, and get into a Cart drawn by an Ox.

The Author learned, from the Inhabitants of *Ula*, that *Ninkrita* [b], a Place pretty famous in those Parts, is distant from thence seven hundred *Chinese* [c] Furlongs, of three hundred and sixty geometrical Paces each. He was likewise informed, by the General of the Militia at *Kirin*, that setting-out from *Ninkrita* on the great River *He-long* [d], into which the *Songaro*, and other more considerable Rivers fall, and sailing-down the Stream, which runs to the North-East, he arrived, in forty Days, at the Eastern Sea, which, in the Writer's Opinion, is the *Streights of Anian*.

Two Days after, the Rains beginning to abate, they left *Kirin*, in order to return the same Way they came. The Fatigues of this Journey were inexpressible, the Roads being spoiled, and almost rendered impracticable by the Waters. They marched, without resting, over Mountains and Valleys; passing most dangerous Rivers, and Torrents, where the Bridges were broken with the Current, or covered with the Flood. In some Places, they met with deep Pools, and Sloughs, which they had the greatest Difficulty to get-out-of. The Beasts that carried the Baggage, could not move-forward, but remained sticking in the Mud, or died for Faintness on the Road. Men fared no better, and all went to wreck for want of Provisions, and necessary Refreshments, for so long a Journey. Many were forced to alight, and pull-along their Horses, who were quite spent; or stop in the Middle of the Plains, to give them Breath.

Though the Quarter-Masters, and Harbingers, wanted no Pioneers, nor Wood for Fascines, to mend the bad Places; yet after the Van-Guard of Horses, and Waggons, which set-out very early, was once passed, it was impossible to follow them. The Emperor himself, his Son, and all the great Lords of the Court, more than once were glad to cross the Bogs and Marshes on-Foot, fearing to run a greater Risk on Horseback. When they came to Bridges, or such Sort of Passes, the whole Body halted: Then as soon as the Emperor, and some of the great Men were over, the Multitude crouded after; and each striving to get foremost, many were thrown-down in the Water. Others fetching a Compass still more dangerous, got-into Sloughs, and Quag-mires, where they stuck: In short, they underwent such Hardships in all the Roads of *Eastern Tartary*, that the old Officers, who had followed the Court above thirty Years, said they never suffered so much before in any Journey. 1682. Verbiest. The Road spoiled,

On these Occasions, the Emperor testified a particular Regard for *Verbiest*. The first Day they set-out on their Return, they were stopped, in the Evening, by a large and rapid Torrent. The Emperor having found, by Chance, a small Boat, which could not carry above four, first passed with his Son; some of the chief Regulos followed. All the other Princes, Lords, and *Mandarins*, with the rest of the Army, waited, with Impatience, for the Boat's Return, because Night came-on, and the Tents had crossed long before: But the Emperor coming-back in just such another, called-out aloud for *Verbiest* to his Father-in-law, saying, *Let him come in, and pass-over with us:* So that only they two crossed with his Majesty, the rest tarrying on the Bank all Night, in the open Air. Particular Favours

The like happened the next Day, almost in the same Manner: The Emperor coming, about Noon, to the Side of such another Torrent, gave Orders to spend the Day, till Evening, in passing-over the Tents, Bales, and Baggage; and then was pleased, that of all his Court, the Author only should cross with him, leaving the great Lords to pass the Night on the other Side: Nay, his Father-in-law asking, whether he might accompany the Missioner, because he lodged in his Bestowed on Verbiest.

[a] This must be *Putay-ula*, placed in the Map a little to the West of the North, but cannot be *Ulugh-yurt*, the Seat of *Jenghiz Khân*, as the *English* Translator of *Abulgluzi Khân*'s History, before-mentioned, thinks, Vol. 2. p. 513. For it was not far from *Kara-koram*, or *Kara-kuran*, as *De la Croix* observes in his History of that grand Monarch, *p.* 397. Then the small Similitude between *Ula* and *Ulugh* (on which that Conjecture seems to have been grounded) is of little Use, since the Words have very different Meanings; *Ula*, in the *Manzur* Language, signifying a River, and *Ulugh*, great, in the *Mongul* Tongue. [b] Perhaps the same as *Ninguta*, or *Ningunta*, before-mentioned, *p.* 351. [c] That is, seventy Leagues, reckoning ten Furlongs to a League, as hath been often mentioned before. [d] In the Original, *He-lum*, according to the *Portugueze* Orthography; that is, the *He-long-kyang*, or *Saghalian-ula:* But it must be observed, that *Ninkrita*, if *Ninguta*, lies on the *Hurha*, which falls into the *Songaro*, at a great Distance to the South of the *He-long*.

Eaſtern Tartary.

Tent, was anſwered, that he might tarry, *for himſelf would take-care, that he ſhould be furniſhed with Neceſſaries.*

The Emperor's Amuſement.

WHEN they were gotten over, the Emperor ſeated himſelf on the Bank, and placed the Jeſuit by his Side, with the two Sons of Weſtern Regulos, and the chief *Ko-lau* of *Tartary*, whom he diſtinguiſhed on all Occaſions. It being a fine Night, and a clear Sky, he was pleaſed that *Verbieſt* ſhould name the Conſtellations, which then appeared, in the *Chineſe* and *European* Languages, b himſelf naming firſt thoſe which he knew. Then opening a little Map, which the Author had preſented him ſome Years before, he ſought the Hour of Night by the Star on the Meridian; delighting to let every-one ſee his Skill in the Sciences. To theſe, and other Tokens of his Goodwill, his Majeſty added, that of ſending him Meat from his own Table.

Return to Pe-king.

THE Author arrived at *Pe-king* the ninth of *June*, very late, in perfect Health; though many c remained ſick on the Road, or came home hurt, and lame [a].

Places and Diſtances

HERE follow the *Tartarian* Names and Diſtances of the ſeveral Places through which they paſſed in *Eaſtern Tartary*, from the Capital of *Lyau-tong*, to *Kirin*. The firſt Day, departing from *Shin-yang*, they came to *Syau-liſto*, as the *Chineſe* call the Place, ninety-five *Li*, or *Chineſe* Furlongs [b]. The ſecond Day, to *Chakay-angha*, (a Brook) eighty-five *Li*. The third, to another d Brook of the ſame Name, ſeventy *Li*. The fourth, to *Kiaguchen*, fifty *Li*. The fifth, to *Feyteri*, eighty *Li*. The ſixth, to the Torrent *Seyperi*, ſixty *Li*. The ſeventh, to the Brook of *Tſiang*, ſixty *Li*. The eighth, to *Kûrû* [c], fifty *Li*. The ninth, to the Town of *Sapê*, forty *Li*. The tenth, to *Quaranni-pira*, forty *Li*. The eleventh, to *Elten-eme-ambayaga*, ſeventy *Li*. The twelfth, to *Ipatan*, fifty-eight *Li*. The thirteenth, to *Swayen-ni-pira*, ſixty *Li*. e The fourteenth, to *Ilmen*, ſeventy *Li*. The fifteenth, to *Sewten*, ſeventy *Li*. The ſixteenth, to the City of *Kirin*, ſeventy *Li*. The whole Road contains one thouſand and twenty-eight *Chineſe* Furlongs, which make three hundred and ſixty-nine geometrical Miles; and might be inſerted in *Martini*'s Map of *Lyau-tong*, only correcting the Latitudes, according to the Obſervations inſerted in the Journal.

Correſpondent to the Map.

THIS Road cannot be traced in the firſt Sheet f of the Map of *Tartary*, given by *Du Halde*, till you come to the River *Kûrû*, which lies Halfway. But from thence you meet with all the Places mentioned in the Itinerary, except the Town of *Sapé*, and *Quaranni*, or *Karanni-pira*, which, perhaps, is the ſame with the *Ajighe-yaha* River. The other Places are named in the Map, as *Altan-eme-amba-yaha*, *Iptan*, *Sayan*, *Ilmen*, *Sewde* (for *Sewten*) *Kirin-ula-hotun* [d].

A TABLE [e] of Places in *Lyau-tong*, or *Quantong*, and *Eaſtern Tartary*, whoſe Latitudes have been determined by Obſervation, and Longitudes geometrically, by the Miſſioners.

Places in *Quan-tong*.

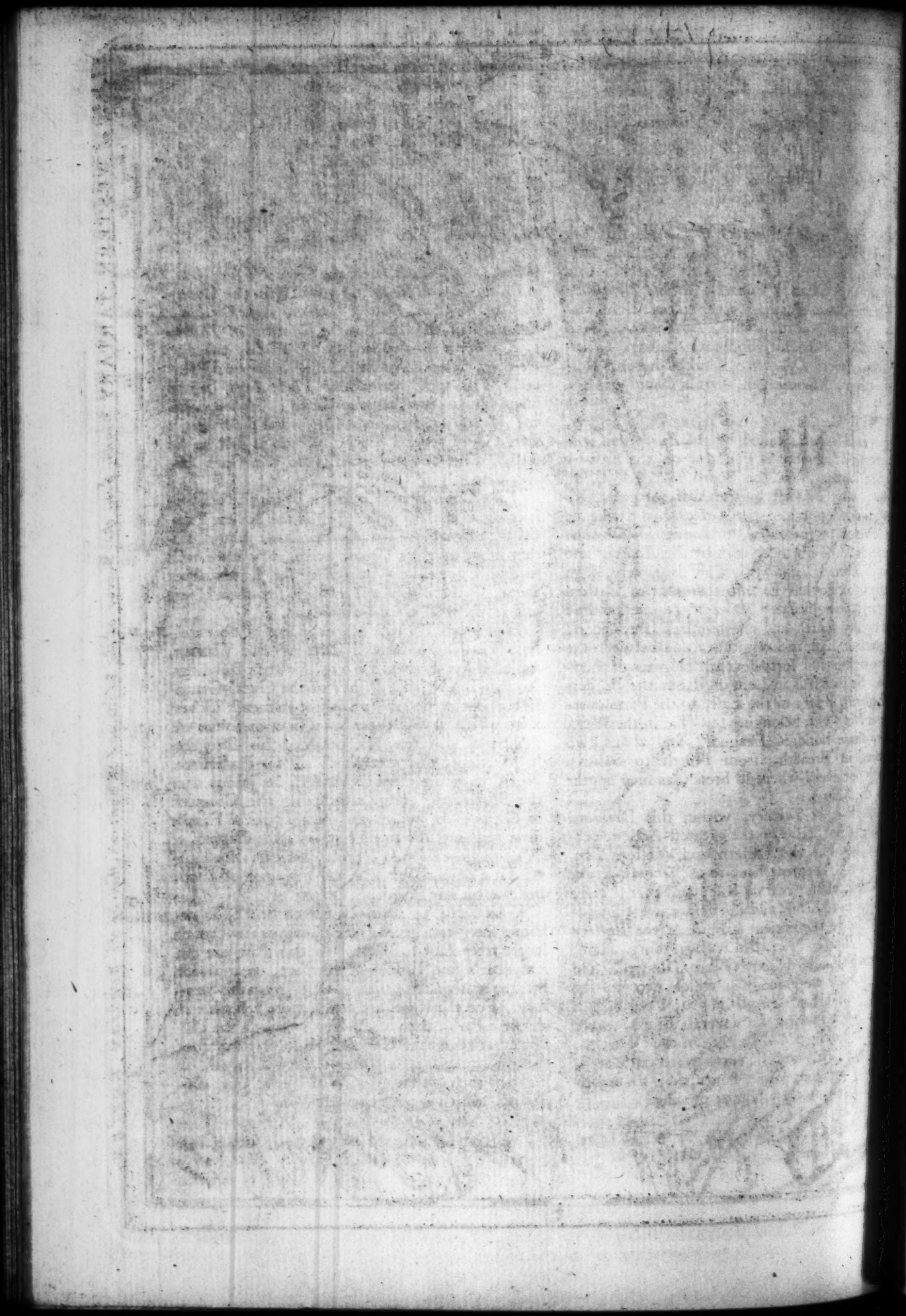
	Latitude.	Longitude.
	o ′ ″	o ′ ″
Sin-tyen-tſe —	41 16 30	5 13 20E.
Nyew-chwang —	41 00 25	6 13 20
King-chew —	f 39 00 00	5 27 50
Kûtû ſhân-nyen Kâjan —	40 05 30	7 27 50
Fong-whang-ching —	40 30 30	7 45 30
Inden-hotun —	41 44 15	8 35 20
Tegû-kajan —	41 56 20	7 49 40
Mûkden-hotun, or *Shin-yâng* —	41 50 30	7 11 50

Places in *Eaſtern Tartary*.

Pantſe-hotun —	42 29 00	9 06 40
Kirin-ûla-hotun —	43 46 48	10 24 30
Tondon-kiamon —	43 57 36	11 26 00
Ningûta-hotun —	44 25 15	13 16 00
Source of *Hûchi-pira* —	43 31 00	13 15 00
Hongta-hotun, Map *Tong-ta*	42 54 01	g 13 36 00
Chûlghey-hotun —	43 20 10	15 08 20
Chûlghey-hotun on the *Swifond*	44 01 12	15 36 30
Tapkû-hinka on the South-Coaſt	44 33 00	16 34 00
Chûlghey-hotun on the *Uſſûri-pira*	44 47 10	18 00 00
Niman-kajan —	h 46 55 20	17 44 15
Hay-chû-kajan —	47 59 00	i 18 45 00
Hâlê-kâjan —	48 50 00	19 03 20
Tondon-kajan —	49 24 20	19 58 40
Edû-kâjan —	48 09 36	k 15 37 00
Cheſi-kâjan —	47 49 12	16 11 20
Aomili-kajan —	47 23 00	15 27 30
Meboro-kâjan —	47 18 45	14 40 40
Indamu-kâjan —	46 53 20	14 12 50
Nuſſon-kâjan —	45 47 45	9 52 00
Petunetz-hotun —	45 15 40	8 32 20
Poroto-kâjan —	43 48 00	5 50 00
Hara-pay-châng —	42 18 00	4 03 00
Kojin po kiamon —	41 04 15	2 46 40
Su-ſay-po —	l 41 50 30	1 25 00
Siran-i-jûſay po —	42 15 36	1 58 20
Pârin — —	43 35 00	2 15 00
Chakkâ-hotun, Map *Chaban H.*	43 59 00	2 26 40
Poroto-kiamon, Map *Ortu K.*	44 16 48	0 30 00
Poro-hotun	44 01 30	2 57 30
Chol hotun — —	46 39 36	6 36 20
Chiſkar [*Tſitſikar*] —	47 24 00	7 27 00
Kamaika-kiamon —	48 41 30	8 27 30
Mergben-hotun —	49 12 00	8 33 50
Sâgbâlian-ûla-hotun —	50 00 55	10 59 00
Ulûſsû-nûdân —	51 21 36	10 25 00

[a] Here *Du Halde* breaks off, omitting what follows in the Journal, which is added by the Tranſ
[b] Which make nine Leagues and an half. [c] *Kûrû-pira*, or River *Kûrû*. [d] *Du Halde*'s *China*, P.
[e] This Table, as well as all the Tables of Latitude and Longitude, relating to *China* and *Tartary*, is inſ
at the End of the laſt Volume of *Du Halde*'s *China*; but is diſtributed, by the *Engliſh* Tranſlator, into
reſpective Maps, to ſerve as Vouchers for their Accuracy. However, it muſt be obſerved, that the Situa
as well as Names, in the Tables, ſometimes differ from thoſe in the Maps. [f] There muſt be ſome great Mi
here: For *King-chew* by the Map lies in about Lat. 41° 8′, and Long. 4° 48′, Eaſt of *Pe-king*. [g] In the
Long. 13° 46′. [h] In the Map 46° 5′. [i] Map 18° 35′. [k] 16° 37′ in the Map. [l] Map 41° 40′.

A MAP of WESTERN TARTARY Drawn from the Survey of the Jesuits, and Mr. Kyrillow's Map of the RUSSIAN EMPIRE.
Long. from Pe-king
PART OF SIBERIA
COUNTRY of the KALKAS
ELUTS
MONGOLS
by the Chinese SHA-MO
The KOBI or Sandy Desart,
Here Kara Kum or Kuran ought to be situated
Kurchahan Ulan-Nor
Kara or Limits
Kurchahan Nor
Naiman
Korchin
Kab bin Kobi
Halazhan Kurbutu Alin
Altan Alin
Pushantay
Ruind City
Sumen
Tumet
Urat
Tengheri-Nor
Peta
Pilu hotay
Khutuktu
Day tang
Ning-yuen
Tyen-tung
Gulf of Leao-tong
Kuku-Nor
Sopu-Nor
Subuk-Nor
Noyen Kara Alin
Opaken Allin
Hyrata
Paychang
Shan-ma-ting
Mau-mo
Wha-tsyang
Chin-i-pu
Kirin
Chahan
Chahan-tang
Pohnhor
Kan
Long. from Ferro



SECT. III.

The Countries *belonging to the* Mongols, *properly ſo called.*

1. *The ſeveral* Diſtricts, *or* Territories, *of the* Mongols.

Bounds and Extent. Theatre of Wars. Diviſion into Countries. Firſt Diviſion, Karchin. *Tin-Mines, Timber. Its Extent.* Korchin *and* Nayman, Ohan, Tumet. *Second Diviſion:* Onhiot, *and* Parin. Kechikten, Uchumuchin, Sharot, Arukorchin, Abahanar. *Third Diviſion:* Whachit, Sonhiot, Abahay, Twinchûz. *Fourth Diviſion:* Khukhu-hotun, Kalka-targar, Maomingan, Ortûs *Country.*

THE Country of the *Mongols*, *Monguls*, or *Mongals*, called by the *European* Geographers, *Mongalia*, is bounded on the East by *Eaſtern Tartary*, on the South by the Wall of *China*; on the Weſt by the *Kobi*, or great Deſart [a], and Country of the *Kalkas*, from whence it is divided by the *Karû*, or Limits fixed by the Emperor; and on the North by the *Kalkas*, and Part of *Eaſtern Tartary*. This is a very large Region, of no leſs Extent than that of *Eaſtern Tartary*, being ſituated between the one hundred and twenty-fourth and one hundred forty-ſecond Degrees of Eaſtern Longitude, and between the thirty-eighth and forty-ſeventh Degrees of Latitude: So that it is in Length, from the Borders of *Eaſtern Tartary* in the Eaſt, to the Parts over-againſt *Ning-hya*, belonging to *China* in the Weſt, above three hundred Leagues; and about two hundred in Breadth, from North to South; though not every-where ſo broad, as may appear from the Map [b].

THE Part of *Tartary*, within this Diviſion, has been the Scene of the greateſt Actions performed both by the Eaſtern and Weſtern *Tartars*. Here the great Empire of *Jenghîz Khân*, and his Succeſſors, had its Riſe, and Seat: Here the Empires of *Kitay*, and *Karakitay*, were founded; and here the preſent Empire of the *Eaſtern Tartars*, or *Manchews*, had its Beginning. Here, for ſeveral Ages, bloody Wars ſubſiſted, and many Battles were fought, which decided the Fate of thoſe Monarchies. Here all the Riches of the Southern *Aſia*, at ſeveral Times, were heaped and diſſipated. Laſtly, in theſe Deſarts, at a Time, Arts and Sciences were cultivated, and many populous Cities flouriſhed; the Ruins of which are ſcarcely viſible at preſent.

ALTHOUGH the ſeveral Branches of the *Mongols* lead a roving Life, yet they have their reſpective Limits fixed by Cuſtom, beyond which they muſt not paſs to ſettle; that being accounted an Act of Hoſtility. The Countries of the *Mongul* Princes, who are divided into forty-nine *Ki*, or Standards, may be conſidered as they reſpect the four Gates in the great Wall of *China*, viz. *Hi-fong-few*, *Kû-pe-kew*, *Chang-kya-kew*, and *Sha-hû-kew*; *Kew* ſignifying, in *Chineſe*, *the Streights of Mountains*. Regis, Gerbillon. *Diviſion into Countries.*

PASSING North from the Gate *Hi-fong-kew*, in *Pe-che-li*, you ſoon find yourſelf in the Countries of *Karchin*, *Ohan*, *Naman*, and *Korchin*: Eaſtward of this laſt lies the Country of *Tumet*. *First Diviſion.* Karchin.

1. *Karchin* is divided into two Diſtricts, called at *Pe-king*, Banners, or Standards, under two Princes. The moſt remarkable Place here in the Map, is *Chahan-ſubarhan-hotun*: *Hotun*, with the *Manchews*, ſignifies a City; and *Subarhan*, a Pyramid of ſeveral Stories, which is ſtill to be ſeen. The Country reaches to the Gate *Hi-fong-kew* [c].

THE Country of *Karchin* is by far the beſt belonging to the *Mongols*: For as the preſent Princes are originally *Chineſe*, they have drawn thither many of their Countrymen, who have built ſeveral Towns, and improved the Lands about them, ſo as to produce enough for themſelves, and traffic with their Neighbours.

HERE are likewiſe Mines, ſome of an excellent Tin, with large Foreſts of fine Timber, which is ſent even to *Pe-king*, for their Buildings. By this Traffic, the Father of the Great Grandfather of the preſent Family got immenſe Riches, with which having done ſignal Service to the old Prince of *Karchin*, he obtained his Daughter in Marriage, and afterwards all his Poſſeſſions. Next, to ſecure them to himſelf, he joined with the *Manchews*, then attempting the Conqueſt of *China*; for which the new Imperial Family now reigning rewarded him with the Dignity of *Tſing-vang*, or *Prime Regulo*; which is the higheſt Title of Honour that an Emperor of *China* beſtows on any Prince. *Tin-Mines, Timber.*

KARCHIN, from North to South, is not above forty-two great *French* Leagues; but much larger from Eaſt to Weſt. In this Part are the Emperor's fine Houſes of Pleaſure, near which he frequently hunts, and uſually ſpends his Summer: For the Heats are much more tolerable in all theſe Parts, than at *Pe-king*; though the Diſtance between that City and *Je-ho*, the faireſt of theſe Retreats, is not above forty Leagues, if you paſs through the great Wall by the Gate *Kû-pe-kew*, which is not near half Way [d]. *Its Extent.*

[a] Called, by the *Chineſe*, *Sha-mo*. [b] *Du Halde*, vol. 2. p. 249, and 261. [c] The ſame, *p.* 249, and [d] The ſame, *p.* 250.

Mongols Country.

Korchin, and Nayman.

2. *KORCHIN* is divided into ten Standards, including the Countries of *Túrbedâ* and *Chaley* [a]. The principal Reſidence of the *Korchin Tartars* is along the River *Queyler*. Their Country extends to the *Sira-mûren* [b], and conſiſts of nothing but barren Plains. Inſtead of Wood, they burn Horſe, or Cow-Dung, dried; and for Want of Springs, dig Wells. The principal Point of *Túrbeda*, is *Haytahan-pira* [c]. The *Chaley Tartars* dwell by the *Nonni-ûla* [d]: So that *Korchin*, from North to South, contains almoſt four Degrees, extending ſix Leagues to the North of the *Haytahan*: But it is not more than three Degrees and twenty-five Minutes from Eaſt to Weſt. 3. *Nayman* (called, in ſome Maps, the Kingdom of *Nayman*, and *Nagman*) contains but one Banner, and begins from the South-Side of the *Sira-mûren*, Latitude (taken on the Spot) forty-three Degrees thirty-ſeven Minutes; Longitude five Degrees Eaſt. The principal North-Point is *Topirtala* [e].

Ohan.

4. *OHÂN* is chiefly inhabited along the *Narkoni-pira*, where ſome Rivulets fall into it, as the *Shaka-kol*, or *Chahan-kol*, which gives Name to the Village *Shaka-kol-kajan* [f]. The Ruins of a City called *Orpan*, or *Kurban-ſubarhan-hotun*, on the little River *Nûchûkû*, or *Nuchaka*, are on this Side the Latitude of forty-one Degrees fifteen Minutes. The *Nûchûkû* falls into the River *Talin-ho*. *Nayman* and *Ohan* are far leſs, yet much better than *Korchin*. They are interſperſed with little ſhrubby Hills, which furniſh Wood for Fuel, and abound with Game; eſpecially an incredible Number of Quails, ſo that they flew, without Fear, even between the Legs of Paſſengers Horſes. Theſe three Countries, and that of *Túrmeda*, or *Túrbêda*, on the Eaſt of them, are of a dry, ſandy, nitrous Soil, and extreamly cold.

Tûmet.

5. *TUMET* is divided between two Banneret Princes, and is moſtly inhabited beyond the River *Subarhan*, where are to be ſeen the Ruins of the City *Modun-hotun*. This Country extends on the South to the great Wall, Eaſtward to the Paliſado, incloſing *Lyau-tong*; Northward to *Halha*, or *Hara-pay-chang*.

Second Diviſion.

GOING through the Gate *Kû-pe-kew* [g], you enter upon the Territories, formerly Part of *Korchin*, and *Onhiot*, now converted to a Foreſt, where the Emperor hunts: Here he has alſo ſeveral fine Summer-Houſes. Farther North are the Countries of *Onhiot*, *Kechikten*, *Parin*, *Sharot*, *Uchû-mûchin*, *Arûkorchin*, and *Ababanar*.

Onhiot, and Parin.

1. *Onhiot* is divided into two Standards of *Tartarian* Princes on the River *Inkin*. 2. *Parin*, divided into two Standards, has its principal Habitation on the *Hara-mûren*, which falls into the *Sira-mûren* [h]. The Territories of *Onhiot* [i], and *Parin*, lie beyond the Emperor's Hunting-Seats, Northward. Their Princes have been many Years allied to the Imperial Family. There are ſeveral of them in both Countries. *Parin* is the largeſt; but, in other Reſpects, pretty like *Onhiot*, the Soil of which is but indifferent. Here are but a few Buildings erected near the Palace of the Princeſs, the Emperor's Daughter, for the Reception of her Retinue, where the Miſſioners were very well entertained. Her Huſband had the Title of *Tſing-vang*, or Prime Regulo, and one of the Princes of *Onhiot*, that of *Kuovang*, or Regulo of the ſecond Rank. His Mother had built him a ſmall Palace near the little River *Sirgha*, or *Siba*; though he uſually encamped on its Banks [k].

3. *KECHIKTEN*, or *Keſikten*, is alſo divided into two Standards, and has its principal Habitation on a little River that runs from the South-Weſt into the *Sira-mûren*. 4. *Uchûmûchin*, or *Utſimûſin*, has two Standards along the *Hulahar* or *Hulgur-pira*. Its Prince has the Title of *Tſing-vang*, or prime Regulo, and commands a Banner of twenty-two *Nurû*, or Companies. 5. *Sharot*, divided into two Standards, is moſtly inhabited towards the Confluence of the *Lóhan-pira*, and *Sira muren*. 6. *Arukorchin* has but one Banner, which is on the River *Arukondulen*. 7. *Ababanar* has two Standards, and is beſt inhabited about the Lake *Taalnor* [l].

WHEN you have paſſed the Gate *Chang-kya-kew*, Weſt of *Ku-pe-kew*, you enter on a Country conquered by the Emperor, who has it in Property. Theſe Lands, as well as thoſe from the *Ku-pe-kew*, to the *Hi-ſong-kew*, along the great Wall, are occupied by Farmers belonging to the Emperor, the Princes, and ſeveral *Tartar* Lords. Here are alſo *Mongol Tartars*, of different Countries, who were either made Priſoners or ſubmitted voluntarily. They are ranged under three Standards, and commanded by Officers of the Emperor's Appointment; wherefore they are not reckoned among the forty-nine *Ki*, or Banners of the *Mongols*.

FARTHER to the North of the *Chang-kya-kew*, are the Countries of the *Mongol* Princes *Hoachit*, *Sonhiot*, *Ababay*, and *Twinchuz*. 1. *Hoachit*, or *Whachit*, is divided into two Standards near the River *Chikir*, or *Chirin-pira*. 2. *Sonhiot* has two Standards: The principal Habita-

[a] Or *Chalair*, as in *De la Croix*'s Hiſtory of *Jenghîz Khân*. [b] *Mûren* is the *Mongul* Name for the Rivers. [c] *Pira* ſignifies a River, but of the leſſer Kind. [d] *Ula* is the *Manchew* Word for great [e] *Du Halde*'s *China*, p. 249. [f] *Kajan*, or *Kayan*, in *Manchew*, ſignifies a Village. [g] Called by the *ſians*, *Kapki*. [h] *Du Halde*, as before, *p.* 249, 264. [i] Some *Tartars* pronounce *Onihol*. [k] *Du* as before, *p.* 250. [l] *Nor*, a Lake in the *Mongol* Language.

is near a Lake. 3. *Abahay* has two Standards, a which encamp about ſome Lake, or Meer, of which the Southernmoſt is *Sûretû-hûchin*. 4. *Twinchûz* contains but one Banner, near the Mountain *Organ-alin* [a].

THROUGH the Gate *Sha-hû-kew*, you enter upon the Emperor's Lands. The City *Hûhû-hotun*, or *Khûkhû-hotun*, is moſt remarkable. Here inhabit the *Kû-ſay-chin*, or Chiefs of two *Tartar* Banners, called alſo *Tumet*. Theſe *Tartars* are partly deſcended from thoſe made Priſoners by b the *Manchews*, when they invaded the Territories of the *Mongols* from *Lyau-tong*; partly a Mixture of different Nations of *Tartars*. Their Chiefs are appointed by the Emperor. Beyond the Territory of *Huhû-hotun*, lie the Countries of the *Mongol* Princes of *Kalka-targar*, *Maomingan*, *Urat*, and *Ortos*, or *Ortûs*. 1. *Kalka-targar* is watered by the little River *Aypahamûren*: It contains but one Banner. 2. *Maomingan* has but one Banner. 3. *Urat* is divided c into three Standards, and is moſtly inhabited along the River *Kondolen* [b] (or *Quendolen.*) 4. The *Mongols*, called *Ortos*, or *Ortûs*, are bounded on the South by the great Wall, which is there, and alſo throughout *Shen-ſi*, only of Earth, and fifteen Foot high. On the three other Sides, they are hemmed-in by the *Whang-ho*, or *Yellow River*; which leaving *China* near the fine City of *Ning-hya*, makes a great Sweep, and enters it again towards *Pau-te-chew*: Its Windings to- d wards the North, are marked from Obſervations taken in following its Courſe, as far as *Kuramds*; which Countries are without Inhabitants, or any Thing remarkable. They had beyond the great Wall, upon the *Whang-ho*, a City named *Toto*, which ſeems, by the Ruins, to have been pretty large; though theſe People have neither Skill, nor Pleaſure, in Building. They are governed by ſeveral petty Princes, under ſix Banners, and love to diſtinguiſh themſelves by the e Largeneſs and Number of their Tents, as well as Multitude of their Flocks [c].

2. Manners, Cuſtoms, *and* Language *of the* Mongols.

Origin, and Name. Of great Extent, to what owing. Language, and Characters; Shape, and Features: Their Manners, Humour, and Genius: Their Dreſs, Arms, Cattle, Way of living, Diet, Wives, and Funerals: Their Tents: Their Traffic.

THE Inhabitants of theſe Quarters, are variouſly named by Authors, *Mongols*, *Monguls*, *Mungals*, and *Moguls*. According to the Hiſtory of *Abu'lghâzi Khân*, they took their Name from *Mogul*, or *Mungl Khân*, a very ancient Monarch of their Nation, of whom Mention will be made hereafter [d]. Gerbillon, Regis.

THE *Chineſe* ſometimes call the *Mongols*, or *Mongls* (which ſeems to be their true Name) *Sita-tſe*, or *Weſtern Tartary*; and, in Deriſion, *Tſau-ta-tſe* [e], that is, *ſtinking Tartars*, becauſe of their ill Scent.

THE *Monguls*, for Number and Extent, far *Of great Extent,* exceed the *Manchews*; for under that Name are to be comprehended the *Kalkas*, and *Elûths*, who inhabit Weſtward as far as the *Caſpian Sea*: Not that they are all properly *Monguls*, which was but one Tribe, amongſt many others; but *Jenghiz Khân*, who was of that Tribe, having ſubdued all the reſt, they thenceforward paſſed under the general Name of *Mongols*, as before they were known in the Weſtern Parts of *Aſia* by the Name of *Tartars*, who were the moſt powerful Hord, till ſubdued by the above-mentioned Conqueror; and, indeed, on the ſame Account they afterwards ſhared with the *Mongols*, in the Honour of giving a Name to the Inhabitants of this vaſt Region, as well as ingroſſed that of the Country wholly to themſelves, it being called *Tartary* to this Day in all the Southern *Aſia*, as well as *Europe*, although there is no ſuch particular Tribe, as that of the *Tartars*, now to be found.

IT is alſo to be conſidered, that the *Khâns* of *To what owing.* the three Diviſions of the Inhabitants above-mentioned, are *Mongols* by Deſcent, which goes a great Way in keeping-up the general Name among their reſpective Hords. Thus we meet with the Denominations *Kalka Mongols*, and *Eluth Mongols*, as well as *Kalka Tartars*, and *Eluth Tartars*, as the *Chineſes* generally call them. With regard to the Name *Tartars*, it may be proper to obſerve here, that the true Orthography is *Tatars*, as they are called in the Oriental Countries, and thoſe of *Europe* to the Eaſt of *Germany*. The *Chineſe*, who want the *r* in their Language, ſay *Ta-ta*, and *Ta-tſe*.

THESE People, though going under different *Language, and Characters,* Appellations, have all but one Language, Religion, and Manner of living, which is a Proof, that they are deſcended from the ſame original Stock. Their Language is ſimply called the *Mongol* Tongue: They have ſeveral Dialects indeed, but underſtand one another very well [f]. We are informed by *Regis*, that the Characters upon the ancient *Mongol* Monuments, are the ſame with thoſe in preſent Uſe, but different from the *Manchew*, which are no older than the

[a] *Alin*, a Mountain, in the *Manchew* Language. [b] *Du Halde's China*, p. 264. [c] The ſame, *p.* 253, and 263. [d] Hiſtory of the *Turks*, *Mogols*, and *Tartars*, p. 7, and 9. [e] By the *Sudatſes*, or rather *Su-ta-*, of *Nieuhof*, vol. 3. p. 426. d. are doubtleſs to be underſtood the *Tſau-ta-tſe*, or *Mongols*. [f] *Du Halde*, before, *p.* 256, *& ſeq.*

Mongols Country.

Family now reigning. They have not the leaſt Likeneſs to the *Chineſe* Letters, and are no more difficult than the *Roman*. They are written on Tables with an Iron Pencil; for which Reaſon a Book is a great Rarity among the *Mongols*. The Emperor, to pleaſe them, had ſome of their Authors tranſlated, and printed at *Pe-king*: But the chief Book among them is the Kalendar, publiſhed by the Mathematical Tribunal, and graved in *Mongol* Characters [a].

Shape, and Features.

ACCORDING to *Bentink*, the *Mungals* (or *Mongols*) in general, are of a middle Size, but ſtrongly ſet; their Faces very large, and flat; their Complexion ſun-burnt; their Noſes flat, but their Eyes black, and full: Their Hair is black, and ſtrong as Horſe-Hair: They commonly cut it pretty cloſe to the Head, preſerving only a Tuft at the Top, which they let grow the natural Length: They have very little Beard [b].

Their Manners,

GERBILLON ſays, they are quite rude, and unpoliſhed in their Manners; yet honeſt, and good-natured: Naſty and ſlovenly in their Tents and Cloaths, living amidſt the Dung of their Beaſts, which ſerves them for Fuel; for they have no Wood. They excel in Horſemanſhip, and Hunting; and are dexterous Archers on Foot, or on Horſeback. In general they lead a wretched Life. Averſe to Labour, they prefer Grazing to Agriculture [c].

Humour,

REGIS obſerves, that the utmoſt Ambition of the *Mongols*, is to preſerve the Rank of their Families. They value Things only for their Uſe, having no Regard to their Rarity, or Beauty. They are naturally of an eaſy, chearful Temper, always diſpoſed to Laughter, and never diſturbed with Melancholy: And, indeed, they find little Occaſion for Care, having generally neither Neighbours to manage, Enemies to fear, nor Lords to pleaſe; no difficult Affairs, no Buſineſs of Conſtraint, diverting themſelves only with Hunting, Fiſhing, and other bodily Exerciſe, in which they are very expert.

And Genius.

HOWEVER, theſe People are capable not only of the Sciences, but the greateſt Affairs: Witneſs their ſubduing *China* in 1264, which they governed, even in the Opinion of the *Chineſe*, with great Judgment, and Addreſs: And there are ſtill ſeen in *China*, Marble Monuments, with Inſcriptions both in the *Chineſe*, and *Mongol* Languages. In this they have been imitated by the *Manchews*, now Maſters of this Empire, who have cauſed the public Acts, and Inſcriptions, to be written in both Languages [d].

Their Dreſs,

AS to their Dreſs, according to *Bentink*, they wear very large Shirts, and Calico Drawers. Their Habits reach as low as their Ancles, and are commonly made of Calico, or ſome other ſlight Stuff, which they line with Sheep-Skin. Sometimes they wear intire Garments of Sheep-Skins: They faſten theſe Garments about the Loins with great Leather-Straps. Their Boots are very large, and uſually made of *Ruſſian* Leather: Their Bonnets ſmall, and round, with a Border of Fur four Fingers broad. The Dreſs of the Women is very near the ſame, excepting that their Garments are longer, their Boots generally red, and their Bonnets flat, with ſome little Ornaments [e].

ACCORDING to *Regis*, their uſual Cloathing is Sheep and Lamb-Skin, the Wool next the Body. Though they know how to dreſs, and tolerably whiten theſe Skins; as alſo thoſe of Stags, Deer, wild Goats, *&c.* (which, in ſome Sort, ſerve the Rich for under-Garments in the Spring) yet, for all their Care, you ſmell them as ſoon as they come near you; whence they got the Name of *ſtinking Tartars*, as before-mentioned. Their very Tents have a rammiſh Smell, hardly tolerable: So that a Stranger, who happens among them, had beſt erect his Tent ſome Paces diſtant from them [f].

THE Arms of the *Mongols* conſiſt in the Pike, the Bow and Arrows, and the Sabre, which they wear after the *Chineſe* Manner. They always go to War on Horſeback, like their Neighbours the *Kalmûks* (or *Eluths*;) but it is well if they be ſuch good Soldiers.

THEIR Cattle conſiſts in Horſes, Camels, Cows, and Sheep, that are generally very good in their Kind: But they are not to be compared with the Cattle of the *Kalmûks*, neither for Appearance, nor Goodneſs, except their Sheep, which almoſt ſurpaſs them; and what is peculiar, have Tails about two Foot long, and near as much in Compaſs, weighing commonly between ten and eleven Pounds: It is almoſt one entire Piece of very rank Fat, the Bone not being larger than that in other Sheep. They breed no Beaſts but what eat Graſs, and, above all Things, abhor Swine [g].

THE *Mongols*, ſays *Gerbillon*, live all the ſame Way, wandering from Place to Place with their Herds, and pitching where they find moſt Forrage: In Summer, near ſome River, or Lake; in Winter, on the South-Side of ſome Hills, while the Snow ſupplies them with Water. Their Diet is very ſimple: In Summer, they feed on Milk-Meats, uſing, indifferently, that of Cows, Mares, Ewes, Goats, and Camels. Their Drink is Water boiled with the worſt Sort of *Chine* Tea, in which they put Cream, Butter, or Milk

[a] *Du Halde*'s *China*, p. 253. [b] Hiſtory of the *Turks*, *Mogols*, &c. vol. 2. p. 502. [c] *Du Halde*, as before, *p.* 256. [d] The ſame, *p.* 253. [e] Hiſtory of the *Turks*, &c. *p.* 505. [f] *Du Halde*, as before, *p.* 254. [g] Hiſtory of the *Turks*, &c. as before, *p.* 505.

at Pleaſure. They alſo make a ſpirituous Liquor from ſour Milk, eſpecially Mares, which is diſtilled after Fermentation. The Rich lay Mutton to ferment with their ſour Milk. This Liquor is ſtrong, and nouriſhing, and they delight to get drunk with it. They alſo ſmoak a great deal of Tobacco. Though Polygamy be not forbidden, they have uſually but one Wife. They burn their Dead, and interr their Aſhes on ſome Eminence, where raiſing a Heap of Stones, they place thereon little Banners [a].

THE *Mungals*, ſays *Bentink*, dwell under Tents, or little moving Houſes, and live altogether on the Produce of their Cattle [b]. *Regis* obſerves, that their Tents are round, and much more commodious than the common *Manchew* Tents, which have only a ſingle, or double Wrapper, much like thoſe of the *French* Soldiers, being covered with a thick grey or white Felt, upheld within by Poles, with one End tied round a Hoop: They thus form the Superficies of a broken Cone, with a round Hole at the Top, to let-out the Smoak that aſcends from the Hearth, placed in the Middle of the Tent. While the Fire laſts, they are warm enough; but ſoon grow cold again; and in Winter would, without Care, freeze in their Beds. To avoid, or at leaſt leſſen, this, and other Inconveniences, the *Mongols* have their Tent-Door very narrow, and ſo low, that they cannot enter without ſtooping. They have alſo the Art to join theſe looſe Pieces ſo nicely, as to keep-out the piercing Blaſts of the North-Wind [c].

WITH regard to Commerce, the petty Merchants of *China* reſort to the *Mongols* in great Numbers, bringing them Rice, Bohea-Tea, which they call *Kara-chay*; Tobacco, Cotton-Cloth, and other ordinary Stuffs; ſeveral Sorts of Houſhold Utenſils, and, in ſhort, whatever they ſtand in need of. In Exchange, they give them Cattle; for they know not the Uſe of Money [d].

3. *The* Religion *of the* Mongols.

They worſhip Fo: *Their* Lamas: *Their Bigotry.* Foiſm, *when introduced.* *The* Khûtuk-tû. *Their Government.*

ALL the *Mongols*, according to *Gerbillon*, are of the Religion of *Tibet*, that is, Worſhippers of the Idol *Fo* [e], called, in their Language, *Fu-ſheki*. They believe the Tranſmigration of Souls, pay their *Lamas*, or Prieſts, a blind Obedience, and preſent them with the beſt Things they have. Theſe Prieſts are commonly ignorant; being accounted very learned, if they can read the ſacred Books in the Language of *Tibet*. They are alſo great Libertines, and debauch Women with Impunity; yet the great Men are adviſed, and managed by them, and give them the upper-Hand on all public Occaſions [f]. Gerbillon, Regis.

THE *Lamas*, ſays *Regis*, who are the only Perſons capable of inſtructing their Countrymen, find more Advantage in going from Tent to Tent, and repeating certain Prayers, for which they have a Stipend; or in practiſing Phyſic, which they are Pretenders to: So that few of the *Mongols* can write, or read. Several of the *Lamas* themſelves ſcarce underſtand their Prayers [g], and much leſs the ancient Books of Religion, which are written in an obſolete Stile. Their Prayers, which have alſo ſome obſolete Terms, are ſung with a ſolemn, yet harmonious Air, and make almoſt the Whole of their religious Worſhip. They make no Sacrifice, or Offering, but the People often kneel, bare-headed, before the *Lamas*, to aſk Abſolution, and riſe not till they have received it by the Impoſition of Hands. It is generally believed, that they are able to call-down Hail and Rain. This was teſtified to the Miſſioners by ſeveral *Mandarins*, who were Eye-Witneſſes to theſe Facts; and confirmed what was told them at *Pe-king*, of the *Lamas* practiſing Sorcery. They do not hold the Tranſmigration of the Soul, at leaſt not into Brutes; and, therefore, eat Fleſh, but moſtly that of wild Beaſts taken in Hunting, though they keep large Flocks of tame ones [h]. *Their Lamas.*

THE *Mongols* are very devout, every one wearing a String of Beads about his Neck, to pray-by. There is ſcarce a *Mongol* Prince, but has a Temple, though no Houſe in his Territory. *Gerbillon* ſaw the Ruins of one more than two hundred and fifty Leagues from *Pe-king*: It was built by *Chineſe* Workmen, hired on Purpoſe; and the Tiles, which were varniſhed, or rather enamelled, with Yellow, were brought from *Pe-king*. A *Lama*, who called himſelf a living *Fo* [i], and was adored as ſuch, had it erected in the Territory of the King of the *Kakas*, his Brother [k]. The *Mongols* are ſo bigotted to their *Lamas*, though generally very ignorant, and debauched, that there is very little Hope of converting them to the *Romiſh* Faith. *Their Bigotry.*

[a] Hiſtory of the *Turks*, *Mongols*, &c. p. 256. [b] The ſame, *p.* 505. [c] *Du Halde*'s *China*, p. 254. [d] Hiſtory of the *Turks*, &c. as before, *p.* 505. [e] See the Religion of *Fo*, before, *p.* 206, *& ſeqq.* [f] *Du Halde*, as before, *p.* 256. [g] Poor Wretches! they are as ignorant as the *Romiſh* Prieſts were in the ninth, tenth, and eleventh Centuries, when they could not ſay ſo much as the Lord's Prayer in good *Latin*. [h] *Du Halde*, as before, *p.* 253. [i] This was a *Khûtûkta*, or Deputy of the *Dalay Lama* of *Tibet*. [k] *Du Halde*, as before, *p.* 257.

Mongols Country.

Foïsm, when introduced.

A *Mongol* Prince, well-verſed in the Hiſtory of his Anceſtors, told *Gerbillon* (who aſked him when the *Lamas* firſt introduced the Religion of *Fo* among them) that in the Reign of the Emperor *Kûblay*, whom he called *Hûblay*, there came *Lamas* into the Country of the *Mongols*, who planted their Religion; but that theſe *Lamas* differed much from the modern; that they were Men of Learning, blameleſs in their Lives, and wrought many Miracles. The Author thinks it probable, that theſe *Lamas* were Chriſtian Monaſtics, who came from *Syria* and *Armenia*, then ſubject to *Kûblay*, and preached Chriſtianity both to the *Mongols*, and *Chineſe*: But that the Communication of theſe Countries with *China*, and *Tartary*, being afterwards cut-off by the diſmembring of that great Empire, the *Bonzas* of *China* blended their Superſtitions with the Chriſtian Cuſtoms, and introduced, by Degrees, the Religion of *Fo* among the *Mongols*. This, he ſays, is the more credible, becauſe theſe *Lamas* have many Ceremonies, and Cuſtoms, like thoſe obſerved among Chriſtians [a]. They have Holy Water, ſinging Service, and pray for the Dead. Their Dreſs is like that in which the Apoſtles are painted, and they wear a Mitre and Cap, like Biſhops; not to mention their grand *Lama*, who, among them, is much the ſame as the ſovereign Pontiff among Chriſtians [b].

The Khûtûk-tû.

AT the Head of theſe *Mongol Lamas*, there is a Deputy under the *Dalay Lama* of *Tibet*: He is called the *Khûtûktû*, and reſides at *Hu-hu-hotun*, or *Khukhu-hotun*, before-mentioned, near the *Whang-ho*, and Country of *Ortûs*, where *Gerbillon* ſaw him, in the Year 1692.

Their Government.

As to Government, the *Mongols*, as hath been already remarked, are divided into forty-nine Standards, under ſo many Princes. *Regis* relates, that the *Manchews*, after their Conqueſt of *China*, conferred on the moſt powerful of them the Titles of *Vang*, *Pey-le*, *Pey-tſé*, *Kong*, &c. ſettled a Revenue on each [c] Chief of a Standard, fixed the Bounds of their Lands, and eſtabliſhed Laws, by which they are governed to this Day. There is a grand Tribunal at *Pe-king*, to which Appeals are brought from the Princes themſelves, who are obliged to appear, when cited. The *Kalkas*, ſince their Subjection, are under the ſame Regulation [d].

Mongul Princes,

THE ſeveral Countries, or Diſtricts of the *Mongols*, even thoſe which are the worſt, being dry, ſandy, and cold, ſuch as *Korchin*, *Ohan*, *Nayman*, and *Turbeda*, maintain a great Number of Princes. The Houſe of *Korchin* only, at the Time the Miſſioners paſſed-through the Country, had eight, or nine, diſtinguiſhed by their ſeveral Titles, like thoſe of Dukes, Marquiſes, Counts, &c. the Number of which is not fixed, becauſe they depend on the Will of the Emperor; who is, with reſpect to them, the great [e] *Hân* of the *Tartars*, and who either raiſes, or degrades them, according to their good, or bad Conduct. When they are without Title, or military Command, they are called *Tayghi*, or, as the *Chineſe* pronounce it, *Tay-ki*: Nevertheleſs, they are conſidered as Maſters of their Country by the *Tartars*, who are no better than Slaves to the Heads of their reſpective Families.

THESE Princes have a Politeneſs, which diſtinguiſhes them from their Subjects, who, though they ſtile themſelves Slaves, are not treated with Severity, but have ready Acceſs on the ſlighteſt Occaſions. This Familiarity takes-off nothing of their Reſpect, for they are taught, from their Infancy, that they are born to obey, and their Maſters to command [f]. But of the Government, as well as Religion, of the *Mongols*, more will be ſpoken in the next Section.

SECT. IV.

Of the Country *belonging to the* Kalka Mongols.

1. Name, Extent, *and* Rivers *of the* Kalkas.

Name, *Extent*, *Bounds*. *The* Kobi, *or* Sha-mo. Kalkas *Deſcent*. *River* Kalka. *The* Kerlon. *The* Tula. *River* Twi. *The* Selinga. *The* Orkhon, *and* Tola. *The* Siba, *or* Altay. *The* Dſan-muran. *The* Argun.

OF all the *Mongol* Nations, depending on the Emperor, the moſt numerous, and celebrated, are the *Kalkas*, who take their Name from the River *Kalka*. They poſſeſs above two hundred Leagues of the Country, from Eaſt to Weſt, and the Banks of the fineſt Rivers in this Part of *Tartary*. They dwell beyond the *Mongols*, and have the *Eluths* (or *Kalmûks*) on the Weſt. Their Country, according to *Gerbillon*, from Weſt to Eaſt, extends from *Mount Altay*, to the Province of *Solon*; and, from North to South, from the fiftieth and fifty-firſt Degrees of Latitude [g], to the Southern Extremity of the great Deſart *Sha-mo*, which is reckoned to belong to them; they encamping there, during

[a] Papiſts, he ſhould have ſaid. [b] *Du Halde*'s *China*, p. 263, compare with p. 220, before. [c] P. 264. We are told, that this annual Stipend is much leſs than what is allowed the *Manchew* Princes at *Pe-king*. [d] *Du Halde*, as before, *p.* 261, 264. [e] We write *Kân*, but all the *Tartars* pronounce *Hân*, or rather a middle Sound between the two Letters, *K* and *H*, as *Khân*. [f] *Du Halde*, as before, *p.* 250. [g] It is ſaid, *p.* 265, of *Du Halde*, vol. 2. that they extend, from Eaſt to Weſt, twenty-two Degrees; but from North to South, no more than five and a half.

Winter,

Winter, when they ſtand in leſs Need of Water, a which is rarely to be met-with, and generally bad.

THE Deſart above-mentioned, called by the *Chineſe*, *Sha-mo*, and the *Tartars*, *Kobi*, or *Gobi* [a], ends about *China*, and is larger, and more frightful, towards the Weſt. *Gerbillon* paſſed it four Times in different Quarters. From Eaſt, to the Mountains beyond the great Wall, it is about one hundred Leagues, not comprehending the Mountains to the North of the great Wall: For though they are in a Manner uninhabited, the b Soil is good, affording fine Paſtures, Woods, Springs, and Rivulets, in abundance. The Author does not here include the Country beyond the *Kerlon*, abounding with Water, and Paſturage, though thinly inhabited, eſpecially the Weſtern Part. The Deſart is much larger from North to South, and above one hnndred Leagues over. In ſome Parts it is quite bare, without Trees, Graſs, or Water, except certain Ponds and Marſhes, made by the Rains, and here and there c a Well of Water, bad enough.

THESE *Kalkas* are the Deſcendants of the *Mongols*, who about the Year 1368 were expelled *China* by *Hong-vû*, Founder of the *Ming* Family; and retreating Northward beyond the great Deſart, ſettled chiefly along the Rivers *Selinga*, *Orkhon*, or *Orhon*, *Tula*, and *Kerlon*, where there is Plenty of Paſturage. The ſtrangeſt Thing is, that, after being ſo long accuſtomed to the Delicacies of *China*, they could ſo eaſily re- d turn to the roving ſordid Life of their Anceſtors [b].

THE *Kalka-pira*, or River *Kalka*, as *Regis* obſerves, is not much frequented by the *Kalkas*, though they take their Name from thence: It flows from a famous Mountain, called *Suelki*, or *Sulki*, eighty-four Leagues from *Parin*, and forty-four from *Tſitſikar*: They pretend it gives Life to ſeveral other Rivers; but no Way conſiderable. After paſſing through a Lake called *Dalai*, it changes its Name to *Urſon*, and runs e directly North into a larger, named *Kûlon-nor*.

THE *Kerlon*, *Tula*, *Twi*, and *Selingha*, though ſo famous for their Origin among theſe People, are of more Account, for their clear and healthful Waters, abounding with Trout, and other Fiſh; and for the fruitful, large, and populous Plains they glide through. The *Kerlon*, or *Kerulon*, running from Weſt to Eaſt, falls alſo into the Lake *Kûlon-nor*, which diſcharges itſelf into the *Saghalian-ûla*, by the River *Ergona*, the f Boundary of the *Manthew* Empire on that Side: As to the Situation of this Lake, and Courſe of the Rivers, we cannot do better than refer to the Map.

THE *Kerlon*, which is not deep, being almoſt every-where fordable, of a ſandy Bottom, good Water, and about ſixty common Feet in Breadth, waſhes the richeſt Paſtures in all *Tartary*. Regis, Bentink.

THE River *Tula* runs from Eaſt to Weſt, and in moſt Places is larger, deeper, and more rapid, than the *Kerlon*: It has alſo more Woods, and finer Meadows; and on its North-Side are Mountains covered with large Firs, which afford an agreeable Proſpect: The *Mongols* of this Part of *Tartary* ſpeak-of it with Admiration. This River, having joined itſelf to the *Orgon*, *Orkhon*, or *Urhon*, which comes from the South-Weſt, runs towards the North; and, after being increaſed with ſeveral others, as the *Selingha-pira*, at length falls into the greateſt Lake in all *Tartary*, named *Pay-kal* [c]. This Lake belongs to the *Ruſſians*, who are alſo Maſters of the lower Part of the *Selingha*, and on the oppoſite Side, near the Limits of the two Empires, have built c a little Town, called *Selinghinſkoy*; and beyond that the City *Irkutſkoy* [d], which is much better peopled, and perhaps more traded-to, than any City in *Tartary*. *The* Tula.

IN travelling from hence to *Tobolſkoy*, the Capital of *Siberia*, and *Northern Tartary*, you meet frequent Villages, and in them commodious Lodgings: But going from *Selingha* Southwards, till you come almoſt to the great Wall, you are obliged to lodge, and diet after the *Tartarian* d Manner.

THE Waters of the *Twi-pira*, which are clear and healthful, like thoſe of the *Kerlon*, after a pretty long Courſe, through fertile Plains, loſes itſelf in the Ground near a little Lake, without appearing any more [e]. *River* Twi.

To the former Account of Rivers, from the Miſſioners, let us add ſome farther Remarks from *Bentink*. He informs us, that the River *Selinga* has ſeveral Springs, and that the *Werſh* e *Selinga*, which is the principal one, iſſues from a Lake, called by the *Mongols*, *Koſogol* [f]: That its Courſe is nearly in a right Line from South to North, through very fertile Plains; and that after being conſiderably inlarged by many Rivers on both Sides, it diſcharges itſelf into the Lake *Baykal*: That its Waters are very good, and light, but do not afford Plenty of Fiſh: That both Sides of this River, from its Springs, till within one Day's Journey of *Selinghinſkoy*, are in f the Hands of the *Mungals*; but that the neighbouring Country, from that City to the Lake, belongs to the *Ruſſians*. *The* Selinga.

THE *Orkhon*, formerly called *Kalaſſui*, runs North North-Weſt into the *Selinga*. The *Khân* *The* Orkhon, *and* Tola.

[a] *Kobi*, or *Gobi*, ſignifies a Deſart. [b] *Du Halde's China*, p. 259. [c] Called, in the Maps, *Baykal*. [d] Or *Irkutſki*, *Ergonſki*. [e] *Du Halde*, as before, *p.* 250, *&c ſeq.* [f] Or *Kuſo-koi*: *Kol*, or *Gol*, ſignifies a Lake.

of

Mongols Country.

of the *Kalka Mongols*, and their *Khûtûktû*, or a High Prieſt, uſually make their Abode there.

THE *Tola*, called heretofore *Kollanuaer*, comes from the Eaſt South-Eaſt, and throws itſelf into the River *Orkhon*. The Karawâns of *Siberia* having paſſed this River, enter immediately into the Territories depending on *China*.

The Siba, *or* Altay.

THE River *Altay*, at preſent called *Siba*, has its Spring towards the Frontiers of the *Kalmûks*, (or *Eluths*) in the Mountains, called by the *Tartars*, *Uſkun-luk-tugra*, about the forty-third Degree of Latitude to the South of the Springs of the *Jeniſea*; and running from thence Eaſt North-Eaſt, loſes itſelf North of the Deſart of *Gobi*, and South South-Eaſt of the Source of the *Orkhon*. A petty *Khân* of the *Mongols* uſually reſides about the *Siba*, who is at preſent under the Protection of *China*.

The Dſan-mûran.

THE *Dſan-mûran* [a] *(Tſan*, or *Jan-muran)* has its Source in the Mountains, which croſs the *Gobi*, about the forty-third Degree of Latitude. It runs South South-Eaſt, and falls into the *Whang-ho* (or *Yellow River)* on the Frontiers of *Tibet*. Two petty *Khâns* of the *Mongols*, both under the Protection of the Emperor, make their Abode about its Banks.

The Argun.

THE River *Argun* (or *Ergona)* riſes in the Country of the *Mongals*, from a Lake, called by them, *Argun-dalay*. Its Courſe is nearly Eaſt North-Eaſt; and having run above one hundred Leagues, it falls into the great River *Amur* [b].

2. Ruins *of* Cities, *particularly* Kara-koram.

Para-hotun *Ruins. Cities, when built. Inſcription in the Deſart. Enquiry concerning the famous* Kara-koram: *When built: Its Situation: That of* Shang-tû. Olugh-yurt, *if* Kara-koram. Mongol *Habitations.*

Para-hotun *Ruins.*

THERE were formerly ſeveral Cities in this Part of *Tartary*, though none exiſt at preſent. On the Northern-Banks of the *Kerlon*, or *Kerûlon*, the Miſſioners met-with the Ruins of a large City: It was of a ſquare Figure, and twenty *Chineſe Li* [c] in Circumference: The Foundations are ſtill to be ſeen, with ſome large Pieces of the Wall, and two Pyramids in Ruins: Its Name was *Para-hotun*, that is, *the City of the Tiger*; given it from the Cry of a Tiger, which they thought a good Omen.

THERE are to be ſeen the Ruins of ſeveral other Cities in the Countries of the *Mongols* and *Kalkas*, which yet are of no great Antiquity; being all built by the *Mongol* Succeſſors of the famous *Koblay*, or *Kobeli-han* (as the *Eaſtern Tartars* pronounce it) who conquered all *China*, and founded the *Ywen* Dynaſty. Although it is the Genius of this Nation to prefer Tents to the moſt convenient Houſes; yet when they took to the *Chineſe* Cuſtoms, and were civilized under the Government of *Koblay*, a Prince no leſs accompliſhed than a *Chineſe*, we may ſuppoſe, that being loth to appear inferior to the Nation they had conquered, they began to build Cities in *Tartary*, the Ruins of which are ſtill to be ſeen in above twenty different Places. The *Mongols* therefore, did then what the *Manchews* do now under the Government of the Emperor *Kang-hi*, who has built Cities in the remoteſt Parts, beſides very beautiful Pleaſure-Houſes in thoſe neighbouring on *China*; as at *Je-ho*, and *Kara-hotun*. But as theſe *Tartarian* Cities were all deſtroyed or abandoned, within an hundred Years, the *Chineſe* conquering, in their Turn; it is no Wonder, if in ſo ſhort a Time, they could raiſe no magnificent Monuments to eternize their Memory.

THE Miſſioners met but with one Inſcription, which was on the Road from *Chang-kya-kew*, to the *Kerlon*, and about a League from *Holûſtai*, where is a little Lake: It is on the higheſt Part of ſome Marble Blocks, in *Chineſe* Characters, and imports, that the Army, commanded by the Emperor *Yong-lo*, arrived there the fourteenth of *May*. Hence it appears, that he did not purſue the *Mongols* beyond the *Kerlon*, but contented himſelf with keeping them at a Diſtance from the great Wall.

NOT far from *Para-hotun*, above-mentioned, is a Place called *Kara-uſſon*, where is a little Lake and a fine Spring in a fertile Plain, which feeds abundance of Deer, Mules, *&c.* all wild. *Rubruquis* thinks it difficult to determine, whether this was *Kara-koram* [d], the Court of *Mango-hân* [e], or of

[a] In *Abu'lghâzi*'s Hiſtory, called *Jam-muran.* [b] Hiſtory of the *Turks, Moguls*, &c. vol. 2. p. 515, &c.
[c] Or two Leagues. [d] *Bentink* ſeems to queſtion if ever there was ſuch a City, as *Kara-koram*, becauſe, at preſent, no ſuch Place is to be found; and the Account of the Road *Rubragius* took thither, is, to his thinking, very confuſed, and not agreeable to the Notices we have at preſent of the Country through which he pretends to have paſſed. But his Miſtake ſeems to ariſe from his taking *Kara-kum*, and *Kara-koram*, to mean the ſame Thing: Whereas the firſt is the Name of the Country; the latter of the City built there: And *Abu'lghâzi Khân* plainly diſtinguiſhes the one from the other, though he does not name the Town. See the Hiſtory of the *Turks*, &c. vol. 2. p. 515. [e] Called alſo, by Writers and Travellers, *Mangu*, *Mongko*, and *Munkaka*. *Souciet. Obſ. Math.* &c. p. 186. They were very powerful, antecedent to the *Moguls*, under the famous or *Vang Khân*, vulgarly called *Preſter John*.

Prede

Predeceſſor *Kayû-ſû* [a], to whom the *Dominican*, a *Longumeau*, was ſent, with magnificent Preſents by *S. Louis*, in 1249. He ſays, it is not eaſy to conceive, how an Emperor of all *Tartary*, and the North Part of *China*, could reſide in the Countries to the North of the *Saghalian-ûla*, fit only for Savages to inhabit [b]; or that the Place could entertain ſuch Crouds of Officers, Ambaſſadors, and Merchants of all Nations, as is reported. He farther obſerves, that the Poſition of the Rivers, and Mountains, in this Part of *Tartary*, which are all below the fiftieth Degree of Latitude, in no Sort agrees with the Rout of the Travellers of thoſe Times; who having neither the Mathematics, nor Compaſs to direct them in ſo long a Journey Eaſtward, he imagines, inſenſibly declined towards the South, inſtead of advancing, as they judged, ſo far North as the ſixtieth Parallel. He adds, though according to their Account, the Firing in the Tent, or Apartment of the Emperor himſelf, was nothing but Thorns, Roots of Wormwood, and Cow-Dung, that yet *Tartary* is not without Wood for Fuel, either in the Northern, or Southern Parts, ſo low as where *Kara-hotun* is ſituated, excepting only in the Plains on this Side the fiftieth Degree [c].

As the Miſſioners who made the Map of this Country declare, they cannot preciſely determine where the Court and Village of *Kara-koram* was ſituate, the *Engliſh* Tranſlator of *Du Halde* has undertaken, in his Notes, to ſettle this Point, which is of great Importance to the middle Geography of *Tartary*. With regard to the Name, he obſerves, that according to *D'Herbelot* [d], it is given to it by the Inhabitants of *Turkeſtan*, their Neighbours on the Weſt. *Abu'lfaraj* [e] ſays, *Kara-koram* is the ſame with *Ordu-balik*; and *Gaubil* aſſures us, that in the *Chineſe* Hiſtory, it is called *Ho-lin* [f]. The Cordelier *Rubruquis* tells us, that *Kara-koram*, in his Time, had only a Mud-Wall; and that the Place itſelf, and the *Khân*'s Palace, compared with the *European*, poor Buildings; yet allows it to have been very populous, and to contain a great many Palaces, Temples [g], *&c.* As to the Foundation of this Capital of the *Mogul* Empire, *Abu'lfaraj*, and *D'Herbelot* affirm, that it was built by *Oktay*, the third Son, and Succeſſor of *Jenghîz Khân*, on his Return from the Conqueſt of the Empire of the *Kin*, or *Katay*; and with them agrees *Abu'lghâzi Khân*: But in the Extracts from the *Chineſe* Hiſtory, given us by *Gaubil*, it is ſpoken of as if it had exiſted before the Time of *Jenghîz Khân* [h]. We are told, that in the Year 1235, *Oktay* made of *Ho-lin*, a new City, with a magnificent Palace [i]; and *Abu'lfaraj* informs us, that he peopled it with Inhabitants from *Katay* and *Turkeſtan*, *Perſians* and *Muſtarabians* [k]. Regis.

BUT *Abu'lghâzi Khân* is ſomewhat more particular with regard to the Origin of this City. He tells us, that *Ugaday* (or *Oktay*) *Khân*, on his Return from the Reduction of *Katay*, in the Year of the *Hejrah* 634 (of Chriſt 1236) continued to reſide in the Country of *Kara-kum* [l] (or *Black Sand*) where he built a magnificent Palace, and ſent for the moſt able Painters of *Katay* to adorn it, enjoining the Princes of the Blood, and his great Officers, to build handſome Houſes about the ſame. He likewiſe ordered a fine Fountain to be made, with a Tiger in full Proportion, all of Silver, ſpouting Water [m]. The Tranſlator of *Du Halde* takes *Kara-koram* (*Ordu-balik*, or *Ho-lin*) to have been ſituate in the Country of *Kara-kum*, which ſignifies *black Sand*, and theſe Works to have been raiſed in that City; although *De la Croix* [n] ſays, that *Oktay* uſually reſided at *Olugh-yurt* [o], but a little Way diſtant from *Kara-koram*; whence ſome may conjecture, the Palace, *&c.* was built there, or, poſſibly, *Olugh-yurt* was only another Name given by the *Mongols* to *Ordu-balik*: For we find no Mention of two Cities by other Authors; but that all the *Khâns*, before *Koblay*, were crowned, and reſided at *Ho-lin*, or *Kara-koram*. *De la Croix* ſays, this was the Seat of *Ung* (or *Vang*) *Khân* of the *Kara-its* (commonly called *Preſter John*:) That it was a very inconſiderable Place, *When built.* *And where.*

[a] *Regis* thinks this *Kayu-ſu*, or *Kayuk*, being the *Chineſe Tay-tſu*, or Grandfather of the Emperor of the *Yuen*, (or *Ken*) ſhould be the Grandfather of *Koblay*, who is alſo called *She-tſu*, according to the *Chineſe* Cuſtom: But the *Engliſh* Tranſlator obſerves, that not *Kayuk Khân*, but *Jenghiz Khân*, was Grandfather of *Kobly*, conſequently was the *Tay-tſu*; and that *Kayuk* was the Son of *Oktay*, third Son of *Jenghiz Khân*, as *Koplay* was the Son of *Tuli* (*Tolay*, or *Taulay*) his fourth Son: Hence, he goes-on, another Miſtake of the Author may be corrected, who, *p.* 214, calls *Ho-pi-lye*, or *Koblay*, the fourth Son of *Tay-tſu*. [b] Why might not *Para-tunas*, and *Kara-uſſon*, have been built by the *Tartars*, who dwelt along the Rivers *Kerulon* and *Onon*? [c] *Du Halde's China*, p. 250, *&* *ſeq.* [d] Art. Ordu balig. [e] Hiſt. Dynaſt. p. 320. [f] See *Souciet. Obſ. Math.* T. p. 185. [g] For a farther Account, ſee his Travels hereafter. [h] *Souciet*, p. 186. [i] The ſame, p. 192. [k] *Abu'lfar.* Hiſt. Dynaſt. *p.* 310. [l] This is a general Name to ſignify all ſandy and dry Countries, or ſandy Deſarts. There are ſeveral on the Borders of *Karazm*, near the *Caſpian* Sea; one of which is mentioned by *Abu'lghâzi Khân*. See Hiſtory of the *Turks*, &c. vol. 1. p. 354, and vol. 2. p. 513. [m] *Abu'lghâzi Khân*, Hiſtory of the *Turks*, &c. vol. 1. p. 152, 153. alſo vol. 2. p. 513, *&* *ſeqq.* [n] Hiſt. *Genghîz Khân*, p. 386. [o] *Olugh-yurt*, ſignifies the great City.

Mongols Country.

when taken by *Jenghiz Khân*, who much improved it; and that *Oktay Khân* rebuilt it, and made it a famous City [a].

Its Situation.

THE Tranſlator, in another Note, obſerves, that *Gaubil* gives, from the *Chineſe* Hiſtory, the exact Situation of the City in Queſtion. He ſays, the Hord of the *Moguls* was contiguous to that of the *Naymans*, near the City of *Ho-lin*, or *Kara-koram* [b], North of the ſandy Deſart, whoſe Latitude was obſerved, by Order of *Koblay Khân*, to be forty-four Degrees eleven Minutes [c]; its Longitude being, by Computation, ten Degrees eleven Minutes Weſt of *Pe-king*. By this it appears, according to the Tranſlator, that *Kara-koram* ſtood at, or near the Lake *Kurahan-ulen*, and, conſequently, at a great Diſtance from either *Kara-hotun*, or *Para-hotun*; that is, four hundred and eighty Miles North-Weſt from the firſt, and four hundred and twenty South-Weſt from the latter. Whether the Miſſionaries, who made the Map of *Tartary*, were at the ſaid Lake (continues that Author) or have laid it down from the Accounts of the *Mongols*, we know not; but, however it was, it is ſurpriſing they ſhould hear nothing of *Kara-koram*, whoſe Ruins muſt ſtill be thereabouts. It was the Imperial Seat of the *Khâns*, till *Koblay*, to be nearer his Conqueſts, removed it to *Shang-tû*, a City which he built, as we were told by *Marco Polo*, and *Hayton*; the firſt of whom calls it *Ciandu*; the other, more corruptly, *Ions*.

Kurahan-ulen.

That of Shan-tû.

IT ſtood in the Country of *Karchin* (but is now deſtroyed) in the Latitude of forty-two Degrees twenty-two Minutes to the North-Eaſt of *Pe-king* [d]; and ſeems to be *Chau-nayman-ſuma*, which is one of the three Ruins, marked in the Map by the Miſſionaries, on the River *Shang-tû*; for they take no more Notice of this famous Capital, than of the former, *Eſtina*, *Kampion*, or other ancient Cities. *Koblay* ſpent the Spring and Summer here, and the reſt of the Year at *Khân-balik* [e], or *Pe-king*. This, he preſumes, was the *Tartarian* Court, ſo long as the *Mongols* were in Poſſeſſion of *China*: But after their Expulſion, about the Year 1368, it is probable *Kara-koram* became again the Seat of the *Khâns*; though according to *De la Croix*, they reſided, ever ſince the Time of *Oktay*, at *Olugh-yurt* [f], a City not far diſtant, if it be not the ſame Place, as before obſerved.

Olugh yurt *is* Kara-koram.

THE ſame Author alſo remarks, that from the Time of *Aday Khân*, the fifteenth in Succeſſion from *Koblay*, we hear no more at *Olugh-yurt* of the Princes deſcended from *Tuli Khân*, but only of thoſe who ſprung from *Koblay Khân*, and remained Emperors of *China* [g]. However, *Olugh-yurt* was in Being towards the Beginning of the fifteenth Century: For *Alchi-timur*, who reigned two Succeſſions before *Aday*, aſcended the Throne there in 1405 [h]. What became, after this, of *Olugh-yurt*, or *Kara-koram* (for it is probable whether the ſame City, or not, they had the ſame Fate) we ſhall ſcarce diſcover, till *Gaubil*, or ſome other curious Miſſionary, ſhall inform us. As for thoſe who made the Map (adds the Tranſlator) they ſeem to have been very little acquainted with either the Geography, or Hiſtory of *Tartary*, before their own Time; which is the Reaſon they ſo very rarely touch upon it, and, when they do, are ſo very wide of the Mark. From *Gaubil*'s Hiſtory of the *Moguls*, who reigned in *China*, it appears, that they never reſided at *Kara-koram*, from the Time of *Koblay*, till after their being expelled *China*; during which Space the Dominions of *Tartary* and *China* were united: So that *De la Croix*'s Succeſſion from *Koblay* muſt be falſe, or his Authors have made Emperors of Governors [i].

THE uſual Dwellings of the Princes of the *Kalkas*, called by the *Chineſe*, *Kalka-ta-tſe*, and *Kalka-mongû*, are as follow.

ALONG the *Kalka-pira*, Latitude leſs than forty-eight Degrees, Longitude one, two, three, four Degrees Eaſt. Near *Pwir-nor*, Latitude forty-eight Degrees, Longitude one Degree twenty-nine Minutes. Along the *Kerlon-pira*, Latitude between forty-ſeven and forty-eight Degrees, Longitude four, five, ſix Degrees Weſt. Along the *Túla-pira*, Latitude above forty-ſeven Degrees, Longitude nine and ten Degrees Weſt. Along the *Hara-pira*, Latitude forty-nine Degrees ten Minutes, Longitude ten Degrees fifteen Minutes Weſt. Along the *Selingha-pira*, Latitude forty-nine Degrees twenty-ſeven Minutes, Longitude twelve Degrees twenty-ſix Minutes Weſt. Along the *Iben-pira*, Latitude forty-nine Degrees twenty-three Minutes, Longitude fifteen Degrees thirty-two Minutes Weſt. Along the *Twi-pira* and *Kara-ûjir*, Latitude forty-ſix Degrees twenty-nine Minutes twenty Seconds, Longitude fifteen Degrees ſixteen Minutes Weſt. Along the *Irû-pira*, Latitude forty-ſix Degrees, Longitude fifteen Degrees thirty-five Minutes Weſt. Along the *Patarik-pira*, Latitude forty-ſix Degrees, Longitude ſixteen Degrees thirty-two Minutes Weſt. Along the *Tegûrik-pira*, Latitude forty-five Degrees twenty-three Minutes forty-five Seconds, Longitude nineteen Degrees

[a] Hiſt. *Geng.* p. 27, 362. [b] *P. Sourict.* Obſ. Math. *&c.* p. 185. [c] *Ibid.* p. 185, 202. [d] *P. Sou* as before, *p.* 97. note 4. [e] *Ibid.* and *Marc, Paul.* lib. 1. c. 65. [f] *De la Croix*'s Hiſtory of *Je* *Khân*, p. 386. [g] Hiſtory of *Jenghiz Khân*, p. 401. [h] *Ibid.* [i] See Notes to *Du Halde*, vol. 250, *&* *ſeq.*

thirty Degrees West. Add to these the City of *Hami*, where are *Mohammedans*, who possess this little Country, and, with the *Kalka-ta-tse*, their Neighbours, are subject to the Emperor; Latitude forty-two Degrees fifty-three Minutes, Longitude twenty-two Degrees twenty-three Minutes [a].

3. Religion *of the* Kalkas.

The Khûtûktû, *adored as a God, by the* Kalkas. *A Kind of Oracle: Sets-up for himself: Supported by* China: *No fixed Dwelling: Manner of his Appearance to the People: Courts the Emperor, and* Russia. Lamas *of* Tartary.

THE Religion of the *Kalkas* is the same with that of the *Mongols*. They have also a *Khûtûktû* [b] at the Head of it, but not subject to the *Dalay Lama*, like him of *Khukhu-hotun*. He who possessed that Dignity in the Time of *Regis*, was Brother to the *Hân*, or *Khân* of the *Kalkas*; and before the War, which broke-out between him and the *Eluths*, had built, near the *Tula*, a magnificent Temple, with yellow, varnished Bricks, and Workmen from *Pe-king*. It was destroyed by *Kaldan*, *Khân* of the *Eluths*, in 1688, and the Ruins are still to be seen. The *Tartars*, who looked-on this as a sacrilegious Act, are persuaded, that he owed the entire Ruin of his Army and Family to it.

THIS *Lama* Prince, who was one of the chief Authors of the War, at present dwells in Tents, in the largest of which he sits on a Kind of Altar. He receives the Homages of many Nations, and returns the Salute to no Person whomsoever. Both great and small consider him as a God, and pay him the same Adoration they do to *Fo* himself. Being thus infatuated, even to Madness, they believe he knows every Thing, and can absolutely dispose of the Power and Favours of *Fo* [c]. He has been born already fourteen Times, and will be born again, when his present Time is out. The Missioners pretend, that in the Presence of several *Mongol* Princes, they reproached him for such foolish Idolatry; exposed his Ignorance in the Enquiries he made concerning *Europe*; and threatned him with the terrible Judgments of God, and eternal Torments. But, it seems, he heard all with great Coolness [d], and continued to receive the Adoration of the *Tartar* Lords.

THIS Prepossession of the *Mongols*, in his Favour, draws Crouds of People to *Iben-pira*, where he had resided about twenty Years. It might be called a large City made of Tents, the Hurry being much greater there, than any-where else in this Part of *Tartary*. The *Russians* of *Selinghinskoy* [e], which is not far distant, trade thither: There you meet also with *Bonzas* from *Hindostân*, *Pegû*, *Tibet*, and *China*; *Tartars* from the remotest Countries, with *Lamas* in great Numbers, and of all Ranks: For the *Lamas* are of different Degrees, though they all acknowledge, as their Chief, the great *Lama*, who inhabits to the West of *China*, on the River *Lasa* [f], which is also the *Chinese* Name for the Place where his Temple stands: But the neighbouring *Tartars* call it *Barantola*, giving to the Country in general the Name of *Tibet*. Regis, Bentink. By the Kalkas.

THIS great Pontiff of the *Pagan* Religion, in these Eastern Parts, confers several Degrees of Power and Dignity on his *Lamas*, of which the most eminent is that of being *Khûtûktû*, or living *Fo*: However, the Number of these is but small. The most celebrated, and honoured of them all, is this of the *Kalkas*, whose infallible Oracle he has been, ever since he revenged them on *Kaldan*, by engaging the Emperor of *China* to undertake their Defence. *A Kind of Oracle.*

THESE *Kalkas* are separated Southward, about the forty-fourth Degree of Latitude, only by certain Sand-Hills, from the Country of *U-chû-mû-chin*, before-mentioned, whose Inhabitants are no less infatuated with the *Khûtûktû Lama* at *Iben*, although they have particular *Lamas* of their own.

ACCORDING to *Bentink*, the *Khûtûktû* was formerly a Delegate of the *Dalay Lama* to the *Mongols* and *Kalmûks* of the North [g], sent to keep-up his Authority in those Parts, as being too remote from his usual Residence: But when this Deputy had once tasted the Sweets of spiritual Command, he made bold to set-up for himself; which he performed with so much Address, that there is scarce any Mention made at present of the *Dalay Lama* among the *Mungals*; and the Authority of the *Khûtûktû* is so well established, that whoever durst doubt of his Divinity, at least of his Immortality, would be held in Abhorrence by all that Nation. *Sets-up for himself,*

IT is true, that the Court of *China* had a great Hand in this new Apotheosis, in order to divide the *Mongols* from the *Kalmûks*: For reflecting, *Supported by China.*

[a] See Notes to *Du Halde*'s *China*, vol. 2. p. 265. Maps, we find *Kutugtu*; and sometimes, by Mistake, *Kutusta*, and *Kutusta*. *Strahlenburgh* writes it *Hatoget*, and *Katchgot*. [b] It may also be written *Hûtûktû*. In Travellers and [c] Is it not equal Madness, and Folly, to believe the Pope can dispose of the Favours of Heaven? [d] This is more than the Missioners would have done, on the like Occasion, in *Spain*, or *Italy*. [e] The *Chinese* name it *Chu-ku-pay-chang*. [f] The *Chinese* call the Country *Lasa*, *La-ma-ti-san*. The River is called *Kiritu* in the Map, and *Lasa* no-where that we know of. [g] That is, the *Eluths*.

Mongols Country.

that it would be difficult to bring such a Design about, so long as they both continued attached to the same Head of Religion, who, for his own Interest, would, at all Times, in case of Difference, endeavour to reconcile them, the Emperor embraced with Joy the Opportunity of supporting, under-hand, the *Khûtûktû* against the *Dalay Lama*, to the End that Schism should cut-off entirely all Communication between those two Nations; which, in Effect, has not succeeded ill.

No fixed Dwelling.

THE *Khûtûktû* has no fixed Dwelling, like the *Dalay Lama*; but encamps here and there: However, since this Separation, he enters no more on the Lands of the *Eluths*. He used to encamp, in Summer, about *Nerchinskoy*, and the River *Amûr*: But since the *Russians* have established themselves in those Quarters, he passes no more beyond *Selinghinskoy*, keeping, at present, about the Rivers *Orkhon* and *Selinga*: He also encamps often at the *Urga*, with *Tushidtu Khân*. He is always surrounded with a great Number of *Lamas*, and armed *Mongols*; who, when he removes his Camp, flock from all Parts, with their Families, to meet him on the Road, and receive his Benediction, paying the Fees. None but the Heads of Tribes, and other Persons of Distinction, dare approach near him: He gives them the Benediction, by applying his Hand shut upon the Forehead, holding a Pair of Beads, after the Manner of the *Lamas*.

Manner of his

THE Vulgar believe, that he grows old as the Moon declines, and young again with the new Moon; which shews that pious Frauds play their Game here, as well as elsewhere. On great Days of their sacred Ceremonies, he appears with the Sound of certain Instruments, resembling Trumpets and Cymbals, under a magnificent Canopy, covered with a fine Piece of *China* Velvet, and open in Front. He seats himself under this Pavilion, in a Place raised upon a great Velvet Cushion, cross-legged, after the *Tartar* Fashion, having on each Side of him a Figure representing the Divinity [a]; and the other *Lamas* of Distinction are seated on both Sides the Floor, on Cushions, from the Place where he sits, to the Entrance of the Pavilion, holding each a Book in his Hand, wherein they read to themselves.

Appearance to the People.

WHEN the *Khûtûktû* is seated, the Instruments cease, and all the People, who are assembled before the Pavilion, prostrate themselves on the Earth, making certain Exclamations to the Glory of the Divinity, and in Praise of the *Khûtûktû*: Afterwards some *Lamas* bring Censers, with odoriferous Herbs, and incense, first, the Representations of the Divinity, then the *Khûtûktû*, and, lastly, the People: Then laying the Censers at the *Khûtûktû*'s Feet, they fetch several China-Bowls, with Liquors and Sweetmeats, seven of which they set before each Representation of the Divinity, and seven others before the *Khûtûktû*; who having tasted a little, causes the rest to be distributed among such Heads of Tribes as are present, and then retires, under the Sound of the Instruments, into his Tents.

Court to Emp.

As on one Side the *Khûtûktû*, to preserve his Independency of the *Dalay Lama*, takes Care, by magnificent Presents of Skins, &c. to gain the Favourites of the Emperor, even to the Jesuits, who have at present much Credit at *Peking*; on the other Side, as that Court stands in Need of the *Khûtûktû*, and his *Lamas*, to keep the *Mongols* of the West in their Duty, it treats him, on all Occasions, with much Distinction. Some Years ago, he received a very particular Mark of it; for at the Anniversary Feast of the late Emperor *Kang-hi*, then entering into the sixtieth Year of his Age, the *Khûtûktû* having been summoned, among the rest of the Vassals of the Empire, in Consideration of his Dignity, was dispensed with only [b] prostrating himself once instead of thrice, before his Majesty, which was a Distinction without Example.

And

THE *Khûtûktû* tries also to cultivate Friendship with the *Russians*: Accordingly some Years ago, Mr. *Ismaïloff*, Envoy Extraordinary from the Emperor *Peter* I. to the Court of *China*, happening to pass by in his Neighbourhood, his Holiness sent him some of his *Lamas* to compliment, and offer him some small Presents. He likewise takes all Opportunities of favourring the Subjects of *Russia* in the little Quarrels they may have with the *Mongols* on the Frontiers [c].

Le

REGIS observes, that the *Lamas* do not live in Communities in *Tartary* (though in *China* some do) but in some Places they have a Kind of Prebends, being the Lands and Flocks of those whom they succeed, and of whom they are generally the Disciples, or Companions, notwithstanding they pray in common [d].

4. History *of the* Mongols, *and* Kalkas; *from* Gerbillon *and* Regis.

Western Tartars *annoy* China. *The* Si-tan, *or* Lyau, *subdued by the* Kin. *The* Kin *expelled by the* Mongols. *The* Kalka Mongols *submit to the Emperor: Division into Classes, and Ban-*

[a] That is, either *Fo* himself, or the living *Fo*, as they call the *Dalay Lama*. [b] This Submission was very inconsistent with the Divinity ascribed to the *Khûtûktû*. [c] History of the *Turks, Moguls*, &c. vol. 2. p. 503 *& seq.* [d] *Du Halde's China*, p. 252.

ners. Emperor's Flocks, and Studs. Mongul a *Government.* *The* Khân *powerful.*

GERBILLON informs us, that about the Beginning of the *Han* Dynasty, more than eighteen hundred Years ago, a *Tartar Khân*, or King, grew formidable to his *Chinese* Neighbours, invading their Territories, whenever they neglected the annual Presents of Money and Silk. These Princes have frequently demanded the Emperor's Daughter in Marriage, and haughtily b threatened to fetch her, Sword in Hand, if denied the Favour. It is related, that at the Death of the Founder of the said Dynasty, a *Tartar* King presumed to propose Marriage to the Empress Dowager, then Regent; and that the *Chinese*, although they looked-on the Offer as an Affront, had the Policy to dissemble it, and grant him a Princess of the Blood.

Tar. THE *Chinese* History calls these Kings *Chen-yu*, or *Tan-yu* (for both Terms are pronounced c alike) which is properly a Title, as Sovereign, or King, and not the Name of a Country; though given, by our Geographers, to that Part of *Tartary*, West, or North-West of *China*, where these Princes reigned. However, they were not long thus a Terror to the *Chinese*; for the Emperor *Vu-ti*, of the *Han* Family, about one hundred and twenty Years before Christ, defeated them so often, and repulsed them so far into their Deserts, that for more than twelve hundred Years they durst not appear in the Empire.

tan, AT the Beginning of the tenth Century, the *Tartars* on the North of *China*, called in the *Chinese* History *Si-tan* [a], having subdued *Lyau-tong*, again invaded the Northern Provinces, and erected the Monarchy, called in the same History *Tay-lyau*, from *Lyau-tong*, by which they entered the Empire. This Monarchy lasted two hundred Years, during which they subdued several other *Tartar* Hords, and good Part of Northern *China*, bringing the Emperors themselves under a considerable Tribute, in Money and Silks.

THIS Monarchy of the *Lyau* was at length destroyed by the *Eastern Tartars*, that is, those who lie East of the Meridian of *Pe-king*, and North-East of *China*. They were Subjects of the *Lyau*: But the Prince of an *Ayman* (or Tribe) named *Aghuta*, to revenge a barbarous Affront from the last of their Emperors, took-up Arms; and putting himself at the Head of the neighbouring *Aymans*, by Degrees subdued the whole Country, took the Emperor Prisoner, and founded the Monarchy of the *Kin* [b], about the Beginning of the twelfth Century. From this Time they possessed near half of *China*, till about the Year 1300, when *Jenghiz Khân*, the greatest Conqueror, perhaps, that ever was, having (by his *Mongols*) reduced the *Western Tartars*, and extended his Power beyond *Persia*, turned his Arms against the *Tartars* of *Kin*, and entirely expelled them: But he did not live to subdue the whole Empire of *China*; which Glory was reserved for his Grandson *Hubilay*, whom our Historians call *Kublay*, and the *Chinese Hu-pi-lyé*. Gerbillon, Regis.

THIS Prince first brought all the *Chinese* Nation under a foreign Yoak: But the *Mongol* Monarchy was too unwieldy to subsist long, and their Government, through Effeminacy or Indolence, scarce exceeded an hundred Years: For towards the Middle of the fourteenth Century, these Strangers were expelled *China* by the famous *Hong-vu*, Founder of the *Tay-ming*, the last *Chinese* Dynasty; and pushed by his fourth Son c *Yung-lo* beyond the Desart, above two hundred Leagues North of the great Wall, with a Design to extirpate them: But he was prevented by Death, in his Return from his third Expedition. His Successors neglecting to prosecute what he had begun, they began to take Heart, and spread. Hereupon the Princes of the Blood of *Jenghiz Khân*, each seizing a Territory, formed different Hords, which grew into little Sovereignties [c]. *The* Kin *expelled*

THE Title of Emperor of the *Mongols* re- *By the* Mon-
d mained to the chief of them, called *Chahar-hân*, gols.
descended from the Emperor *Kublay*, by the eldest Branch. To this Prince the other *Mongol* States, and the *Eluths* themselves, were Tributaries, till about the Beginning of the seventeenth Century, when his Cruelties and Debaucheries having made his Government insupportable, his Subjects called-in the Founder of the *Manchew* Monarchy. Thus the *Mongol* Prince become a Vassal of the *Manchew* Empire, e was obliged to quit the Title of *Hân* for that of *Vang*, given him by the Great Grandfather of the late Emperor *Kang-hi*, who subdued entirely the *Mongols* about the great Wall.

THE Nation of the *Kalkas*, says *Regis*, is, as Kalka Mon-
it were, cantoned under a great Number of Prin- gols
ces: Some of them are stiled *Hân*, or Emperor; though it is certain they never were Masters of all *Tartary*, or more than the Territories belonging to their respective Families, except some f of little Note lying near them.

BEFORE the War that broke-out in 1688, between the *Eluths* and *Kalkas*, these last had three Princes, who assumed that Title. The first, named *Shasaktu Hân*, whose Territories

[a] And *Ki-tan*; from whence, perhaps, comes *Kitay*, or *Katay*. [b] *Kin*, in *Chinese*, signifies Gold, which the *Monguls* call *Altun*: Whence it appears, that the *Altun Khân*, mentioned in some Authors, was the Emperor of the *Kin*. [c] *Du Halde's China*, vol. 2. p. 255.

Mongols Country. lay moſt Weſtward, was taken, and ſlain by the *Eluths*. The ſecond, called *Tuſiktu Hân*, fled, but was not followed by many of his People, moſt of whom retired into the Woods abovementioned, on the North Side of the *Tula*. *Chechin Hân*, the third, who uſually encamped near the *Kerlon*, retreated along the River as far as the *Kulon-nor*; holding himſelf ready to paſs the *Ergona*, in caſe he ſhould be obliged to enter into the Country of the *Manchews*, whoſe Aſſiſtance he had implored. But after the War and Death of *Kaldan*, King of the *Eluths*, who pretended that the *Kalkas*, and their *Hân*, always held of their Family, the Emperor became Maſter of the Remainder of theſe Princes, and their People, half of whom had been deſtroyed by that cruel Enemy.

Submit to the Emperor. IN 1691, *Chechin Hân*, with the *Kalka* Princes of his Family, fled to, and acknowledged the Emperor for their Sovereign: Hereupon the *Hân* was confirmed in his Dignity, though his Succeſſor was to be ſtiled only *Tſing-vang*, or Prime Regulo; which Title was then conferred on his Uncle by the Emperor, who held an Aſſembly of the States of the *Kalkas*. Five of thoſe Princes were created *Pey-le*, or Regulos of the third Rank: Another, *Kong*, almoſt the ſame as Count; and two were made *Shaſſaks*, or Chiefs of Standards, or Banners.

Diviſion into Claſſes. TO underſtand this, you muſt know, that whether it be at *Pe-king*, or elſewhere, the *Tartars*, both *Manchews* and *Mongols*, as alſo the *Chineſe* ſince the Conqueſt, are all divided into different Claſſes, and ranged under Banners. Thoſe at *Pe-king* are under eight, diſtinguiſhed by Colours. The *Mongols*, beyond the great Wall, were of late Years ranged under forty-nine Banners of equal *Nurû*, or Companies; though each *Nuru* ought to conſiſt of an hundred and fifty Families. By the Reſolution of the Aſſembly in 1692, the *Hân*, beſides his Dignity, was aſſigned as his Property, the Command of twenty-ſeven *Nurû*, under the firſt Banner of the *Kalkas*. The ſecond, conſiſting of twenty-one Companies, was given to a prime Regulo. The third had but twelve Companies; the reſt ſome more, and ſome leſs.

THE Reſidue of the Family, and Subjects of *Tuſiktû Hân* [a], having at length quitted their Woods, and ſubmitted to the Emperor, were *And Banners.* divided, by three Banners, under three Princes: One was made a *Pey-le*, or Regulo of the third Order; another, a *Kong*, or Count; and the third, a *Shaſſak*. Laſtly, the Son of *Shaſaktu Hân*, ſlain by *Kaldan*, came to caſt himſelf at the Emperor's Feet, attended only with three or four of his Father's Officers: For the reſt held Intelligence with the *Eluths*, and retired into their Country; but moſt of them were either maſſacred, or made Slaves. The Emperor received him very graciouſly, and aſſigned him certain Lands about *Khûtûktû-hotun* [b], a ſmall City without the great Wall; which lying near the Gates *Sha-hu-kew*, and *Chang-kya-kew*, has a pretty Trade. Moreover, thoroughly to make up his Loſſes, the Emperor gave him Part of his own Flocks, feeding in thoſe Parts; which the principal Shepherds aſſured the Miſſioners, amounted to an hundred and ninety thouſand Sheep, divided into two hundred and twenty-five Flocks; and almoſt as many horned Cattle, in Herds of an hundred each. His Majeſty's Studs of Horſes were ſtill greater; ſo that no Prince in the World is ſo powerful in Cavalry, as the Emperor. As to Infantry, the *Tartars* have none.

BUT, beſides the Lands here appointed for the Flocks, and Horſes of the Emperor, he has a much larger Tract along that Part of the great Wall neareſt *Pe-king*. Theſe Lands are farmed, ſome paying Rent in Kind, and ſome in Money, which is put into the public Treaſury, to defray the Salaries of the Officers of State: For the Emperor lives upon his own Domains. Theſe innumerable Flocks, Horſes, and Farms, contribute more to attach the *Mongol* Princes to the Emperor, than his Magnificence. His Majeſty has not thought proper to give theſe Princes, any more than his ancient Vaſſals, the Power of putting their Subjects to Death, or of confiſcating their Goods; theſe Caſes being referred to the Sovereign Tribunal at *Pe-king*, called *Mongol Shurgan*, or, *the Tribunal of the* Mongols [c].

BENTINK obſerves, that the *Monguls* of the Weſt (by whom, properly, ſhould be underſtood the *Kalka Mongols*) obey one *Khân*, who was formerly, as it were, the grand *Khân* of all the *Mongols*: But though, ſince the *Manchews* [d] have poſſeſſed *China*, he is much fallen from his former Grandeur, he is ſtill very powerful; being able, with Eaſe, to bring into the Field fifty or ſixty thouſand Horſe.

The Prince, who reigned over them in the Author's Time, and was called *Tuſhidtu Khân* [e], had his Abode upon the River *Orkhon*; and the Place where he uſually encamped was called *Urga* [f], twelve Days Journey to the South-Eaſt of *Selinghinſkoy*. Several petty *Khâns*, who dwell about the Springs of the River *Jeniſea*, and the Deſarts of *Goby*, are tributary to him. And though he has put himſelf under the Protec-

[a] In the *French*, *Tonſhu Hân*. [b] In the Original, *Hûhû-hetun*. In former Maps, *Koko-boton*, and *Kok-ton*. [c] *Du Halde's China*, p. 251, *&c ſeq.* [d] Our Author, for *Manchews*, puts *Mongals of the Eaſt*, which is a Miſtake. [e] The ſame, doubtleſs, who is by *Regis* called *Tuſiktu Khân*. [f] *Urga* ſignifies the Place where the *Khân*, at any Time, encamps. The Miſſioners call it *Harkas*.

tion of *China*, to be in a better Condition to make Head againſt the *Kalmûks* (or *Eluths*) that Submiſſion is at the Bottom, but a precarious and honorary one, obtained of his Father by the Intrigues of the *Lamas*: For inſtead of paying any Tribute, the Emperor ſends him, annually, magnificent Preſents; and the Court of *Pe-king*, which is accuſtomed to treat Tributaries very rudely, behaves, upon all Occaſions, with ſo much Complaiſance towards this Prince, as plainly ſhews it fears him more than any other of its Neighbours. This, adds the Author, is not without Reaſon; for if he ſhould ever come to an Agreement with the *Kalmûks*, the Family, which reigns at preſent in *China*, would have enough to do to keep themſelves firm on the Throne [a].

5. *The* Wars *between the* Kalkas *and* Eluths. *By* Gerbillon.

Mongol *Empire divided by Faction: Under three* Khâns: *Formerly powerful: The War occaſioned by the* Khûtûktû. *The Emperor applied to. Treaty ſet on-Foot by his Means; but comes to nothing. The* Kalkas *defeated by the* Eluths: *Seek Protection from the Emperor.* Kaldân *incenſed: Invades* China: *Fights the* Chineſe *without Succeſs: Comes to a Treaty: Renews Hoſtilities: Is totally routed.*

THE Princes of the *Kalkas* (who, like thoſe of the *Mongols*, are almoſt all deſcended from *Jenghiz Khân*, or his Brothers) had, at firſt, a Monarch under the Title of *Hân*, or King, though tributary, as the other *Kalkas* were to the *Mongol* Prince *Chahar-hân* [b], deſcended from the eldeſt Branch of the Emperor *Kûblay*, Grandſon of *Jenghiz Khân*: But the *Kalkas*, in Time, vaſtly increaſing, and the Deſcendants of *Kûblay*, who had only the Title of *Taykis*, growing numerous, the more powerful among them made themſelves, by Degrees, independent of one another, and of the King himſelf, to whom they paid only a ſlight Homage.

BEFORE their late Deſtruction, by the *Eluths*, the Author was aſſured, there were no leſs than ſix hundred thouſand Families of theſe *Kalkas*, divided into ſeven Standards, with each its Head, and under them ſeveral Hundreds of *Taykis*. Three of the ſeven obtained of the grand *Lama* the Title of *Hân*: But moſt of the *Taykïs* acted as Sovereigns in their reſpective Territories, and paid their *Hâns* no farther Deference than the firſt Place in Aſſemblies, which were held to determine Differences, and conſult about public Affairs: For they looked upon themſelves as Members of one Confederate Nation; and though Diviſions frequently aroſe, by the ſtronger Princes oppreſſing the weaker, they were eaſily reconciled by the *Lamas*, by whom they were entirely governed, and eſpecially by the grand *Lama* of *Tibet*, to whom they paid a blind Obedience. 1699. Gerbillon.

THE eldeſt of theſe three *Khâns*, *Shaſaktû*, poſſeſſed the Country immediately Eaſt of *Mount Altay*, and extending to the Rivers *Selinga*, *Orkhon*, and *Tûla*; being ſeparated from that of the *Eluths* by the foreſaid Mountain, looked-upon by the *Mongols* as the moſt conſiderable in all *Tartary*. *Under three* Khân.

THE ſecond, *Tûſhetû*, or *Tûſhektû Hân*, was the moſt powerful of the *Kalka* Princes. His Territory extended along the three laſt mentioned Rivers, to *Mount Kentey*, whence the *Tûla*, and *Kerlon*, derive their Sources.

THE third, *Che-ching Hân*, reſided towards the Source of the *Kerlon*, along which River his People extended themſelves, to its Fall into the Lake *Dalay*, or *Kûlon*; and alſo beyond, as far as the Province of *Solon*. Theſe two laſt Princes took the Title of *Hân* about forty or fifty Years ago; but the firſt long before.

THESE *Kalkas* were ſo powerful before the Wars, as to give Uneaſineſs to the Emperor of *China* himſelf. They were very rich in Flocks, and their Plains covered with Horſes, of which they ſold an hundred thouſand every Year at *Pe-king*. Theſe Horſes, one with another, went-off for ſeven or eight Crowns, and a picked Horſe yielded fifteen: But ſince the Ruin of theſe People, while the Emperor was at War with the *Eluths*, an indifferent Horſe, a little in Heart, was worth four hundred Livres [c], and more. *Formerly powerful.*

THE Occaſion of this War was as follows: A *Tayki*, or *Kalka* Prince, called *Lopzang-hum Tayki*, whom *Gerbillon* ſaw at the Aſſembly of the States of *Tartary*, attacked *Shaſaktû Hân*, took him Priſoner, and having put him to Death, ſeized his Eſtate, with Part of his Servants. The reſt, with his Children, fled to *Tûſhetû Hân*; who immediately diſpatched an Account of what had happened to all the Heads of Standards, and principal *Taykis*, inviting them to join againſt the Uſurper. They immediately aſſembled their Forces, attacked *Lopzang-hum*, took him, and ſent him to the grand *Lama*, to be puniſhed, whom they alſo deſired to inveſt the eldeſt Son of *Shaſaktû Hân*, with his Father's Dignity. Their Requeſt was granted, and the Son was eſtabliſhed in his Father's Eſtate; but neither his Flocks, nor Subjects, were reſtored: For *Tûſhetû* had *The War occaſioned*

[a] Hiſtory of the *Turks*, *Moguls*, &c. vol. 2. p. 505, *& ſeq.* *Moguls*, p. 379. d.

[b] Mentioned before, in the Hiſtory of the

[c] Or leſs than four Pounds Sterling.

ſeized

Mongols Country. By the Khûtûktû.

ſeized them for his own Uſe, by Advice of his Brother, who was one of thoſe living *Fo*, ſo numerous in *Tartary*.

THIS *Lama*, called *Tſing-chung-tumba* [a] *Khutuktu*, had been eight Years a Diſciple of the grand *Lama* of *Tibet*; where he had acquired the learned Language, and ſuch a Reputation in the School, that he reſolved to ſet-up for himſelf, pretending to be a living *Fo*, as well as his Maſter. He played his Part ſo well, that theſe *Kalkas* adored him as a Divinity; and his Brother went regularly, on ſet Days, to worſhip him, gave him the upper Hand on all Occaſions, and was entirely managed by him. This *Lama*, by his Pride and ill Conduct, occaſioned the Deſtruction of his Family, and the Empire of the *Kalkas*.

The Emperor applied to.

SHASAKTU Hân [b] being thus kept-out of his Effects, contrary to a Decree of the Aſſembly, ſent Ambaſſadors to the grand *Lama*, with a Complaint; praying him to interpoſe his Authority with *Tuſhetu Hân*, and his Brother the *Lama*, for a Reſtitution. The *Dalay Lama* accordingly diſpatched a *Lama* Envoy, who being corrupted with Preſents, contented himſelf with fair Promiſes. *Shaſaktu Hân*, deſpairing of Juſtice from that Quarter, ſent his ſecond Son, to beſeech the Emperor of *China* to eſpouſe his Intereſt. At this Time the *Kalka* Princes paid a Camel, and nine white Horſes, by Way of Tribute, to the Emperor, for a free Trade to *China*, though they were not very regular in the Payment. Thereupon his Majeſty diſpatched an Ambaſſador to the *Dalay Lama*, to engage him to ſend, by a Time appointed, a Perſon of Conſideration into the Country of the *Kalkas*, in order to meet a Grandee of his Court, to diſpoſe theſe Princes to an Accommodation, and to prevent a War.

Treaty ſet on Foot

MEAN Time *Shaſaktu Hân* dying, his eldeſt Son, who was in Alliance with *Kaldan (Hân* of the *Eluths)* his Neighbour, ſucceeded him, and was made *Hân*. The Envoys of *China*, and the *Dalay Lama*, being arrived at the Court of *Tuſhetu Hân*, they convened a ſecond Time the States of the *Kalka* Princes. The Imperial Envoy, named *Argui*, ſat as Preſident of the Tribunal; which is much of the ſame Dignity with the ſix chief Tribunals at *Pe-king*. From this Envoy, and the *Mandarins* who accompanied him, *Gerbillon* learned the Particulars of the Negotiation.

As the Envoy of the *Dalay Lama* repreſented his Maſter, every-one yielded him the firſt Place, except the Brother of *Tuſhetu Hân*; who being alſo a *Lama*, and profeſſing himſelf a living *Fo*, pretended to be equal to the High Prieſt himſelf, and would be treated with the ſame Diſtinction.

KALDAN, King of the *Eluths*, had alſo his Envoys at the Aſſembly, to ſupport the Intereſt of his Friend and Allie. Theſe, in vain, exclaimed againſt the Pretenſions of the *Kalka-Lama*, which they looked-upon as an Encroachment upon the Reſpect due to their common Pontiff; but he making no Conceſſion, the Envoys of the *Eluths* retired in great Diſcontent. In ſhort, to avoid a greater Difference than that which they came to determine, the Envoy of the *Dalay Lama* was obliged to conſent, that the King of the *Kalka*'s Brother ſhould ſit oppoſite to him. After this, Affairs being ſoon regulated in the Aſſembly, *Tuſhetu Hân*, and the *Lama* his Brother, ſolemnly promiſed, that they would faithfully execute what had been there decreed-upon. Hereupon the Eſtates ſeparated; but inſtead of keeping their Word, they continued their uſual Delays under divers Pretences.

MEAN Time the *Eluth* King, offended at the little Regard paid to his Envoys, and the Affront offered the *Dalay Lama*, in the Perſon of his Legate; as alſo preſſed by *Shaſaktu Hân*, to haſten the Reſtitution of his Effects, of which they ſtill detained the beſt Part, ſent an Ambaſſador to *Tuſhetu Hân*, and the *Lama* his Brother, to exhort them to perform their Promiſe, and eſpecially to complain of the *Kalka Lama*'s diſputing Precedence with the Legate of the *Dalay Lama*, who had been their common Maſter. The *Kalka-Lama* could not bridle his Rage, but loaded the Ambaſſador with Irons; and having ſent a threatning Letter to *Kaldan*, immediately put himſelf with his Brother, at the Head of a great Body of Troops, to ſurprize *Shaſaktu Hân*. That Prince, who expected nothing leſs, falling into the Hands of the *Lama*, was drowned, by his Order: He alſo put to Death one of the moſt conſiderable *Taykis*, and ſeized his Effects: After which invading the Territories of the *Eluth* King, he ſurprized a Brother of his, cut-off his Head, and fixing it on a Spear, expoſed it to public View; at the ſame Time ſending a Domeſtic of that unfortunate Prince, with a moſt abuſive and threatning Letter to the *Khân* of the *Eluths*.

THE *Khân* thoroughly enraged, yet ſtifled his Reſentment, till he was in a Condition to declare it. Mean-while he aſſembled his People, and next Spring, 1688, approached the Territories of *Tuſhetu Khân*. The *Lama*, who had expected no leſs, demanded Succours of all the

[a] His Name is written differently, in *Gerbillon*'s Tracts, almoſt as often as it occurs, *viz. Chetzuin-tamba*, *Champſin-tamban*, and *Champezun-tamba*. [b] By this the Son ſeems to have had the ſame Name of the Father, or *Shaſaktû Hân* was a Title that deſcended in the Family.

other *Kalka* Princes; alledging, that he had put a to Death *Shaſaktû Hân*, for having entered into a League with *Kaldan*, to make War on all the other *Kalkas*: Whereupon moſt of theſe Princes, with conſiderable Forces, came to the Rendezvous on the Frontiers. The King of the *Eluths* being advanced, and finding the Enemy's Army much ſuperior in Force, thought it beſt to encamp, hoping that Diviſions would ſoon ariſe in the Army of the *Kalkas*; in which he was not deceived. The Head of one of the moſt numerous Standards decamped firſt, by Night, with all his People: *Checking Hân* ſoon followed his Example; and all the reſt, one after another, marched-off, leaving *Tûſhetû Hân*, and the *Lama* his Brother, with none but the Troops of their own Standard. b

As ſoon as *Kaldan* underſtood this, he fell upon the Enemy, who making no Reſiſtance, were eaſily routed; the two Brother Chiefs, and their Families, having had much ado to eſcape, c with the Loſs of almoſt all their Baggage, beſides the greater Part of their Army, and Flocks. All the *Kalkas* of *Tûſhetû Hân*'s Family, wherever found, were put to the Sword: He himſelf was obliged to abandon his Camp, and the *Lama* his Reſidence, where every Thing was plundered, or burnt; and two fine Temples, which the latter had erected at his own Expence, were entirely demoliſhed [a]. *Kaldan*, after this, ſent Troops, with Orders to deſtroy the Country d with Fire and Sword; but eſpecially to kill all the *Kalkas*, who fled on every Side.

TUSHETU Hân, and the *Lama*, having retired to the Southern Extremities of the Deſart, near *China*, ſent to beſeech the Emperor to take them under his Protection, and to defend them from an Enemy, whoſe Ambition and Cruelty they highly exaggerated. His Majeſty diſpatched an Officer, to know of *Kaldan* his Reaſon for e carrying-on the War: The *Khân* anſwered with Reſpect, *That he had undertaken it to revenge the Death of his Brother, and reſolved to continue it: That he thought no Prince would give Refuge to ſo wicked a Man as the* Kalka-Lama; *who being the principal Author of ſo many Barbarities, he was determined to purſue him where-ever he retreated: That his Puniſhment equally concerned the Emperor, ſince he had ſo notoriouſly violated his Oath to his Majeſty's Ambaſſadors at* f *the Aſſembly of the States, and ſhown ſo little Regard to his Mediation.*

THE *Lama* knowing, that if the Emperor abandoned him, he muſt inevitably fall into the hands of his Enemy, the *Dalay Lama* being his Adverſary; in order to ſecure himſelf, offered to become his Majeſty's perpetual Vaſſal, with his Brother, Family, and Subjects, and to engage all the other *Kalka* Princes, ſeveral of whom, during this Negotiation, followed his Example. *Checking Hân* dying the ſame Year, his Widow alſo beſought the Emperor to receive her Son as his Vaſſal, and inveſt him with the Title of *Hân*, which was not to deſcend to his Family. 1699. Gerbillon.

THE Emperor at firſt contented himſelf with exhorting the *Khân* of the *Eluths* to abandon his Reſentment, and to be ſatisfied with the deplorable Condition to which he had reduced his Enemies. But *Kaldan* would liſten to no Accommodation; and again remonſtrated, that the Emperor was equally concerned to puniſh the Violation of a Treaty, guarantied by himſelf and the *Dalay Lama*: That however, if his Majeſty would deliver-up the *Kalka-Lama* to be judged by that Pontiff, he would deſiſt from Hoſtilities. But the Emperor thinking it unworthy his Dignity to abandon Princes applying to him for Refuge; and, beſides, having nothing to fear from the *Ruſſians*, ſince the late Peace of *Ni-po-chew*, took the *Kalka* Princes under his Protection, and granted them Part of his Lands in *Tartary*, to ſettle on; which gave Occaſion to the War between him, and the *Khân* of the *Eluths* [b]. *Kaldan incenſed.*

THIS Prince, towards the End of *July*, 1690, advanced at the Head of a ſmall, but well-diſciplined Army, to the Frontiers of the Empire. All the *Kalkas* encamped along the *Kerlon*, whoſe Courſe he had followed for the Convenience of Forage. He ſlew, or enſlaved, and purſued the Murderers of his Brother to the very Retreat the Emperor had aſſigned them. On the firſt Rumour of his March, his Majeſty drew together all the *Mongol* Forces that had been his Subjects from the Beginning of the Monarchy, and being encamped juſt without the great Wall, are, in ſome Sort, the Out-Guards of the Empire: Theſe, reinforced with ſome *Manchew* Troops, (who ſerved as Convoys to the Preſidents of the Militia) and the *Mongol* Officers, were ordered to the Frontiers, to obſerve the Motions of the *Eluths*. The two Preſidents formed a Deſign to ſurprize the *Khân* in his Camp; for which End they amuſed him with a Treaty of Peace, and when he was leaſt on his Guard, attacked him in the Night: But they were vigorouſly repulſed, and purſued within their own Territories, where they ſecured themſelves, by taking Poſt on the Mountains. *Invades China,*

ON Advice of this, the Emperor ſent a great Army from *Pe-king*, to fight the *Eluths*: He deſigned, at firſt, to command it in Perſon; but changed his Mind at the Remonſtrances of his *Fights the Chineſe*

[a] See before, *p.* 377. c. [b] *Du Halde's China*, p. 259, *& ſeq.*

Council;

Mongols Country.

Council, and made his next Brother Generaliſſimo, ordering his eldeſt Son to accompany him. The Army marched directly to the Enemy, who reſolutely expected them about eighty Leagues from *Pe-king*. *Kaldan* was poſted to Advantage, and though he wanted Artillery, and had but very few Troops, yet he accepted the Offer of Battle. At firſt his Van-Guard ſuffered very much by the Enemy's Cannon, which obliged him to change his Poſt, to be out of their Reach: But as he had a great Marſh before him, which prevented his being ſurrounded, he defended himſelf with great Bravery, till Night; when both Parties retired to their Camps. The General of the Ordnance, who was the Emperor's maternal Uncle, was killed towards the End of the Action by a Muſket-Shot, as he was drawing-off the Artillery.

Without Succeſs,

NEXT Day produced a Treaty, of which the Reſult was, That the *Khân* ſhould have Leave to retire with his Army, firſt taking an Oath before his *Fo*, never to return into the Territories of the Emperor, or his Allies. In his Retreat, Part of his Troops periſhed for Want; and his Nephew *Tſe-vang-raptan*, whom he had left Regent, withdrew into a remote Country, with all who were diſpoſed to follow him. This was ſuch a terrible Blow to *Kaldan*, that he was three or four Years recruiting his Army. The Imperial Generals, on their Return to *Pe-king*, were impeached, though they had the better in the Engagement: For it is a Law of the *Manchews*, that if a General gives Battle, and obtains not a compleat Victory, he is culpable, and ought to be puniſhed. Had the Emperor ſuffered the Commiſſioners to follow the Rigour of the Laws, his Brother had been deprived of the Dignity of *Vang* (or Regulo) and the other Grandees of his Council had at leaſt loſt their Places, beſides ſuffering Impriſonment: But the Emperor declaring,

Comes to a Treaty,

that a light Fault deſerved a light Chaſtiſement, the Regulo, with ſome other General Officers [a], were ſentenced to loſe three Years Revenue annexed to their Dignity, and the reſt degraded five Degrees. On the other Hand, his Majeſty beſtowed extraordinary Honours on the Memory of his Uncle, killed in the Action. His eldeſt Son ſucceeded to his Offices and Dignities, particularly to that of Head of a Standard. His Majeſty alſo recompenced the Kindred of the Slain and Wounded: In ſhort, all who had diſtinguiſhed themſelves, were rewarded according to their Merit. Next Year *Kang-hi* held an Aſſembly of the States of *Tartary*, wherein all the *Kalka* Princes, with one Conſent, paid him ſolemn Homage.

THE *Khân* of the *Eluths* continued in the Territories formerly belonging to *Shaſaktû Hân*, and *Tûſhetû Hân*, till 1694; when being recruited, he ſcoured the Banks of the *Kerlon*, maſſacring all the *Kalkas* he found: Thence advancing to the Frontiers of *Korchin*, he ſent Propoſals to the chief Prince, to join with him againſt the *Manchews*. *What greater Indignity,* (ſays he) *than from Maſters to become Slaves? We are* Mongols, *and under one Law: Let us unite our Forces, and regain an Empire, which is ours by Inheritance. I will ſhare the Glory and Fruits of my Conqueſts, with thoſe who will ſhare the Danger: But if there ſhould be any* Mongol *Princes (as I hope there are none) ſo baſe to chuſe Slavery to the* Manchews, *our common Enemy, let them expect to feel the firſt Efforts of my Arms.* The King of *Korchin*, as a Proof of the Fidelity he had ſworn to the Emperor, ſent him the Letter, which made his Majeſty a little uneaſy: For though he knew the *Eluths* were too weak to venture to attack him, he did not like a Confederacy of the *Mongol* Princes, ſupported by the *Dalay Lama*: He therefore reſolved either to extirpate the *Eluths*, or compel them to a ſolid and laſting Peace.

WITH this View, in 1696, he invaded *Tartary* with three Armies, in order to incloſe them on all Sides. One of theſe Armies gained a compleat Victory, while that under the Emperor ſtruck every Place with Terror. In ſhort, the Year, and the next, all theſe *Tartars* were deſtroyed, ſubdued, or diſperſed; and the Death of *Kaldan*, in 1697, while the Emperor was marching to ſeek him out in his Retreat, compleated their Ruin; the Remains of theſe unfortunate *Eluths* being obliged to implore his Majeſty's Clemency, or take Shelter with *Tſe-vang-raptan*, the only ſurviving Prince of that People. The War thus ended, *Kang-hi* became abſolute Maſter of all the Empire of the *Kalkas* and *Eluths*, and extended his Dominions in *Tartary* as far as the great Deſarts and Foreſts, which make the Frontiers of *Ruſſia* [b].

6. *A farther Account of the ſame* Wars, with the Hiſtory *continued. From* Bentink [c].

Boſto Khân's *Cruelty.* Zigan Araptan *flies to Court.* Zain Khân *invades him: Defeats*

[a] See before, *p.* 239. e. [b] The ſame, *p.* 261. [c] The following Account is taken from the Preface to the State of *Little Bukharia*, publiſhed in 12mo. at *Cologn*, 1723, making the fourth and laſt Chapter of that Treatiſe. It bears the Title of *The late Revolution, which happened in* Little Bukharia; and by the proper Names, the Relation appears to have come from *Ruſſia*. A Tranſlation of it is inſerted in the ſecond Volume of the general Hiſtory of the *Turks*, *Moguls*, and *Tartars*, compoſed out of the ſaid *Bentink*'s Notes to the Genealogical Hiſtory of the *Tartars*, publiſhed by him in *French*, 1726.

Van: Is totally routed. Bosto Khân's *Success: His Army destroyed: He hardly escapes: Poisons himself: His Nephew succeeds: Offends the* Chineses: *They seize* Khamil, *and other Provinces:* Mongols *settled there.*

BOSTO, or *Bosugto Khân* [a], Prince of the *Kalmuks* (or *Eluths*) who usually encamped on the Lake *Yamish*, and in the neighbouring Desarts, bred-up at his Court three of his Brother's Sons. Having taken an Aversion to the b eldest, and finding no Cause to put him to Death, he had Recourse to a Man of great Strength; who under Pretext of wrestling with the young Prince, handled him so roughly, that a few Days after he died. *Zigan Araptan*, the youngest, alarmed at such a Proceeding, which *Bosto Khân* would pass-off as an Accident, fled, with his Friends and Domestics: Nor could his other Brother, *Dankhinambu*, whom the *Khân* sent after him, prevail with him to return. c Though his eldest Brother might have been of a haughty and turbulent Spirit, as the other represented; yet he was resolved not to trust an Uncle, who was capable of doing so unnatural an Action.

SOME Time after, *Bosto Khân* falling-out with *Zain*, or *Zuzi Khân* [b], Prince of the *Mongols* [c], *Amulon Bogdo Khân* [d], Emperor of *China*, to prevent a War, sent his Ambassador *Averna Alkanaybu*, to propose a Congress on the Frontiers, d for ending their Differences, by the Mediation of the *Dalay Lama*, in Behalf of whom the *Deva* [e] met: But a Dispute for Precedence between the Ambassadors brought it to nothing. Upon this Rupture, the Emperor *Kang-hi* was in Doubt, for a Time, what Course to take, as no less fearing the intrepid and enterprizing Spirit of *Bosto Khân*, than the ill Consequences that must attend his defeating the *Mongols*. At length, in order to keep the War at a Distance from his e Frontiers, he persuaded *Zain Khân*, as the best Policy, to be before-hand with *Bosto Khân*, and penetrate deep into his Dominions; backing his Insinuations with many magnificent Presents, and Promises to assist him, under-hand, in Case of Need.

ZAIN Khân following this Advice, entered the Country of the *Kalmûks*, and, in the first Encounter, his Van-Guard entirely defeated that of *Bosto Khân*, whose Brother *Dorzizap* lost his f Life. The *Khân* was taking Tea, when the Express brought him News of the Loss, and that the Enemy was not far-off. He was at first concerned at it, and making haste to give some Order, the Cup slipt from between his Fingers, and scalded his Hand. *See*, says he, laughing, *what one gets by being too alert: If I had been less forward, I should not have scalded myself.* The Rigour of the Season, and Depth of the Snow, hindering him to act as he would, he drew his Army together, and kept upon his Guard; not doubting but the *Mongols*, grown venturesome after their Victory, and not knowing the Country as well as he, would soon give him an Advantage: The better to lead them into the Snare, he counterfeited Fear; and mounting his Horse in haste, gave-out, that he was gone quite-off, and should not be heard-of for some Time. Bentink.

THIS Report reaching the Camp of the *Mongols*, *Zain Khân* doubled his March, and detached two flying Parties, one of eight thousand, the other of three thousand Men, by different Roads, to overtake the pretended Fugitive. This was what *Bosto Khân* aimed-at, who turning suddenly upon those Detachments, surrounded, and cut them in Pieces. Then, without Delay, he marched against the main Body of the *Mongols*, who were so astonished, that they fled without striking a Stroke; and *Basto Khân* pursuing them, made a horrible Slaughter. This may be judged from the nine Camels-Loads of Ears, and Locks of Hair, which he sent to the Place of his Residence, as Tokens of his Victory. After that, putting himself at the Head of thirty thousand Men, he followed those who had escaped the Slaughter, driving them before him as far as the great Wall of *China*; within which, at length, *Zain Khân* retired. *Is totally routed.*

THE Emperor being informed of this ill Success, endeavoured, by Persuasions and Gifts, to prevail on *Bosto Khân* to withdraw: But that Conqueror, instead of hearkening to an Accommodation, sent *Kang-hi* Word, that if he did not deliver-up *Zain Khân*, and the rest who had taken Shelter in his Dominions, he would declare War against him. *Amulon Bogdo Khân*, taking this as a Challenge, caused several Bodies to march one after the other, which were defeated by *Bosto Khân* as fast as they arrived. The Troops of that Prince were so brave, or those of the Emperor so bad, that at one Time a thousand *Kalmûks* beat twenty thousand *Chineses*; and another Time ten thousand overthrew eighty thousand. At length his Majesty, to put an End, at once, to the Progress of his Enemy, *Bosto Khân's Success,*

[a] Or, *Bussuktu Khân. Bussuk* signifies *broken*, the Name given by *Oghûz Khân* to his three eldest Sons, according to *Alu'lghâzi Khân*. See the Reason in the History of the *Turks*, &c. vol. 1. p. 21. [b] This must be *Tsiperû Hân*, in *Gerbillon*'s Relation, *Tushi* being by some written *Zuzi*. [c] Or, *Kalka Mongols*. [d] So the *Russians* call the Emperor of *China*, sometimes, *Amulogdo Khân*. [e] *Deva*, or *Tipa*, is the Title of the King of *Tibet*. Hence, perhaps, the Name of *Tibet*, or *Tipet*.

Mongols Country.

resolved to oppose him with all his Forces, and a oppress him by Numbers.

His Army destroyed,

FOR this Purpose he assembled an Army of three hundred thousand Men, accompanied with a Train of three hundred Pieces of Cannon, which surrounded the *Kalmûks* Camp on every Side. The Emperor, though almost sure of Victory, yet ever preferring gentle Methods to violent, sent *Bosto Khân* Conditions, as advantageous as if he had been in the other's Circumstances: But the *Khân* puffed-up with his former b Success, rejected the Proposals with Disdain: Whereupon ensued a bloody Battle, which he lost, escaping with Difficulty to the neighbouring Mountains. This Misfortune, though very great, did not so much afflict him, as the Loss of his Wife *Guni*, or *Ani*, who was slain in the Rout. Her Body having been found among the Dead, the Emperor caused the Head to be cut-off, and carried it along with him to adorn his Triumph [a].

He hardly escapes.

PROVISIONS and Forage beginning to fail in the Mountains, whither *Bosto Khân* had retired, most of his few Followers, and of his Horses, died for Hunger: So that he returned almost alone into his own Dominions, where he spent two Years in great Affliction, exposed to the Reproaches of his Subjects. Perceiving he had nothing for it, but to negotiate the Affair, he sent his Son *Septenbaldius*, to the *Dalay Lama* at *Barantola*, to desire his Mediation, which he slighted d before: But *Abdalla Begh* [b], Governor of the Town of *Khamul* [c], though dependent on *Bosto Khân*, caused him, and his small Retinue, to be seized in passing through his Government, and sent them to *Amulon Bogdo Khân*, who cut-off their Heads, and confirmed the Traitor in his Post.

Poisons himself.

THE News of this Disaster threw *Bosto Khân* into Despair: He assembled all his Subjects, exhorted them to live in Peace and Unity; and e then giving them Liberty to retire every one where he pleased, took Poison, and died. This was the End of *Bosto Khân*, a Prince of great Genius and Valour, who, by a Series of Successes, had made himself terrible to all his Enemies, and acquired a great deal of Glory.

As soon as *Zigan Araptan* [d], who kept hid all this While, heard of his Uncle's Death, he presented himself to the *Kalmûks*, and demanded the Succession; which they could not deny him, f as being next Heir. The *Bukhars*, whom *Bosto Khân* had conquered some Time before, followed their Example; and the other Provinces, which refused to come-in of themselves, were obliged to it by Arms. When Things were thus settled, the *Bukhars* conducted him one Day to an agreeable Grove, consisting of not above an hundred Trees, very bushy, and of a particular Kind; where, for some Days, he feasted them splendidly: After which they solemnly invested the new Prince with the Title of *Kontaish* (or *Kontayki*) which signifies, a *Grand Monarch*; forbidding, under Pain of Death, to call him by his former Name.

THE *Kontaish* well deserved that Distinction, as being a Prince endowed with great Talents: He is remarkable for his Genius and Gentleness, Courage and Piety. His Moderation appears from hence, that one of his Domestics having, by Accident, when hunting, shot-out one of his Eyes, he not only pardoned, but gave him his Liberty, to make amends for the Danger he had run of losing his Life from the enraged *Kalmûks*. *Bentink* relates another Passage of him: A Man, c whom he had set-up thrice-running in a flourishing Condition, coming to beg his Assistance the fourth Time, *Kontaish* made answer in these Terms: *Remember, my Son, that I have assisted you three Times; and I would do it now also, if I did not judge, by the Obstinacy of your bad Fortune, that Heaven seems to have destined you to Poverty: I dare therefore no longer aid a Man whom God himself so visibly abandons* [e].

KONTAISH proved no less enterprizing than *Bosto Khân*. About the Year 1716 he conquered *Tibet* [f]: But, four Years after, the Provinces of *Khamil* and *Turfân*, belonging to *Little Bukharia*, were taken from him by the *Chinese*; which happened in the following Manner. *Kontaish* having been informed, that there was to the East of the *Gobi* [g], or Deserts, at the Foot of the Mountains which separate his Lands from those of *China*, a Gold Mine so rich, that it might be worked without much Trouble, he sent one of his *Mursas* [h] with ten thousand Men to take Possession of it. But the *Chinese* and *Mongols* falling-on them in great Numbers, routed and pursued them to the Desart. This the *Kalmûks* repassed, by Favour of certain very fertile Valleys, hidden by the high Mountains which cross the Desart on that Side from West to East; and were, till then, unknown to the *Chinese*.

THE late Emperor *Kang-hi*, to try if any Advantage could be made of this Discovery, sent f powerful Army that Way, with a good Train of Artillery, under his third Son, at present *Kh*

[a] History of the *Turks*, *Moguls*, &c. vol. 2. p. 549, & *seqq*. [b] In the Original, *Abay Dola Beck*. [c] *Khamil*, or *Hami* (as the *Chinese* pronounce it) at the very Extremity of *Little Bukharia*, and Edge of the great Desart. [d] By *Gerbillon* called *Tse-vang Raptan*. [e] History of the *Turks*, &c. as before, *p.* 553, & *seq*. [f] *Du Halde*'s *China*, vol. 2. p. 384, 386. [g] *Kobi*, or *Sha-mo*. [h] A Corruption of the *Persian* Word *Mirza*, which signifies a Prince.

of *China* [a], accompanied, as it was ſaid, by a Jeſuit, very underſtanding in Fortifications and Fireworks, to aſſiſt him with his Advice in this Expedition. That Prince having paſſed the Deſarts by the ſame Road which the *Kalmûks* followed in their Retreat, entered the Provinces of *Khamil* and *Turfan*; and finding, that *Kontaiſh* advanced to meet him with a fine and numerous Cavalry, againſt whom he durſt not venture his Army in the vaſt Plains of thoſe Provinces, he bethought himſelf of building Forts at proper Diſtances; which he took Care to furniſh very well with Cannon and Infantry. By Favour of thoſe Forts he advanced continually forwards in the Lands of *Kontaiſh*, and made himſelf, at length, intire Maſter of the aforeſaid Provinces; the *Kalmûks* not being able all the while to bring him to a Battle.

HEREUPON *Kontaiſh*, who ſaw it was impoſſible for him to repel the *Chineſe* without Infantry and Guns, the Uſe of which had been till then unknown to the *Kalmûks*, in the Year 1720 ſent Ambaſſadors to *Peter* I. Emperor of *Ruſſia*, then at *St. Peterſburgh*, offering to become tributary to him, provided he would ſend ten thouſand regular Troops with Cannon to his Aſſiſtance; obliging himſelf, with that ſmall Aid, to drive the *Chineſe* out again. But the War with *Sweden*, which was then a-foot, joined to the Views which the Emperor *Peter* began to have upon *Perſia*, hindered him from accepting thoſe advantageous Propoſals.

MEAN-TIME the *Chineſes* ſeized all which belonged to *Kontaiſh*, lying to the Eaſt of the Deſarts, towards the Frontiers of *China*, and have there ſettled Colonies of *Mongols*; but did not meddle with the Territories of the *Dalay Lama*. However, ſays the Author, if they can keep Poſſeſſion of the Provinces of *Khamil* and *Turfân*, and come to extend themſelves, as they ſeem inclined, along the Mountains, reaching on that Side to the Dominions of the Great *Mogul*, the Country of *Tangut* (or *Kokonor*) muſt fall of courſe into their Hands [b].

SECT. V.

The Natural Hiſtory *of the* Country *of the* Mongols *and* Kalkas.

Surface and Soil. Full of Game. Yellow Goats. Wild Mules, and Boars. Horſe and Dromedary. Han-ta-han, *or* Elk. Chulon, *or* Linx. *The Tiger, its Fierceneſs. Deer, and Stag-Call.* Mongol *Horſes, ſtrong and hardy. Their Furs: Fiſhery. Plants and Simples: Rhubarb. Bird* Shun-gar, *or* Kratzſhet: *Storks.* Regis, Bentink.

THE Lands of the *Mongols*, including all as far as the *Caſpian* Sea, are, according to the Miſſioners, for the general, unfit for Tillage; and, by what they could obſerve, thoſe of *Korchin*, *Oban*, and *Nayman* (bordering on *Eaſtern Tartary*) through which they paſſed twice in their Return from *Petuna* and *Tſitſikar*, are the worſt [c]. *Bentink* ſays, the Countries belonging to the proper *Mongols* and *Kalkas* are better ſupplied with Water and Wood than thoſe of the *Kalmûks*, (or *Eluths*) as being more mountainous; yet takes Notice, that there are many Places which cannot be inhabited for want of thoſe Conveniencies [d]. *Surface, and Soil.*

TARTARY, according to *Regis*, abounds with all Sorts of Game, even of the Kinds common in *Europe*; as, Hares, Pheaſants, Deer. The yellow Goats, by the *Chineſe* called *Whang-yang*, are ſeldom ſeen in the Plains but in large Herds: They are of the Shape and Size of common Goats: Their Hair is yellow, and not ſo ſmooth. Their Safety conſiſts in their extraordinary Swiftneſs. *Full of Game.* *Yellow Goats.*

THE wild Mules [e] go in ſmall Herds, but are not like the tame ones [f], nor can be brought to carry Burdens: Their Fleſh alſo is different, being of an agreeable Taſte, and in the Opinion of the *Tartars*, who feed much on it, as nouriſhing and wholeſome as the wild Boar's. This laſt Animal frequents the Woods and Plains beyond the *Tûla*, and is traced by the Earth it turns-up, to come at the Roots on which it feeds. *Wild Mules, and Boars.*

THE wild Horſe, and Dromedary, are like the tame, but found more to the Weſt; though ſometimes in the Territory of the *Kalkas*, which borders on *Hami*. The former is ſo fleet, that the ſwifteſt Hunters can ſeldom reach him with their Arrows. The wild Horſes go in large Herds; and when they meet with tame ones, ſurround, and force them away. *Horſe, and Dromedary.*

THE *Han-ta-han* reſembles the Elk. The Emperor *Kang-hi* went ſometimes to hunt this Creature, which is a common Diverſion of the *Solons*. The Miſſioners ſaw ſome, when killed, bigger than the largeſt Ox. They are found only in particular Diſtricts of *Tartary*; namely, about *Mount Swelki*, in boggy Grounds, where they delight, and are moſt eaſily killed; their great Weight hindering their Flight. *Han-ta-han, or Elk.*

THE *Chulon*, or *Chelaſon*, is about the Size of a Wolf, and ſeemed to *Regis* a Sort of Linx. The Skin is much valued at *Pe-king*, where they *Chulon, or Linx.*

[a] In 1726. This was *Yong-ching*, ſince dead. [b] Hiſtory of the *Turks*, *Moguls*, &c. p. 546, & *ſeqq.* [c] *Du Halde's China*, p. 249. [d] Hiſtory of the *Turks*, &c. as before, *p.* 500. [e] *Yo-lo-tſe*, in *Chineſe*, is a Mule. [f] *Garbillon*, in his ſecond Journey into *Tartary*, met with a Sort of wild Mules, which propagate.

Natural History.

make of it the *Ta-hû*, or Surtout. It has long, soft, and thick greyish Hair. There are great Numbers of them in and near *Russia*, and the Fur fetches a Price at that Court.

The Tiger,

THE *Lau-hû*, or Tiger, infests *China* as much as *Tartary*, and is the most savage of all these Animals. Their Cry alone strikes Horror in those not used to it; and those Eastwards are also surprizingly large, and nimble. Their Skins are commonly of a fallow Red, striped with black Lists: But there are in the Royal Wardrobe some white ones, both with black and grey Lists. Out of the Court the great *Mandarins* of War use these Skins, including both Head and Tail, to cover their open Chairs, when they go in Procession; and in the Court, the Princes, during Winter, cover their Cushions with them. Although these Animals are so fierce, they seem to be in great Fear when they find themselves surrounded by the Royal Hunters, presenting their Spears: And whereas the Deer, driven along with them, fly from Side to Side, in order to escape between the Ranks; the Tiger squats on his Tail in the Spot, where he first sees his Enemies, and bears a long Time the Barking of Dogs, and Thumps of blunted Arrows. Provoked at length, he springs with such Rapidity, that he makes, as it were, but one Leap to the Hunters, on whom he fixes his Eyes: But those of the same File are ready with their Spears pointed, and plunge them into his Belly the Moment he offers to seize their Companion. The Emperor's Hunters are so quick, that an Accident very seldom happens.

Its Fierceness.

THE *Pau* [a] are a Kind of Leopards, their whitish Skins being spotted red and black: Though they have the Head and Eyes of a Tiger, they are not so big, and have a different Cry.

Deer, and Stag-Call.

THE Deer, which multiply exceedingly in the Deserts and Forests, differ in Colour, Bigness, and Shape of their Horns, according to the different Quarters of these vast Countries; and some of them are like those in *Europe*. The Stag-Chace, called *Chau-tû*, or the Stag-Call, is so very engaging, that the late Emperor *Kang-hi* [b] used to repair to it with a select Company before Sun-rise. It is thus: The Huntsmen, taking some Stags Heads, counterfeit the Cry of the Hind. Upon this the largest Stags advance pretty near the Place where they hear the Cry, then stop, and look on all Sides; till at length perceiving the Stags Heads, they tear-up the Ground with their Horns, and immediately run forward; but are shot by some, who lie in Ambush.

Mongol Horses,

THE Intrepidity of the *Tartarian* Horses, at encountering such fierce Beasts as Tigers, is surprizing; and yet it is only Use, for they are as fearful of them at first as other Horses. The *Mongols* are very expert in training them; and have a great Number of every Colour, distinguished by different Names. They are particularly dextrous at catching them running, with the slip-Knot of a Cord, and in speedily breaking them. They understand their Distempers, and commonly use such Remedies as would no more agree with our Horses, than their Food. They wisely prefer Strength and Hardiness, to Largeness and Beauty: Not that the *Tartar* Horses can be called little, they are rather of a middle Size; and, among such vast Numbers, you may always pick-out some as large and handsome as the *European*. Such are the Emperors, and those of the Princes and Grandees: For at *Pe-king* they are mighty proud of being well-mounted; and a good Horse, nay, a Mule, commonly sells for six or seven hundred Livres, often more.

THE *Kalkas* are not rich in Sable-Skins, but have Plenty of Squirrels, Foxes, and a Creature as small as an Ermine, called *Tael-pi*; of whose Skins, at *Pe-king*, they make your *Tew-pong*, or Mantles, to keep-out the Cold. These Animals are a Kind of Land-Rats, very common in some Territories of the *Kalkas*, and dig in the Earth a Range of as many little Holes as there are Males in the Company; one of whom always keeps Watch above, but flies under-Ground at any-one's Approach. Nevertheless, they escape not the Hunters, who, on discovering their Nest, surround it; and opening the Earth in two or three Places, throw-in flaming Straw, to frighten them out: Thus they take great Numbers; so that their Skins are cheap.

THE Fishery of the *Mongols* is not considerable; for their Rivers are not comparable to those of the *Manchews*, and the *Yu-pi Tartars*. If they sometimes, as they say, take Sturgeons in the *Tûla*, they are such as come-up from the great Lake *Pay-kal*, with which this River has Communication. And though the same Kind of Fish are found in the *Urson*, as in the more Eastern Rivers, particularly the *Cha-chi-i*, it is because they fall into the *Saghalian-ûla*. In the Part of the *Urson* is also found an amphibious Creature, called *Turbighé*, resembling the Otter, but the Flesh is tender, and almost as delicious as that of a Roebuck. I do not know, says the Author, that they are found any-where but about the Lakes *Pûir*, and *Kûlon*, which communicate with the *Urson*.

As to Plants: Agriculture is not only neglected, but even condemned as useless by all the Nations. When the Missioners asked them why they would not at least cultivate some little Ha

[a] *Pars* is the *Mongol* Word. before-mentioned.

[b] He likewise took great Delight in hunting the Tiger, and yellow G Gard

Gardens, they replied, *Herbs are for the Beaſts of the Field, and the Beaſts for Men.*

THEIR Geographical Labours would not permit them to ſearch after medicinal, and other curious Plants: Beſides, the *Lamas*, who are the principal Phyſicians, employ none but the moſt common Simples, and ſuch Drugs as are uſed in *China*. The only one which is rare, and in much Eſteem, is called, at *Pe-king*, *Kalka-ſetwen*; and, by the Miſſioners, the *Kalka* Root: It is of an aromatic Smell, and the Emperor's b Phyſicians give it with Succeſs, in Dyſenteries, and Diſorders of the Stomach [a].

BENTINK obſerves, that in the Parts about the *Orkhon*, and alſo the *Selinga* towards *Selinghinſkoy*, Rhubarb is found in great abundance; and that all which *Ruſſia* furniſhes foreign Countries with, comes from about this City; the Diſtrict whereof yields ſuch Plenty, that the Treaſury of *Siberia* ſells twenty-five thouſand Pounds of it at a Time. That Commerce might be very ad- c vantageous to *Ruſſia*, were it faithfully managed by the ſaid Commiſſioners: For, ſays the Author, I know not any Country that Rhubarb comes from at preſent, but *Ruſſia*; and if it came formerly from *China*, it was of that Sort carried thither from the Country of the *Mongols*, becauſe the Karawâns of *Siberia* heretofore drove ſome Trade with that Root at *Pe-king*: But ſince the *Europeans* have it directly from *Ruſſia*, there comes no more of it by the Way of d *China*.

THERE are bred vaſt Quantities of Birds of an extraordinary Beauty in the Plains of *Grand Tartary*. That mentioned by *Abu'lghâzi Khân* [b] ſeems to be a Kind of Heron, which is found in the Country of the *Mongols* towards the Frontiers of *China*: It is all-over white, except the Beak, Wings, and Tail [c], which are of a very fine Red. The Fleſh of this Bird is very deli- e cious, and has, in ſome Meaſure, the Taſte of our Wood-Hens. Nevertheleſs, as the Bird, which that Author ſpeaks-of, is very rare, it may be a Stork; for theſe are very ſcarce all-over *Ruſſia*, *Siberia*, and *Grand Tartary*: Yet ſome of them are found in the Country of the *Mongols* near *China*, which, for the moſt Part, are all white.

ABU'LGHAZI Khân ſays, the Bird is called *Shungar* in the *Turkiſh* Language, and *Kratzſhet* by the *Ruſſians*: Whence the *Engliſh* Tranſlator f conjectures, that it is the ſame called in the Hiſtory of *Timûr Bek* [d], *Shonkur*, and preſented to *Jenghîz Khân* by the Ambaſſadors of *Kapjak*. *De la Croix* remarks in the ſame Place, that the *Shonkur* is a Bird of Prey, preſented to Kings, adorned with ſeveral precious Stones, which is a Mark of Homage; and that the *Ruſſians*, as well as *Krîm Tartars*, are obliged, by their laſt Theaty with the *Ottomans*, to ſend one every Year, adorned with a certain Number of Diamonds, to the *Port* [e].

Table of Situations.

SECT. VI.

A Table *of* Situations *in* Weſtern Tartary.

THE Places in the following Table [f] ſeem to be ſet-down in the Order they occurred in the Progreſs which the Miſſioners made through this Part of *Tartary*. Their Latitudes were determined by aſtronomical Obſervations, and their Longitudes geometrically. But the roving Life of the *Mongols* and *Kalkas* did not permit our religious Geographers to mark their Habitations on the Map otherwiſe, than according to the Rivers, Lakes, and Mountains, near which they uſually encamp. *Hami*, or *Khamul*, and a few more Towns inſerted in the Table belong to *Little Bukharia*, which lies without the Bounds of *Weſtern Tartary*: But we thought fit not to d omit them, that we might not break the Thread of the Miſſioners Journey, which may be traced by Means of this Table.

Names of Places.	Latitude.			Longitude.		
	°	′	″	°	′	″
Aſhto (or *Hajatû*) *Kiamon* - -	45	46	48	6	13	20 E.
Poro-erghi-kiamon	44	56	26	5	18	20
Talay-hay - -	44	19	12	4	48	10
Quiſſu - -	43	32	06	4	16	40
Kuren-pûka -	42	16	53	3	33	00
Sirolin-pira -	41	52	12	3	05	00
Hâra-tûhûtû-kiamon	41	44	11	2	56	50
Ku-kyâ-tun - -	42	42	00	0	28	00
Uſtu-kurê - -	42	49	12	0	24	12
Horay-kûrê -	43	00	40	0	25	22
Archato-kiamon -	43	49	12	0	21	15
Tujito-hotok -	44	46	48	1	02	20
Shangtû-pûritû -	45	45	00	2	24	20
Pûdân-pûlâk -	46	18	30	2	45	00
Soroto-pûlâk -	47	02	20	2	11	50

[a] *Du Halde*'s *China*, p. 253, & *ſeq.* [b] Hiſtory of the *Turks*, *Moguls*, &c. vol. 1. p. 37, and 86. [c] *Abu'lghâzi*, p. 37, ſays, the Feet, Eyes, and Bill, are red: *P.* 86, That the Head, Feet, Bill, and Eyes are red. [d] Written by *Le Croix*, p. 350. [e] Hiſtory of the *Turks*, &c. as before, p. 500, & *ſeq.* [f] This Table is given by *Du Halde* at the End of his fourth Volume: But in the *Engliſh* Folio Edition it is broken into Parts, and diſtributed among the Maps of *Weſtern Tartary*. The Longitude is reckoned Eaſt and Weſt from *Pe-king*.

Moſt

Table of Situations.

Names of Places.	Latitude. ° ′ ″	Longitude. ° ′ ″
Moſt South-Part of the *Kalka-pira*	47 28 48	3 00 00
Moſt North-Part thereof	48 5 00	1 48 10
Ulân-pûlâk	48 22 48	1 8 20
South-Side of *Kûlon-omo*	48 46 50	0 48 10
Mouth of the *Kerlon*	48 50 24	0 45 60
Firſt Station on it	48 32 48	0 5 00
Second Station	48 8 24	0 35 20W
Third Station	48 25 12	1 00 00
Fourth Station	48 3 36	2 00 00
Para-hotun	48 4 48	2 49 30
Kûrâma-omo	47 51 36	4 1 50
Ekûra-hâlha	47 37 00	5 15 52
Tono-alin	47 7 12	6 35 16
Junction of the *Tene* with the *Kerlon*	48 11 48	7 22 50
Kirſa-alin	48 8 00	8 14 5
Hân-alin	47 49 30	9 5 17
Poro-pira	48 22 48	10 00 00
Pûrong-han-alin	49 36 24	11 22 45
Junction of the *Eghe* with the *Selinga* [a]	49 27 10	12 22 15
Apkan-alin	48 7 12	12 45 36
Payſiri-pûrîtû	48 23 50	13 31 42
Talalho-kara-pâlgaſon	47 32 24	13 21 30
Erdeni-chau	46 57 36	13 5 25
Kekû-omo	46 24 00	15 36 48
Hurimtu-keber	45 38 55	16 41 00
Kongora-ajirhân-alin	45 26 00	18 19 20
Elgwi-pulâk	45 15 12	19 40 25
Urtu-pulâk	44 50 35	21 38 20
--- in the Map	- - -	21 20 38
Soroto-anga	44 54 00	22 25 00
Erguſtey	44 12 00	21 43 20
Urtu-pulâk	43 48 00	23 00 00
Aſtay, or *Aſtana*	43 2 35	22 48 20
Hami, or *Khâmul*	42 53 20	22 23 20
Huptâr-paychang	42 21 30	19 30 00
Tekelik	41 8 10	19 49 12
Tapſon-nor	40 38 20	18 23 30
Wey-lo	40 26 24	17 9 00
Shara-omo	39 32 24	13 15 00
Hara-omo	39 19 12	12 14 24
Kiſan-omo	41 15 36	8 42 00
Piluthay-hotun	40 37 12	7 00 00
Khutuktu-hotun	40 31 20	4 40 30
Khukhu-hotun	40 49 20	4 45 15
Kara-hotun	41 15 36	2 00 00
Ulân-hutok	41 55 22	1 1 00

	Names of Places.	Latitude. ° ′ ″	Longitude. ° ′ ″
	Chân-gûtû	43 00 25	1 25 30
	Ulân-hotun	41 46 48	0 33 00
	Naring-ſhorong-âlin	41 55 19	9 30 00
	Altân-âlin	41 10 20	9 15 55
	Onnhin-ſhorong-âlin	41 20 17	8 44 45
	Kaſhar-hoſho	41 21 22	8 6 10
	Tahan-ten-alin	41 15 58	7 33 12
	Mok-hoſho	40 45 54	7 35 20
b	*Molchok-hoſho*	40 48 48	7 31 50
	Kara-mânnay-omo	40 18 12	8 4 30
	Hâtamâl-alin	40 45 9	6 40 20
	Algaytû-alin	41 11 24	6 21 40
	Podântû-alin	40 57 00	6 6 00
	Pay-hongur-alin	41 7 30	5 54 20
	Tel-alin	41 15 36	5 53 45
	Ulân-hata	41 36 27	4 13 20
	Arû-ſûma-hâta	41 36 51	4 29 41
	Kara-ſin-âlin	40 59 52	4 45 53
c	*Ongon-alin*	40 59 6	4 38 20
	Cherda-modo-âlin	40 52 3	4 12 40
	Apka-hâra-alin	40 38 10	4 12 53
	Obtû-âlin	40 23 5	4 26 50
	Oſhi-alin	40 56 57	5 13 33
	Kotûrântay-âlin	41 58 20	1 8 57
	Agâlkû-alin	41 42 56	1 34 00
	Kûtûkontey-alin	42 7 14	1 24 45
	Uker-chûrghê	42 26 56	3 37 20
	Payen-obo	41 57 19	4 6 12
d	*Serbey-alin*	41 57 25	3 52 47
	Chau-naymân-ſûmê	42 25 00	0 11 50
	Whay-yu-hew	40 54 15	1 22 10
	Kara-hotun	40 58 48	1 20 00
	Icho-hotun	41 3 36	1 30 00

To theſe may be added [b]

	Kara-kuram, or *Holin*	44 11 00	10 11 00
e	Reſidence of the *Khutûktû* on the *Iben*	49 26 47	10 59 00

Other Places, whoſe Situations were determined geometrically [c], excepting thoſe Latitudes marked with a Star, which were obſerved on the Spot.

	Names of Places.	Latitude. ° ′ ″	Longitude. ° ′ ″
f	*Chahan-ſubarhan-hotun*	41 33 00	2 45 00E
	Hi-fong-kew in the Wall	40 26 00	1 55 00
	Queyler River	46 17 00	4 22 00
	Sira-mûren, or River *Sira*	43 37 00	6 30 00

[a] In the Original, this Place ſtands lower-down between *Ulan-hotun*, and *Naring-ſhorong-alin*. [b] Theſe Situations, inſerted in *Souciet*'s *Obſ. Math.* &c. p. 12, 188, 153, were communicated by *Gaubil*. The firſt Latitude was obſerved by the *Tartars*, in the fourteenth Century: The latter by the Miſſioners, who made the Map. [c] Theſe Situations are inſerted in *Du Halde*'s *Engliſh* Edition, vol. 2. p. 264.

Haytabu

Names of Places.	Latitude. ° ′ ″	Longitude. ° ′ ″
Haytaban-pira, or River	47 15 00	6 30 00
Nonni-ula, or River	46 30 00	7 45 00
Nayman begins on the *Sira*	*43 37 00	5 00 00
Topir-tala	43 15 00	4 45 00
Shaka-kol-kajan	42 15 00	4 00 00
Subarhan River	41 20 00	3 30 00
Modun-hotun	41 28 00	3 40 00
Jakin River	42 30 00	2 00 00
Parin Reſidence	42 36 00	2 14 00
Kechicten Habitations	43 00 00	1 10 00
Uchumuchin Habitations	44 45 00	1 10 00
Sharot Habitations	43 30 00	4 20 00
Arukorchin Habitations	45 30 00	0 28 00
Abahanor Habitations	43 30 00	0 28 00
Whachit Habitations	44 6 00	0 45 10
Sonhiot Habitations	*42 29 7	1 28 00 W
Süretû-húchin Lake	44 00 00	1 31 00
Orgon-alin	41 41 00	4 20 00
Kuku-hotun	40 49 00	4 48 00
Kalka-targar Habitation	41 44 00	5 55 00
Maomingan Banner	41 15 00	6 4 00
Urat Habitations	*49 55 00	6 30 00
Ortos chief Point	39 30 00	7 30 00
Kura-modo	*41 4 43	0 00 00

SECT. VII.

The Countries *belonging to the* Eluths, *or* Kalmûks.

1. *Their* Extent, Bounds, Mountains, Rivers, Lakes.

Extent. Bounds, taken more at large. Mountains Tubra-tubuſluk. Uſkun-luk-tubra, *and their Branches.* Mount Altay. *Rivers* Tekîs, *and* Ili, *their Courſe. The* Chui, *and* Talas. *The* Irtiſh. *The* Obi.

THE Countries belonging to the *Eluths* take-up the larger Half of what *Europeans* call *Great Tartary*; extending from the *Caſpian Sea* [a], and River *Jaïk*, in ſeventy-two Degrees of Longitude, to *Mount Altay*, before-mentioned [b], in an hundred and ten Degrees; and from the fortieth to the fifty-ſecond Degree of Latitude. Hence it may be computed to be about one thouſand nine hundred and thirty Miles in Length, from Weſt to Eaſt; and its greateſt Breadth, from South to North, ſix hundred and fifty. *Eluths Country.*

IT is bounded on the North by Part of *Ruſſia*, and *Siberia*, from which it is ſeparated by a Chain of Mountains; on the Eaſt by *Mount Altay*, on the South by the Countries of *Karaſm*, with *Great* and *Little Bukharia*; from which alſo it is ſeparated partly by another Chain of Mountains, and ſome Rivers, particularly the *Sîr*; and on the Weſt by the River *Jaïk*. *Bounds.*

THE Bounds of this vaſt Region, which, according to *Bentink*, is the moſt conſiderable and fineſt Part of *Tartary*, is very diſtinctly traced by that diligent Enquirer. They begin at the Eaſt Bank of the River *Jaïk*, and ſtriking thence North-Eaſt, paſs the *Aral-tâg* [c], or *Mountains of the Eagles*, to meet the *Irtiſh*, over-againſt the Mouth of the *Om*; which laſt River they trace to its very Source: Afterwards they run Eaſtward to the *Obi*: Then paſſing-up that great River as far as the Lake *Altan* [d], where it riſes, they return to join the Mountains, called in that Part *Tugra-tubuſluk*; and thence winding Eaſtward, coaſt thoſe Hills, till within two Days Journey of the River *Selinga*, towards *Selinghinſkoy*. Here they take a Sweep towards the South, and having marched, for ſome Time, at the ſame Diſtance from that River, return to the Weſt: Then paſſing-on to the River *Jeniſea*, coaſt it from the forty-ninth Degree of Latitude as far as its Sources, following the Mountains which run-along it on the Weſt-Side. Afterwards they wind to the South-Eaſt, ranging the Frontiers of *China* Southward, from the thirty-ninth Degree of Latitude, to the Kingdom *Ava*: From thence wheeling-off to the Weſt, they extend along the Dominions of the Great *Mogul* as far as *Great Bukharia*. In fine, coaſting the Frontiers of this laſt Country, and *Turkeſtân* [e], they return by the North-Weſt to the Eaſtern Bank of the River *Jaïk*, where they began [f]. *Taken more at large.*

THERE are, in the Country of the *Eluths*, or *Kalmûks*, three conſiderable Chains of Mountains, *viz.* the *Tubra-tubuſluk*, above-mentioned, *Mountains* Tubra-tubuſluk.

[a] In this Space we include the Country called *Turkeſtân*, which being now poſſeſſed by the *Mohammedan Tartars*, lies between the *Eluths* and the *Caſpian Sea*. [b] *P.* 348. e. [c] *Tâg*, or *Dâgh*, in the *Mogul*, or *Turkiſh*, ſignifies a Mountain. Some write *Tau* for *Tâg*. [d] *P.* 380, This Author ſays, *Great Tartary* is ſeparated from *Siberia* by a great Chain of Mountains, which beginning at the River *Wolga*, about the fifty-ſecond Degree of Latitude, run from thence almoſt directly Eaſt as far as the Ocean. [e] Hence it appears, that the Author takes-in all *Tibet*, and *Little Bukharia*; which indeed belong, or did lately belong, to the *Eluths*; but are not, properly, a Part of *Great Tartary*, as he makes them to be, *p.* 383, even including *Great Bukharia*, and *Karazm*, as well as *Turkeſtân*; which laſt may be allowed to be a Part of it. [f] Hiſtory of the *Turks*, *Moguls*, &c. vol. 2. p. 522, *& ſeq.*

the

Geography. the *Uſkun-luk-tugra*, and the *Altay*. The firſt, a which makes the Northern Frontier, is ſo called, in the *Mongol* Language, by thoſe who dwell on the right, or Eaſt-Bank of the *Irtiſh*; but the Inhabitants of the left Side name it *Ulug-tâg* [a]. It begins at the Eaſtern-Bank of that River, to the North of the Lake *Sayſan* (through which the *Irtiſh* runs) and proceeds directly Eaſt as far as the *Selinga*: From thence turning to the North, it marches along that River till it enters the Lake *Baykal*: Afterwards returning to the b Eaſt, it paſſes-on to the Northern-Bank of the *Amûr* [b], about *Nerchinſkoy* [c], and follows this River continually as far as the Eaſtern Ocean.

Uſkun-luk-tubra, THE ſecond Branch, which is called by the *Eluths Uſkun-luk-tugra*, and to the North of the River *Sir*, bears the Name of *Kichik-tâg* [d], commences on the Confines of *Turkeſtân*, and *Great Bukharia*, to the South of the River *Sir*; and running Eaſt, makes the Bounds between *Great Bukharia*, and the Dominions of *Kontaiſh* [e]. It continues its Source afterwards near upon the ſame Line, till arriving to the South of the Springs of the *Jeniſea*, it ſtrikes-off to the South-Eaſt, and falls-in with the Frontiers of *China*, about the fortieth Degree of Latitude, upon the Confines of the *Eluths* [f], and *Mongols*. Thenceforwards it keeps Company with the great Wall of *China*, as far as the Province of *Lyautong*; where making an Elbow to the North-Eaſt, it ſeparates that Province, and *Korea*, from d the Country of the *Mongols*, and ends, at laſt, on the Shore of the Sea of *Japan*, about the forty-ſecond Degree of Latitude.

And their Branches. THE Country incloſed by theſe two Chains [g], which in ſeveral Places ſhoot-out others very conſiderable, is properly the ancient Patrimony of the *Tartars*, at preſent poſſeſſed by the *Eluths* and *Mongols*: For the other Dominions, which the *Mohammedan Tartars* and *Eluths* enjoy, do not originally belong to them, they poſſeſſing e them only by Right of Conqueſt.

Mount Altay. THE Mountain *Altay* [h], called in *Abu'lghâzi's* Hiſtory *Kut*, is a Branch of the *Uſkun-luk-tugra*, taking its Riſe to the Weſt of the Springs of the *Jeniſea*. It runs almoſt in a ſtrait Line from South to North, conſtantly marching along the Weſtern-Bank of that great River, at a Diſtance of one or two Days Journey, till it joins the *Tugra-tubuſluk*, in about fifty Degrees of Latitude.

THERE are but few Rivers to be met-with in this Part of *Tartary*, though ſome conſiderable ones have their Sources here. The moſt remarkable are the *Tekîs* and *Ili* [i], the *Chui* and *Talas*. *Bentink* ſays, the Courſe of the *Tekis* is almoſt from Eaſt South-Eaſt, to Weſt North-Weſt: That after it has run about forty Leagues from its Source, it mixes its Waters with thoſe of the River *Ila*, which comes from the North-Eaſt; and continuing from thence its Courſe to the Weſt, it loſes itſelf towards the Frontiers of *Turkeſtân*, among the Mountains which ſeparate that Country from the Dominions of *Kontaiſh*, grand *Khân* of the *Eluths*, who uſually reſides about theſe two Rivers [k].

ACCORDING to the Jeſuits Maps, the *Tekis* riſes in the Mountains [l] bounding *Little Bukharia* on the North; and having run about ſeventy c Miles North-Eaſt, falls, by ſeveral Mouths, into the *Ili*, which has its Source in the ſame Hills, and runs North-Weſt about an hundred and fifty Miles; then ſhaping its Courſe North an hundred and fifty Miles farther, falls into the Lake *Palkati*, in about forty-eight Degrees of Latitude. In *Strahlenberg's* Map of *Great Tartary*, and the *Ruſſian* Empire, this Lake is called *Choi*, and placed in forty-ſix Degrees. In other Reſpects it tallies with the Jeſuits Map, in this d Particular, excepting that the *Tekis* is made to run North-Weſt into the *Ili*, and this latter is not repreſented above half as long. They both agree in placing the chief Reſidence of the *Khân* of the *Eluths* on this River. It is called *Harkîs* by the Jeſuits, and by *Strahlenberg*, *Urga*; which laſt ſeems to be the true Name.

THE Rivers *Chui* and *Talas*, according to the Jeſuits Map, deſcend from the above-mentioned Mountains; and running North-Weſt about an hundred and eighty Miles each, fall-into different Lakes, the *Chui* into *Kalkol*, and the *Talas* into *Sikirlik-nor*. *Strahlenberg* mentions neither of theſe Rivers: Beſides which, we meet with none of any great Note, except the *Irtiſh*; nor does more than a Part of it run through this Country.

THIS River, which is the moſt conſiderable in the North of *Aſia*, hath its Riſe from two Lakes thirty Miles diſtant, about forty-five De-

[a] Or, *Ulug-dâg*, that is, the great Mountain. [b] Or, *Saghalian-ula*. [c] Or, *Ni-po-chew*. [d] That is, the little Mountain. [e] Or *Zigan Araptan*, who was *Khân* of the Eaſtern *Eluths*, called alſo *Dſongar*. [f] This Author always calls them *Callmaks*; which Name is given them by the *Ruſſians*, as well as the *Mohammedan Tartars*, or *Mongols*. [g] The Author calls them Branches of *Caucaſus*, as if they proceeded from the ſame Stock, which does not appear from his Account; nor has he any good Authority for placing *Caucaſus* theſe Quarters. [h] The Author calls it *Chaltay*: According to the *Engliſh* Idiom, *Haltay*, or *Khaltay*. [i] The Author makes them the *Iſſikul* and *Tallaſh*, mentioned by *Abu'lghâzi Khân*, Hiſtory of the *Tunks*, &c. vol. p. 33. But the Miſſioners Maps make the *Tallaſh* diſtinct from the other two. [k] Hiſtory of the *Turks*, as before, *p.* 524, 526, & *ſeq.* [l] Perhaps, the *Uſkum-luk-tugra*, before-mentioned.

grees fifteen Minutes of Latitude, and one hundred and thirteen of Longitude, on the West-Side of *Mount Altay*, and to the North of the Province of *Hami*, or *Khamil*, inclining to the East. The Rivers formed by them run Westward. The Northern-Stream is by *Strahlenberg* called *Khar Irtiſh*, and the Southern *Khor Irtiſh* [a]. About thirty Miles diſtant from their Sources they unite, and make the River, called *Irtiſh* [b]; which having run Weſt about fifty Leagues, forms the Lake *Sayſan*, that is, *of the Nobility*, forty Miles in Length, and twenty broad. Having croſſed this Lake, it turns Northwards as far as *Uſkamen*, the firſt *Ruſſian* Fort and Settlement on this River, and in the Borders of the *Eluths* Country on that Side. The reſt of the *Irtiſh* belongs to *Siberia*, where, after paſſing by the Capital *Tobolſkoy*, it joins the *Obi*, a little above *Samara*. The farther Deſcription we refer till we come to treat of that vaſt Province of the *Ruſſian* Empire.

STRAHLENBERG places the Sources of the *Obi*, or *Ubi*, alſo in the Country of the *Eluths*. It is formed, like the *Irtiſh*, by the Confluence of two Rivers, the *Khatun* and *Bu*; from which laſt it derives its Name. This *Bu*, or *Bi*, takes its Riſe in the Lake which that Author calls *Altan-nor*, *Altun-kurke*, *Altin*, and *Teleſkoe*; perhaps the ſame called in the Jeſuits Map *Kirkir*: But both Maps ſeem to have been made in this Part, from very uncertain Reports: Nor is *Kyrillow*'s more to be depended on, as having copied after thoſe Miſſioners.

2. Soil *and* Produce, Air *and* Animals.

The Land very high. Air exceeding cold. Sandy Deſarts, fertile in Paſture. No Foreſts. Animals, wild Goats.

ALL this vaſt Region, being ſituate under the fineſt Climate in the World, is everywhere of an extraordinary Goodneſs and Fertility: But it has this Misfortune, that though almoſt all the great Rivers of *Aſia* have their Springs in the Mountains of this Country, yet, as the Land is, perhaps, the higheſt to be found any-where on Earth, it is in ſeveral Parts deſtitute of Water: So that it is habitable only near the Rivers and Lakes. For an Inſtance of the great Elevation of this Country, *Verbieſt*, in his Journey into the Country of the *Mongols*, at a certain Place about eighty Leagues to the North of the great Wall, towards the Spring of the *Targa-muran*, found the Ground to be three thouſand geometrical Paces (or three Miles) higher than the Sea-Coaſt, neareſt the City of *Pe-king*. *Eluths Country.*

THIS great Riſing is the Cauſe that the Country of *Great Tartary* appears to be very cold, in Compariſon of others, which are under the ſame Latitude: And Perſons of Credit, who travelled in it, aſſured the Author, that even in the Heat of Summer the North-Wind is ſo piercing, that one muſt cover himſelf well in the Night, to avoid being incommoded by it; becauſe very often in *Auguſt*, one Night produces Ice the Thickneſs of a Crown-Piece, and ſometimes of two. *Verbieſt* would, in ſome Meaſure, attribute this to the Saltpetre, with which he affirms the Land of the *Mongols* Country is ſo impregnated, that dig where you will in Summer, four or five Foot deep, you ſhall find Clods of Earth quite congealed, and even intire Heaps of Ice. *Air exceeding cold.*

THIS ſame extraordinary Elevation is alſo the Reaſon why there are ſo many Deſarts within the Bounds of *Grand Tartary*: But theſe Deſarts, which the *Ruſſians* call *Step*, are not altogether ſo frightful as *Europeans* fancy them: For ſet-aſide the vaſt Deſart *Gobi* [c], heretofore called *Shamo* [d], and a few other ſmall ſandy Deſarts, all the reſt afford excellent Paſture, producing Graſs in abundance, as high as one's Middle; which would grow to the Height of a Man, if it was not for Want of Water; but through that Defect, moſt of it decays preſently at the Root, and becomes good for nothing. Seeing that withered Graſs quite choaks-up the young, the Inhabitants, at the Beginning of the Spring, ſet-Fire to the old Herbage, which extends as far as it can find Fuel, ſpreading ſometimes above an hundred Leagues round. *Sandy Deſarts,*

IMMEDIATELY after, the new Graſs ſhoots-up every-where with ſuch Force, that in leſs than fifteen Days it reaches the Height of a Span; which ſhews the great Fertility of the Soil, and makes it manifeſt, that they want only Water to render them the fineſt Plains in the World. Nevertheleſs, ſo much of this vaſt Country as is ſupplied with Springs and Rivers, is ſufficient for the Support of four Times the Number of the preſent Inhabitants, if it was but well-cultivated: But then none beſides the *Mohammedan Tartars* till their Lands; and they till no more than juſt what is neceſſary to ſupport them: For the *Kalmûks* (or *Eluths*) and greater Part of the *Mongols*, have not the Uſe of Agriculture, ſubſiſting intirely upon their Cattle: This is the Reaſon why they can have no fixed Habitation, being obliged to change their Quarters, according as *Fertile in Paſture.*

[a] In the Jeſuits Map, the firſt is called *Hara*, or *Kara Irtiſh*; the latter, *Ho Irtiſh*. [b] It is written alſo *Erchi*, and *Erchis*, as the *Eluths* pronounce it. [c] Or *Kobi*, ſo called by the *Mongols*. [d] It is ſtill called *Ho-mo*, by the *Chineſe*; and *Kan-hay*, that is, *the Sea of Sand*.

Natural History.

the Seasons change. As to every Order, or a Tribe, there belongs a particular Canton, in the Summer they inhabit the Northern Plains, and in the Winter those which lie to the South. Yet for all the Soil is so fruitful, *Grand Tartary* does not produce a single Wood of tall Trees, of any Kind whatsoever, except in some few Places towards the Frontiers. All the Wood that is found in the Heart of the Country consists in Shrubs, which never exceed the Height of a Pike, and those are very rare [a].

No Forests.

Animals, Wild Goats.

THE Country of the *Eluths* produces much the same Animals, as that of the *Mongols* and *Kalkas*. Wild Goats are very numerous in the Mountains, which separate *Siberia* from *Grand Tartary*; and exactly of the same Kind with those found in the Mountains of *Sweden*, and in the *Alps*: But it is hard to say whether these are to be understood by the *Arkhara*, which, according to *Abu'lghâzi Khân* [b], makes small narrow Paths on the Hills; or whether he means the *Gluton*, which abound in these Parts, and commonly form such Tracts upon the Mountains, and in the Forests.

The Gluton.

THE *Gluton* is a carnivorous Animal, not quite so tall as a Wolf, and peculiar to the Mountains of *Northern Asia*. The Hair, which is strong and long, is of a very fine dark Brown, all-over its Back. This Beast is exceeding mischievous, for it climbs the Trees, and watching the Game that passes underneath, when it sees a favourable Opportunity, leaps down on its Back, where it fastens with its Paws, and eats a great Hole. The poor Creature, after having in vain used all his Efforts to get rid of so cruel a Guest, at last with Anguish and Weakness falls on the Ground, and thus becomes a Prey to his Enemy. It requires three stout Dogs to attack this Kind of Beast, as small as it is, and very often they come-off strangely mauled. The *Russians* make great Account of the Skin, employing it usually for Mens Muffs, and Borders of Bonnets [c].

No Towns here.

IN all the Country of the *Eluths* and *Mongols*, one meets with no Towns (as in *Turkestân*, *Karazm*, the *Bukharias*, and *Tangut*, or *Tibet*) excepting four or five towards the Coast of the Eastern Ocean, and some few others towards *China*, which the *Manchews* [d] have built, since possessed of that Empire [e].

SECT. VIII.

The Manners *and* Customs *of the* Eluths, *or* Aluths.

1. *Their* Names, Shape, Dress, Diet, Marriages, *and* Funerals.

Their Names: Their Shape: Their Dress. Red-Colour esteemed. Their Cattle: Their Diet. Spirituous Liquor. Great Drinkers. Honest and brave. Polygamy in use. Inheritances. Fathers reverenced. Tartars *reputed Magicians by ignorant Writers.*

THE *Eluths*, the most numerous and considerable of the three Branches of the *Mongols*, are known in *Europe* by the Name of *Kalmûks*, or *Kalmâks*; which is no other than a Nickname given them, it seems, by the *Mohammedan Tartars*, in Hatred of their idolatrous Religion. The *Russians* took it from those *Tartars*, and from the *Russians* it came to us. But they take it as an Affront to be called *Kalmûks*, and pretend to have a much better Right to the Name of *Mongols* than their Neighbours, who at present enjoy it; these latter being sprung from that Part of the *Moguls*, and *Tartars*, who were expelled *China* by *Hong-vu* in 1368, as hath been before related [f]. When the Name *Kalmûk* first came in use, or on what Occasion, amongst the *Mohammedan Tartars*, does not appear. The first Time *Abu'lghâzi Khân* mentions them, is on Occasion of the Death of *Timûr Sheikh*, *Khân* of the *Uzbeks* [g]; which happened more than an Age after *Uzbek Khân*, who compleated the Introduction of the *Mohammedan* Worship among the Subjects of the Descendants of *Zuzi Khân* [h].

THE *Eluths* are of a middle Size, but exceeding robust, and well-set: They have big and broad Heads, flat Faces, and their Complexion is of a dark Olive-Colour, pretty near that of *American* Copper; very black and sparkling Eyes, but too far asunder, and opening but little, though they are very long. The Bridge of their Nose is quite flat, and almost level with the rest of the Face; so that there is nothing of a Nose to be seen, but the End, which is very flat also, with two great Holes, that form the Nostrils. Their Ears are very large, though without the Rims: Their Beards very thin, Hair black and strong, like Horse-Hair: They shave all off, excepting a Lock on the Crown.

[a] History of the *Turks*, *Mogols*, &c. p. 381, *& seqq.* [b] The same, vol. 1. p. 26. [c] The same, vol. 2. p. 528. [d] In our Author, the *Mongols* of *Nieuchou*, but erroneously. [e] History of the *Turks*, &c. before, *p.* 383. [f] *P.* 373. c. [g] The same, vol. 1. p. 210. [h] The same, vol. 2. p. 529, *& seq.*

the Head, which falls down their Backs, and a they let grow to its natural Length.

To make amends for all this Homelineſs, they have very pretty Mouths, and little enough, with ſmall Teeth as white as Ivory, and are perfectly well limbed.

THEIR Women have much the ſame Features, only not ſo large; but they are commonly of a very clever Size, and well-ſhaped.

THE Men wear Shirts of *Kitayka* [a]: Their Breeches are made of the ſame, and often of b Sheep-Skin; but they are extraordinary wide. In the Southern Provinces, they wear no Shirts in Summer, contenting themſelves with a Kind of Sheep-Skin Doublet without Sleeves, which they put-on next their Skin, with the woolly Side out, tucking the Skirts within their Breeches, ſo that all the Arm is left bare up to the Shoulders: But in the Northern Provinces they wear a Shirt underneath. In Winter they wear a Sheep-Skin over their Doublets, which reaches c down to the Calf of the Leg, and turn the woolly Side inwards, to keep them the warmer. Theſe upper Skins have Sleeves ſo long, that they are obliged to turn them up when they are going about any Work. They cover their Head with a little round Bonnet, commonly ſet-off with a Tuft of Silk, or Hair, of a bright Red, and edged with a Border of Fur. Their Boots are exceſſively big, and wide; ſo that they are very troubleſome to walk in. d

THEIR Women go habited much after the ſame Faſhion, the *Kitayka* Shift making all their Clothing in Summer, and a long Sheep-Skin Gown, with a Bonnet, the ſame with their Huſbands, ſufficing them in Winter [b].

RED is the Colour in greateſt Eſteem with the *Tartars*, and how ill-cloathed ſoever their Princes may be in other Reſpects, they never fail to have a Scarlet-Robe for State-Occaſions. The *Murſas* would rather be without a Shirt, e than a Scarlet-Coat; and the Women of Quality do not think themſelves well-dreſſed, if the Scarlet-Gown be wanting. The very meaneſt among the *Tartars* affect to wear red Cloaths, though the Cloth be ever ſo ordinary. This Humour has ſpread even among the People of *Siberia*, whoſe Chiefs think themſelves nobly equipped, when they can compaſs a red Suit: In ſhort, all-over the North of *Aſia*, a Man may do more with a Piece of red Cloth, than four f times its Value in Silver [c].

THOUGH the Countries which the *Eluths* Chiefs are ſituate in the fineſt Climate in the World, they never mind cultivating their Lands, 1726. but live purely upon their Cattle, which conſiſts Bentink. in Horſes, Camels, and Oxen, or Cows and Sheep. Their Horſes are very good and mettleſome, being almoſt of the Size of *Poliſh* Horſes. Their Oxen are larger yet than thoſe of *Ukraina*, and the talleſt that are any-where known in the World. Their Sheep are alſo very big, with very ſhort Tails, which are quite buried in a Caſe of Fat, weighing ſeveral Pounds, and hanging prepoſterouſly. The Wool of theſe Sheep is very long and coarſe: They have alſo a Bunch upon the Noſe, like the Camels, and hanging Ears like Hounds. Their Camels are large, and ſtrong enough; but they have all two Bunches [d] on their Backs [e].

THE *Eluths*, like all the other *Mongols*, or *Tartars*, commonly eat nothing but Horſe-Fleſh and Mutton; ſeldom that of Bullocks, or Cows, which they do not eſteem ſo good by a great deal; and as for Hog's-Fleſh and Poultry, they never eat any. Inſtead of Cows Milk, they uſe that of Mares; which the Author was informed is much better, and richer: They likewiſe draw a Sort of Brandy from it: Firſt they have a Way of making it ſour in two Nights Time, then pouring it into an Earthen-Pot, which they ſtop very cloſe, they put a Funnel to it, and ſet it on the Fire. This Spirit is as clear and as good as that which is diſtilled in *Europe* from Grain: But to make it ſo, it muſt be ſet twice over the Fire. They call it *Arak*, in Imitation of the *Indians* their Neighbours, who give all their ſtrong Liquors that Name. *Their Diet.* *Spirituous Liquor.*

IT is to be obſerved, that almoſt all-over *Grand Tartary* the Cows will not be milked: They ſuckle, indeed, their Calves; but as ſoon as they are taken from them, they ſuffer none to draw their Teats: They alſo immediately loſe their Milk upon the Separation; ſo that it is a Kind of Neceſſity which has introduced the Uſe of Mares Milk (which they call *Kumis.*)

THE *Tartars* [f], in general, are fond of ſtrong Liquors; for when they can get any, they never ceaſe drinking while they are able to ſtand. When they have a Mind to make merry, each bringing what Liquor he can procure, they ſet themſelves to drink Night and Day, without ſtirring, till every Drop is out: And this Love for Tippling prevails among them in Proportion as they dwell more Northerly. They are no leſs fond of Tobacco. *Great Drinkers.*

THE *Eluths*, as to their Character, are very honeſt, and do ill to nobody. Though extreamly brave, *Honeſt and brave.*

[a] A Sort of Calico, ſo called by the *Ruſſians*, as coming from *Kitay*, or *China*: It is of ſeveral Colours.
[b] Hiſtory of the *Turks*, &c. vol. 2. p. 533, & *ſeqq.*
[c] The ſame, *p.* 409.
[d] They are Dromedaries.
[e] Hiſtory of the *Turks*, &c. as before, vol. 2. p. 536.
[f] It may be obſerved once for all, that *Tartars* and *Mogols* are uſed ſynonymouſly, to denote the ſame People.

1726. Bentink. brave, yet they do not live by Robbery, like a their Neighbours, the *Mohammedan Tartars*, with whom they are continually at War [a].

Polygamy in use. THEY take as many Wives as they will, beſide Concubines, whom they chuſe out of their Slaves: And whereas the *Mohammedan Tartars* muſt not contract within certain Degrees, the *Pagan* may marry any of their Kindred, except their Natural Mothers. In this too the Author ſuppoſes they are reſtrained, rather by the Age of their Female Parents, than by any Law: Be- b cauſe it is not unuſual, among the *Eluths* and *Mongols*, for the Father to take his own Daughter to Wife; and they give-over lying with their Wives, when they draw near Forty, conſidering them thenceforth no more than Servants, to whom they give Victuals for taking Care of the Houſe, and tending the young Wives, who ſucceed in their Places.

Inheritances. THE Children born of Concubines are equally legitimate, and capable of inheriting; only if c the Father has been *Khân*, or Chief of ſome Tribe, the Iſſue of the Wives ſucceed before thoſe born of Concubines. The Offspring of common Proſtitutes are looked-on with a Sort of Contempt by every-body, and very rarely ſucceed their Fathers, eſpecially if People of Diſtinction; becauſe there is no knowing whether the Perſon ſuch a Creature lays the Child to, be the real Father.

POLYGAMY is not ſo inconvenient to them, d as it is to the reſt of the *Aſiatics*, their Wives being of great Aſſiſtance, and little Expence to them: For the old-ones manage the Houſewifry, take-Care of the Cattle, and, in a Word, provide intirely for the Subſiſtence of the Family; ſo that the Huſband has nothing to do but ſleep, and follow his Diverſions.

Fathers reverenced. NOTHING equals the Reſpect which the Children, of whatever Age or Condition they be, are accuſtomed to give their Fathers, who e are conſidered as Kings of their Families: But they make little Account of their Mothers, unleſs under ſome particular Obligations to them. They muſt lament a Father for many Days, denying themſelves of all Sorts of Pleaſure, during the whole Time. The Sons muſt even abſtain from the Company of their Wives, for ſeveral Months. Nothing muſt be ſpared to render his Funeral honourable; and, at leaſt once a-Year, they muſt pay their Devotions at his f Tomb, calling to Mind the infinite Obligations they owe to him: But the *Mohammedan Tartars* are not ſo exact, as to theſe Duties paid the Dead [b].

Tartars reputed Magicians THE *Tartars* have always been reckoned great Magicians, and the Eaſtern Hiſtorians accuſe them of Sorcery, as well as the *European*. Theſe laſt charge *Batu* with gaining more Victories in his Expedition into *Ruſſia*, *Poland*, and *Hungary*, by Witchcraft, than the Bravery of his Troops. They affirm it was entirely by Help of the black Art, that he penetrated into *Sileſia*, and defeated the Army of the Chriſtians in the Year 1241. But as the Writers of thoſe Times were very ignorant and ſuperſtitious, one muſt not depend much on their Account.

AT preſent neither the *Eluths*, nor the *Mongols*, any more than the *Mohammedan Tartars*, addict themſelves much to Sorcery, although they obſerve many ſuperſtitious Ceremonies, which differ but little from it: But the *Mongols of the Eaſt*, the *Tonguzes*, and generally all the *Pagan* People of *Siberia*, pretend to be very knowing in Magic; becauſe (like our Fortune-Tellers) they have many Fools to deal with [c].

2. *Their* Habitations, *and* Buildings.

Their Huts: Fixed Habitations: Their Architecture, Chariots, or Waggons. Pyramids erected in the Deſarts. A deſerted Town: Writings found there in unknown Characters: More Buildings, and Writings: They puzzle the Learned: Interpreted at laſt.

THE *Eluths* dwell either in Tents, or Huts. Generally all the *Tartars*, even the People of *Siberia*, obſerve nearly the ſame Form in their Buildings. The Huts of the *Eluths*, and *Mongols*, are made round, with great Poles of ſome light Wood, joined together with Leathern-Thongs, for the more eaſily fitting-up and removing them. They cover them on the Outſide with a thick Felt, for Defence againſt the Cold, and bad Weather. In the Middle of the Roof they leave an Opening, which ſerves both for a Window, and a Chimney; the Fire-place being directly underneath, and the ſleeping-Places round the Hut againſt the Wall. The *Murſas*, and other Perſons of Diſtinction, have Huts larger, and more convenient: They have alſo, in Summer, great Tents of *Kitayka*; and, in Winter, Sheds made of Boards, and covered with Felt, which they can ſet-up, and take-down, in leſs than an Hour's Time.

THE few fixed Habitations of the *Eluths*, excepting the Roof, which is in Form of a Dome, are built in all Reſpects like the Huts, without either Chambers, Windows, or Garrets; the Whole conſiſting of one ſingle Room, about twelve Foot high. Theſe Houſes are not ne-

[a] Hiſtory of the *Turks*, &c. vol. 2. p. 403, & *ſeq.* and *p.* 536. [b] The ſame, *p.* 406, & *ſeqq.* [c] The ſame, *p.* 414.

so large and convenient as those of the *Manchews*, who build them square. They allow about ten Foot for the Height of the Side-Walls. The Roofs are not much unlike those of the Peasants Houses in *Germany*. They contrive, in some Places, great Windows, using very thin Paper, after the *Chinese* Manner, instead of Glass: Also sleeping-Places, built two Foot high, and four broad; which run quite round the House, and serve at the same Time for a Chimney: For they have invented a new Way of making the Fire without, on one Side of the Door; and the Smoke circling by Means of this Canal round-about the House, has no Passage out, but at the other Side of the Door; which conveying a moderate Heat to the Dormitories, is of great Conveniency in Winter. All the Habitations, whether fixed, or moveable, have their Doors facing the South, to avoid the North-Winds, which are very piercing all-over *Grand Tartary*.

Eluth Habitations.

THEIR moveable Habitations are carried on Waggons. These Carriages have two Shafts, which are neither so thick, nor long as the *German*. They are made of a very pliable, light Wood, and fastened to the foremost Axle-Tree, by Means of one of their Ends, which is turned back: They put them between the Body of the Waggon and the Wheel, tying a Cord a Span's Distance from the foremost End of the Shafts: This Cord goes into the End of the Axle-Tree, which passes through the Nave of the Wheel; so that the Wheel, which is pretty small, plays on each Side of the Waggon, between the Shaft and its Cord. The Horse marches between these two Shafts, and over his Back there goes another Branch of an exceeding pliable Wood, in Form of a Semicircle, which is fastened, on both Sides, to the Harness, and the Shafts to its two Ends. They pretend, that in this Manner the Horse is much eased; and, indeed one, though their Cattle do not appear to be very strong, will draw a Chariot, well-loaded, above an hundred Leagues: But it must be observed also, that these Machines are not very large. When they have a Mind to put more Horses, they either place them before the first, or fasten them to the hindermost Axle-Tree. The *Russians* and *Kossaks* make-use of much the same Sorts of Carriages [a].

IN the Year 1721, a certain Physician, sent by the Emperor of *Russia*, *Peter* I. to discover the various Kinds of Vegetables produced in *Siberia*; being arrived, in Company with some Officers of the *Swedish* Prisoners, towards the River *Tzulim* (or *Chulim*) to the West of the Town of *Krasnoyar*; they found erected, about the Middle of the great *Step*, or Desart, which lies on that Side, a Kind of Needle, or Spire, cut-out of one white Stone, about sixteen Foot high, surrounded by some Hundreds of small ones four or five Foot high. There is an Inscription on one Side of the great Needle, and several Characters on the little ones, which Time has already defaced in many Places: To judge by what remains of the Inscription copied from the great Needle, they have no Manner of Connexion with the Characters at present used in the North of *Asia*. These Sorts of Works, moreover, agree so little with the Genius of the *Tartars*, that one can scarce believe them to have been executed, either by the present Generation, or their Ancestors; especially if it be considered, that for more than an hundred Leagues round-about, there are not any Quarries from whence those Stones could have been dug, and they could have been brought there no other Way than by the River *Jenisea*.

In the Desarts.

ACCORDING to the *English* Translator, it is not easy to guess, by whom, or upon what Occasion, these Pyramids were erected. However, as *Paul Lucas*, in his second Voyage [b] to the *Levant*, has given an Account of a surprizing Number of Pyramids, no less than twenty thousand, within two Days Journey of *Cæsarea*, in *Asia Minor*; he thinks it very probable, that both were the Works of the same People, and none so likely to erect them as the *Tartars* [c], either as Trophies of their Victories, or Marks of the Extent of their Conquests, or rather as Monuments erected over the Graves of their Dead slain in Battle: What the rather inclines him to this Imagination, is, that according to the Tradition of the Country, in the upper-Part of each Pyramid (for they are all hollow, with Rooms, Doors, Stairs, and Windows in them) there is buried a Corpse. Yet, he confesses, that he cannot be positive the Architecture of both these Sorts of Pyramids is exactly the same, both Authors being defective in their Accounts: For *Bentink* does not observe, whether the *Siberian* Needles are round, or square, solid, or hollow: Nor does *Lucas* tell the Dimensions of those he saw in *Natolia*, the Alarm of Robbers having diverted him from pursuing his Remarks, and examining an Inscription, which after much searching he found on one of them.

IN that Part of the Country betwixt the Rivers *Jaïk* and *Sir*, which is inhabited by the *Kalmúks*, and towards the Borders of the *Kasachia-orda*,

A deserted Town.

[a] History of the *Turks*, vol. 2. p. 409, & *seqq.* who invaded *Asia Minor* soon after *Jenghiz Khân*, and under *Timûr-beigh*, or *Tamerlan*.

[b] *Dans la Grece, & l'Asie Mineure*, tom. 1. p. 126.

who

1726. Bentink. who poſſeſs the other Part; the *Ruſſians*, about twelve Years ago [a], diſcovered a Town quite deſerted, in the Midſt of vaſt ſandy Grounds, eleven Days Journey to the South-Weſt [b] of *Yamiſha*, and eight to the Weſt of *Simpelat* [c]. *Bentink* was told, by an Officer who was at it, that it is about half a League in Compaſs, with Walls five Foot thick, and ſixteen high; the Foundation Freeſtone, and the reſt Brick, flanked with Towers in ſeveral Places. The Houſes were all built with Sun-burnt Bricks, and Side-Poſts of Wood, much after the common Faſhion in *Poland*: The better Sort had ſeveral Chambers. There were likewiſe great Brick-Buildings, with each a Tower; which in all Likelihood ſerved for Temples: Theſe Buildings were in pretty good Condition, without the leaſt Appearance of Violence being uſed to them.

Writings found there

IN moſt of the Houſes a great Quantity of Writings, in Rolls, was found: The Author ſaw two Sorts of theſe Writings. The firſt was in *China* Ink, on Silk-Paper, white and thick. The Leaves were about two Foot long, and nine Inches broad, written on both Sides, and the Lines ran from the Right to Left acroſs the ſame [d]. The Writing was bounded with two black Lines, which left a two Inch Margin. The Characters reſembled the *Turkiſh*. The ſecond Sort was written upon fine blue Silk-Paper, in Gold and Silver: Some Characters in one, ſome in the other. Some Pages had a Line round them, all in Gold Characters; others all in Silver. The Leaves were about twenty Inches long, and ten in Height; and the Lines written lengthways of the Paper, from Right to Left. The Writing was bounded with two Lines of Gold or Silver (leaving a Margin like the former) and on both Sides; that which was on one Side the Top of the Leaf, being the Bottom in the other. The Characters were very beautiful, and like the *Hebrew*. They had laid-on Varniſh within the Squares, or bounding-Lines, to preſerve the Writings.

In unknown Characters.

THESE Leaves having been ſent by the late Emperor of *Ruſſia*, *Peter* I. to the Learned throughout *Europe*, who were beſt-ſkilled in the Oriental Languages, it was at length found, that the firſt Sort were in the *Mongol* Language, and the latter in that of *Tangut*; and that they treated of Matters of Devotion. This ſhews, ſays our Author, that the People who inhabited the Town were *Kalmûks* (or *Eluths*) and of the Religion of the *Dalay Lama*, who probably abandoned it within theſe forty or fifty Years, on Account of their Wars with the *Mongols*; for that otherwiſe it may be preſumed they would not have left thoſe ſacred Writings ſo careleſly. Since then two other Towns have been diſcovered, which had been deſerted in the ſame Manner [e].

MUCH of the Kind was the Diſcovery made in 1721. It ſeems the Governor of *Siberia* uſed to ſend Ruſtics from *Tobolſkoy*, into that Part of *Tartary* which belonged to the Enemies of *Ruſſia*, in order to look for Ruins, and ancient Sepulchres privately, and by Night, for Fear of alarming the Inhabitants. Theſe Searchers diſcovered certain Images of Gold, Silver, and Braſs, in all the Tombs; and having advanced about an hundred and twenty *German* Miles towards the *Caſpian Sea*, met-with the Ruins of ſplendid Buildings; among which were certain Chambers under-Ground, whoſe Floors and Sides conſiſted of moſt ſhining Stone. They ſaw here and there black Ebony Cheſts, which, inſtead of Treaſure, contained Writings, or Books. Of theſe (which was all the Diſcovery they made) they carried-away only five Leaves, one whereof, which was preſerved beſt, was publiſhed [f]. It was twenty-ſeven Inches one-fourth long, and ſeven three-fourths broad. The Paper was glazed, and thick as Parchment; of an Aſh-Colour, and, when torn, appeared woolly, or ſilky. The broad Margins were of a browniſh Colour; the Middle, or written Part, inclining to black: The Letters of a ſplendid White, and neatly cut. Several other Sheets were of a Sky-blue Colour, only blackiſh where written-on, to ſhew the white Characters [g].

THE Learned of *Europe* were mightily puzzled to know the Import of theſe Writings. We are told [h], that none in all *Ruſſia*, or the North, could tell what to make of them. *Godfrey Ruhlman* very wiſely ſuppoſes them to be *magical Writings found in* Cyropolis, *&c.* [i] The famous *De la Croze* himſelf not more judiciouſly imagined they might contain ſome old Monuments of the Chriſtian Religion; for that before the Time of *Jenghiz Khân*, the *Preſter John*

[a] That muſt have been about 1714, reckoning back from 1726, when the *Hiſtoire Genealogiques des Tatars* was publiſhed. [b] It ſhould be South-Eaſt, according to *Strahlenbergh*'s Map, which places this Town in the Neighbourhood of *Sempalat*, and *Ablaket*, both on the *Irtiſh*. [c] *Sempalat*, or *Sedempalat*, a *Ruſſian* Settlement on the River *Irtiſh*. [d] That is, from Top to Bottom, ſuppoſing the Leaves to lie longways before the Reader from Left to Right. [e] Hiſtory of the *Turks*, *Moguls*, &c. p. 556, *& ſeqq.* [f] Both in the *Acta Eruditorum*, vol. 46. p. 375, in *July*, 1722; and in the Literary News of *Leipſic*, at the twenty-fifth of *June* the ſame Year, *p.* 414 [g] See *Act. Erudit.* as before. [h] *Hiſt. Acad. des Inſcript.* vol. 3. p. 7. [i] See *Act. Erudit.* as before, *p.* 376.

forsooth, reigned in those Countries [a]: Yet, by a Help of an Alphabet, which he has given [b], anyone, he says, might read the Specimen; as he did himself to Count *Galofkin*.

THERE is a full Account of these Writings in the *History of the Academy of Inscriptions at* Paris, *for the Year* 1725. We are told there, that the Leaves were composed of a Kind of Cotton, or Barks of Trees laid-over with a double Varnish, of two Colours. The Writing was white, upon a black Ground. The Inhabitants assured b the *Russians*, they were unacquainted with the Characters. In 1722, the Czar *Peter* inclosed one of the Leaves in a Letter to the *Abbe Bignon*; which, as soon as shewn to Messieurs *Fretet* and *Fourmont*, they knew to be the Language and Writing of *Tibet*. They found it to be a Piece of a Funeral Sermon, full of Repetitions: The chief Subject was a Moral on the other Life, well-handled; with several metaphysical Proofs about the Immortality of the Soul [c].

3. *The* Tombs, Traffic, Cycle, Language, *and* Religion *of the* Eluths.

Tombs of their Ancestors: Riches buried in them: Much reverenced. Exchange their Cattle. Trade not in Slaves, like their Neighbours. Use a Cycle of twelve Years. Language and Religion.

IN many Places of *Grand Tartary*, towards d the Frontiers of *Siberia*, there are to be seen little Hills, under which are found Skeletons of Men, accompanied with the Bones of Horses, and many Sorts of small Vessels, besides Jewels of Gold and Silver: Likewise the Skeletons of Women, with Gold Rings on their Fingers. Now as this does not agree, in any Respect, with the present Inhabitants, *Bentink* supposes these to be the Graves of the *Moguls*, who accompanied *Jenghiz Khân* in the great Irruption which he e made in the Southern Provinces of *Asia*, and of their first Descendants, who carried-off almost all the Riches of *Persia*, *Karazm*, *Great* and *Little Bukharia*, *Tangut*, one Part of the *Indies*, and the North of *China*, into their Desarts; where they interred Vessels of Gold and Silver, so long as they had any left [d], with their Dead; according to the Custom which still prevails among the greater Part of the *Pagan Tartars*, to bury with the Deceased, his best Horse, and Moveables, such as wooden Porringers, for his Use in the other World. 1726. Bentink.

THE *Swedish* Prisoners in *Siberia*, as well as the *Russians*, used to go, in great Troops, to search those Tombs, which lie far within the Lands of the *Eluths*: But these latter, having in Resentment of the Injury, slain a good Number of them, at different Times; those Expeditions are forbidden, under severe Penalties. This Behaviour of the *Eluths*, so peaceable in their own Nature, shews they considered them as the Tombs of their Ancestors, for which all the *Pagan Tartars* have an extraordinary Veneration [e]. *Much reverenced.*

THE *Eluths*, like the rest of the Inhabitants of *Tartary*, know nothing of Commerce, being content to exchange their Cattle with the *Russians*, *Bukhars*, and other Neighbours, for what they want. Nor is it possible Trade should ever flourish there, as it did, when under one Sovereign, in the Time of *Jenghiz Khân*, so long as c that vast Region remains divided among several Princes; some of whom will always oppose the Designs of others. The *Mohammedan Tartars*, (who valuing themselves on the Nobleness of their Extraction [f], have a Contempt for Traffic) glory in spoiling the Merchants, who fall into their Hands; or hold their Ransom at so high a Price, that they never have an Inclination to pass through their Lands, or near their Borders afterwards. This keeps-off the Merchants of the West. But on the Side of *Siberia*, *China*, and the *Indies*, they may arrive in full Liberty, since the *Eluths* and *Mongols* trade very peaceably with the neighbouring People, who are not in War with them. *Exchange their Cattle.*

As the Heathen *Tartars* lead a very harmless Life, they are not so earnest as the *Mohammedans* to procure Slaves for their Service. Besides, having no Need of more than their own Family to guard their Cattle, in which all their Subsistance consists, they do not care to burden themselves with useless Mouths. Hence it is, that none, except the *Khâns* and the *Taykis*, keep Slaves. When they take any of the Enemy, the rest of them are distributed among their Subjects, in order to augment their Number; which at the same Time increases their Revenue. On the contrary, the *Mohammedan Tartars* often make War with their Neighbours, on no other *Trade not in Slaves.*

[a] *Hist. Acad. des Inscript.* vol. 3. p. 415. *De la Croze*, on a very small Enquiry, might have found, that this *Presbyter John* (supposed to be *Ung*, *Khân* of the *Kara-it Tartars*) was either a Fiction of the ever-lying Missionaries, *Latin*, or *Syrian*, or else a Priest of the Religion of *Fo*. For neither the *Turkish*, *Persian*, nor *Chinese* Authors, mention any Thing of *Ung*, or *Wang*'s pretended Priesthood. [b] *P.* 417. [c] See *Hist. Acad. des Inscript.* vol. 3. p. 6, *& seqq.* [d] The Grant of *Persia* to *Hulaku*, and the Revolt of the *Indies* and *China* in less than two hundred Years after, stopped-up all the Passages through which Wealth used to flow from those Countries into *Tartary*. [e] History of the *Turks*, &c. vol. 2. p. 556, *& seqq.* [f] Yet the *Moguls*, from whom they are descended, traded in the Time of *Jenghiz Khân*, who encouraged Commerce throughout his Dominions.

Score,

Eluths Cuſtoms.

Score, but to get Slaves, ſelling thoſe they do not keep.

Like their Neighbours.

THIS rapacious Humour prevails ſo much among the *Chirkaſſians*, the *Dagheſtân*, and *Nogay Tartars*, that for Want of other Slaves, they ſteal Children to ſell; and if they cannot get other People's, they do not ſcruple to ſell their own (eſpecially their Daughters, if they prove beautiful) as they do their Wives on the ſlighteſt Diſguſt. In ſhort, the Trade of Slaves being all their Wealth, they ſpare neither Friends, nor Foes, when they meet with a fair Opportunity of carrying them off [a].

THE greater Part of the Inhabitants of *Tartary* ſupport themſelves by their Cattle, and by Hunting; in which Exerciſe the *Pagan* Tribes, inſtead of Dogs, make-uſe of Men, in the Manner that has been already deſcribed [b]. When the Hunt is over, they dry the Fleſh of the Game in the Sun, which they reckon makes it keep the longer [c].

Uſe a Cycle

As to the Computation of Time, the *Eluths*, and other *Mongols*, have a Cycle peculiar to them, conſiſting of twelve Lunar Years, each named in the following Order. 1. *Keſku*, or the *Mouſe*. 2. *Out*, the *Ox*. 3. *Pârs*, the *Leopard*. 4. *Tuſhkân*, the *Hare*. 5. *Luï*, the *Crocodile*. 6. *Yilân*, the *Serpent*. 7. *Yunad*, the *Horſe*. 8. *Kuï* [d], the *Sheep*. 9. *Pichân*, the *Ape*. 10. *Dakûk*, the *Hen*. 11. *Eyt*, the *Dog*. 12. *Tongûz*, the *Hog*.

IN this Order *Ulugh-beigh* [e] gives the Years of this Cycle, which the *Mongols* took from the *Igûrs*, *Oygûrs*, or *Vigûrs* [e], the only People in all *Tartary*, who had either Learning, or Letters, in the Time of *Jenghîz Khân*. With that Royal Author agrees *Hyde*'s Cycle of the Oriental *Turks* and *Tartars* [f]; as well as the *Jetta*, or twelve Signs of the *Japanneſe* [g], which were taken from the *Tartar* Cycle: So that *Abu'lghâzi Khân*, who places them in a different Order, muſt needs be wrong; as on Examination the *Engliſh* Tranſlator found [h].

Of twelve Years.

THE *Tartars* have Guards of the Night, who ſtrike from Time to Time upon Copper Baſons, to give Notice, that they are on the Watch. They alſo mark the Time every half Hour the ſame Way; which Cuſtom the *Ruſſians* ſeem to have taken from them [i].

THE *Eluths*, according to *Bentink*, are the only People of *Grand Tartary*, who preſerve the ancient *Mogul*, or *Turkiſh* Language, in all its Purity. The ſame Author will have it for certain, that the Subjects of *Jenghîz Khân* were Idolaters; although he confeſſes that Conqueror diſcovered, on ſeveral Occaſions, Sentiments far more elevated [k]. It is more probable, that till they were infected by the *Lamas*, ſoon after his Death, they were, like their Monarch, Deiſts, or Adherers to Natural Religion; and that is plainly the Cauſe of the Equality with which he treated all other Religions, if he did ſo, and not his having little or no Religion himſelf.

SECT. IX.

The Hiſtory *and* Government *of the* Eluths.

1. Branches *and* Hiſtory *of the* Eluths.

Eluths Dſongari. Eluths Koſhoti. Eluths Torgauti, *protected by* Ruſſia. *The late Wars.* Onchon *aſſaſſinated: The Murderer ſlain.* Kaldan *takes Revenge: Is created* Khân. Rabdan *his Succeſſor, his large Dominions. Bounds Weſtward.*

THE *Eluths*, or *Kalmûks*, are at preſent divided into three Branches, which, according to *Bentink*, are, 1. The *Kalmûki Dſongari* (or *Jongari.*) 2. The *Kalmaki Koſhoti*; and, 3. The *Kalmaki Torgaüti* [l]. Of theſe the firſt is the moſt conſiderable and powerful [m]: It is compoſed of an infinite Number of particular Tribes, and obeys a *Khân*, called *Kontaiſh* [n], who is properly the Grand *Khân* of all the *Kalmûks* (or *Eluths.*)

THE *Kalmaki Koſhoti* poſſeſs all the Kingdom of *Tangut*, and are ſubject to the *Dalay Lama*, who governs them by two *Khâns*; of whom one has the Government of *Tibet*, and the other that of *Tangut* [o]. The firſt of theſe, when the Author wrote, was called *Dalay Khân*; the latter *Jenghîz Khân.*

[a] Hiſtory of the *Turks*, *Moguls*, &c. vol. 2. p. 412, *& ſeqq.* and *p.* 536. [b] See before, *p.* 363. [c] History of the *Turks*, &c. as before, *p.* 401, *& ſeqq.* [d] Or, *Koy.* [e] See his *Epochæ Celebriores*, p. 6. publiſhed by *Greaves.* [f] *Hyde*'s Relig. Vet. Perſ. *p.* 225. [g] *Kempfer*'s Hiſtory of *Japan*, p. 156. [h] Hiſtory of the *Turks*, &c. as before, vol. 2. p. 418. [i] The ſame. [k] Hiſtory of the *Turks*, &c. as before, vol. 2. p. 529. [l] By the Name *Kalmuki*, it appears, that theſe are the Names uſed by the *Ruſſians*. *Gerbillon* mentions the three Branches, but names only the *Eluths Ayuki*, i. e. the *Torgaüti*. [m] They extend according to *Gerbillon*, from *Mount Altay*, to another Chain of Mountains Weſtward, which ſeparates them from the *Eluths Ayuki*. Their King, *Kaldan*, uſually kept his Court near the Source of the *Irtiſh*. See *Halde*'s *China*, vol. 2. p. 257. [n] This is the *Ruſſian* Pronunciation: The *Eluths* would ſay *Kontayki*, perhaps, rather *Khântayki*. [o] By *Tangut* here muſt be underſtood the Country of *Koko-nor*, and Parts contiguous.

THE *Kalmûki Torgaüti* is the leaſt conſidera- a Camp, was, according to the Cuſtom of the Gerbillon.
ble Branch [a] of the three. They dwelt, here- *Mongols* in that Diſtemper, left-alone in his
tofore, towards *Turkeſtân*, and were ſubject to Tent, which the *Mohammedan Tartars* poſted
Kontaiſh: But about the Beginning of this Cen- oppoſite to the *Eluths*, took Poſſeſſion of, and
tury, *Ayuka* [b], one of his Couſins, flying from had ſuch Care taken of the ſick Prince, that he
his Court, under Pretence that he was in Fear of recovered.
his Life, paſſed the River *Jaïk*, with the Tribe
of the *Torgaüts*, and put himſelf under the Pro- *ONCHON*, not thinking it proper to diſcover Onchon aſ-
tection of *Ruſſia*. In Winter, *Ayuka Khân* uſu- his Quality, ſerved three Years as a common ſaſſinated.
ally encamps, with the *Ordas*, in the ſandy Slave; during which the ſecond Brother, *Seng-*
Grounds about *Aſtrakhan* [c], to the Eaſt of the b *he*, not doubting of his Death, married his
River *Wolga*, between it and the *Jaïk*: And, Wife. But, at the End of this Term, the
in Summer, he often comes to reſide on the Prince diſcovered himſelf to the *Haſſaks*; and
Banks of this River, about *Soratof* and *Zaritza*. promiſing upon Oath, in Caſe they releaſed him,
Some of theſe People were in the *Ruſſian* Ar- never to renew the War, they ſet him at Liber-
mies in the late War with *Sweden*. Although ty, and gave him a Guard of an hundred Men,
theſe two laſt Branches have their own *Khâns*, to eſcort him into his own Territories. Being
yet *Kontaiſh* preſerves a Kind of Sovereignty, arrived on the Frontiers, he diſpatched a Courier
and draws from them conſiderable Aid, when he to his Brother *Senghe*, with an Account of his
is in War with his Neighbours the *Mongols*, *Chi-* Adventure, and Return. *Senghe*, being greatly
neſe, or *Mohammedan Tartars* [d]. ſurprized, conſulted his Wife, to know whom
c ſhe would chuſe in ſuch a Conjuncture. The
His Predeceſſor *Kaldan Pojoctû Hân* [e] (of whoſe Lady anſwered, That ſhe had married him on a
Wars ſome Account has been already given) by Preſumption that her firſt Huſband was dead;
his Dexterity and Courage reſtored the Empire but ſince he was living, ſhe was indiſpenſably
of the *Eluths*, which had been broken by Divi- obliged to return to him.
ſions. Afterwards he ſubdued the *Kalkas*, and
even declared War againſt the Emperor of *Chi-* *SENGHE*, whoſe Love was equal to his Am- The Mur-
na, meditating the Conqueſt of that Empire; in bition, under Pretence of Honour, diſpatched derer ſlain.
which, perhaps, he might have ſucceeded, had ſome truſty Perſons, with ſecret Orders to maſ-
not his Nephew, with moſt of his Troops, de- ſacre the Prince, and all his Retinue. The
ſerted him; or had he contended with a leſs d Thing being executed, he gave out, that he had
brave and active Prince, than *Kanghi*. The defeated a Party of *Haſſak-pûrûks*, without men-
Riſe of *Kaldan* is related by *Gerbillon* in the tioning his Brother. But the Crime ſoon com-
following Manner. ing to Light, one of the Brothers, by the ſame
Mother as *Onchon*, aſſembled Forces to revenge
ABOUT eighty Years ago [f], all the *Eluth* the Murder; and having killed *Senghe*, reſtored
Branches were united under one Chief, or King, the Son of *Onchon* to his Father's Poſſeſſions.
called *Ochirtû-che-ching Hân* [g]. Prince *Ablay*,
his Brother, having rebelled, was defeated, and *KALDAN*, third Son of [h] *Patûrû-hum-tayki*,
forced to retire a vaſt Way towards *Siberia*. by *Senghe*'s Mother, had been educated by the
The *Hân* had under him ſeveral petty Princes Grand *Lama* of *Tibet*, as one of his principal
of his Family, called *Taykis*; by the *Ruſſians*, Diſciples; after which he ſettled at the Court of
Taiſha, and *Tayſhi*; who were abſolute in their e *Ochirtû-che-ching Hân*, who treated him with
Territories, and paid him what Homage and great Marks of Diſtinction. This Prince having Kaldan takes
Tribute they pleaſed. One of them, *Putûrû-* Notice of theſe Tranſactions, aſked Leave of the Revenge.
hum, was very rich, and had been much ho- Grand *Lama* to quit the Profeſſion, in order to
noured for his Exploits in the Wars of *Tibet*. revenge the Death of his Brother. Leave being
He left ſeveral Children, of whom *Onchon*, the granted, he immediately formed an Army of
eldeſt, ſucceeded him. This Prince, during the *Senghe*'s old Domeſtics, and ſome Troops lent
Wars with the *Haſſak-pûrûks* (ſo they call the him by *Ochirtû*, with which he took Vengeance
Uzbeks) falling ſick of the Small-Pox in his of the Murderers, and ſeized-on all the Effects
of his Brother, as well as the Eſtates of *Senghe*.

[a] *Gerbillon* makes them the moſt numerous and powerful. [b] Or, *Ayuki*: His Defection happened about
1703. [c] *Gerbillon* obſerves, that theſe People, called in *Europe*, *Kalmûks*, but in *Tartary*, *Eluths Ayuki*,
encamp every Winter by the *Caſpian Sea*, pretty near *Aſtrakân*, where they drive a conſiderable Trade: That
they poſſeſs the Territories between *Ruſſia*, *Samarkand*, *Khaſkar*, and other Countries of the *Uzbeks*, whom
they call *Haſſak-pûrûk* (perhaps in Revenge for calling them *Kalmûks*) and Eaſtward extend to a great Chain of
Mountains, which ſeparates them from the *Eaſtern Eluths*, with whom they have ſome Dealings. See *Du*
Halde's China, vol. 2. p. 257. [d] Hiſtory of the *Turks*, &c. vol. 2. p. 538, & *ſeq.* [e] Or, *Pozhoktu*,
or *Baſſaktu*. [f] Or towards 1610. [g] Or, *Khân*. [h] *Patûrû* ſignifies *courageous*.

Eluths Jongari.

He then married that Prince's chief Wife, the Daughter of *Ochirtû*; and his Forces increasing daily, he found himself able to dispute the Kingdom with his Father-in-law, to whom he owed his present Fortune.

Is created Khân.

A QUARREL between their People, was his Pretence for declaring War; and he marched his Army into the Country of *Ochirtû*, who received him at the Head of his Troops. The Fight was near the great Lake *Kizalpû*, where *Kaldan* got the Victory; and having taken his Father-in-law Prisoner, had his Throat cut, to secure the Conquest of his Dominions: Thus he became the Head of all the *Eluths*. The Grand *Lama*, to reward his Perfidiousness and Cruelty, gave him the Title of *Hân*, King, or Emperor [a]. From that Time *Kaldan* enjoyed his Conquests, and had no Wars but with the *Hassak-pûrûks* till 1688, when he invaded and subdued the *Kalkas*: But carrying his Resentment too far, he was ruined, in his Turn, by the Emperor of *China*; as hath been already related [b].

Rabdan, *his Successor,*

THE Author represents the Destruction of the *Eluths*, in this last War, to have been so great, that in all these vast Countries there remained no more than ten or twelve thousand Families of them. *Kaldan* was succeeded by his Nephew, eldest Son to *Senghe*, called *Tse-vang-raptan*; who at first lived quietly in his Territories, with all but the *Uzbeks*, and encouraged Agriculture, his Flocks not affording competent Subsistence to his People. He was, however, Lord of *Tûrfan* and *Yarkian*; the latter of which lately revolting, he reduced by Force, and severely punished [c]. In short, he became very enterprizing, like his Uncle: But since the Beginning of this Century his Power is mightily fallen, the *Chinese* and *Mongols* having on one Side taken from him the Provinces of *Khamil* and *Turfan* [d], and the *Russians* advanced on the other within a little Way of the Lake of *Sayssan*: Which Losses, joined to the Defection of his Cousin *Ayuka*, reduced him to a very low Condition [e].

His large Dominions.

GAUBIL, the Jesuit, giving an Account of the Dominions of *Tse-vang-raptan*, in 1726, says, that the *Tartars* of *Hami*, or *Khamil* and *Turfan*, as well as *Aksû*, *Kasgar*, *Irghen* (or *Yarkien*) and *Anghien* [f], were then under his Protection. If so, he must have recovered those two Provinces from the *Chinese*. The same curious Missioner says, *Harkas*, the Residence of that Prince, is a very agreeable Place on the River *Ili* (by some called *Kongkis*) and that the Latitude is forty-six Degrees and some Minutes over: The Longitude thirty-seven Degrees West of *Pe-king*; which he deduced by Help of several exact Journals of the Road from *Hami*, whose Situation had been determined by the Jesuits. Among the rest, there was one of a *Tartar* Lord [g], sent by *Kang-hi* to *Tse-vang-raptan*, who had the Road measured as exactly as possible, and marks the Bearings, as well as Distances, from Place to Place [h]. From these Journals the Jesuits made their Map of *Little Bukharia*, and settled the Position of *Harkas*, or *Urga*.

GAUBIL takes notice, that he was not acquainted with the Limits of that Prince's Dominions to the West of the Lake *Palkasi*, into which the *Ili* falls, about seventy Miles North of *Harkas*. All he knew was, that between that Lake and the *Caspian Sea*, there were several *Tartar* Princes, among the rest, the Prince of *Kara-kalpak*; whose Residence, the *Eluths* told him, was more than an hundred and ten Leagues to the West of *Harkas*; adding, that they had performed the Journey themselves, and that it was above ten [k] Days Travel farther to the *Caspian Sea* [l].

2. *The* Eluths Koshoti, *or* Tartars *of* Koko-nor.

Country of Koko-nor: *Extent and Bounds. Mountains to the South.* Eluths *of* Koko-nor *submit to* China: *Trade thither.*

LITTLE more than what has been said already, remains to be spoken of the *Eluths Ayuki* [m], who dwell peaceably within the Bounds before-mentioned, without attempting any Thing considerable against their Neighbours: But the *Eluths Kasheti* have distinguished themselves by some remarkable Actions.

THE Country inhabited by these *Eluths*, called *Koko-nor*, or *Koko-nol*, from a great Lake so called by themselves; and by the *Chinese* Geographers *Si-hay*, that is, *the Western Sea*. It is one of the largest in all *Tartary*, being about twenty great *French* Leagues in Length, and

[a] From this Word, says *Gerbillon*, the *Tartar* Princes are called *Khân*, by *Europeans*, who change the initial *H* into *K*, in this, and other Words; writing *Kami* for *Hami*, *Kalkas* for *Halkas*, &c. [b] See before, p. 384. [c] *Du Halde*'s *China*, vol. 2. p. 257. [d] See before, *p.* 387. [e] History of the *Turks*, &c. vol. 2. p. 539. [f] *D'Anville*, in his Map, places this Town on the *Sir*, or *Sihun*, about sixty Miles North-West from its Source. *Gaubil*, in *Souciet*, p. 179, says, it lies some Leagues to the South of the Source of that River. [g] Who gave it himself to *Gerbillon*. [h] *Souciet. Obs. Mathem.* p. 176, 177, and 180. [i] *P.* 1 the Distance is said to be but ten Leagues, doubtless by Mistake. [k] *P.* 146, it is put twelve Days: But Rate of Travelling is mentioned in neither Place. [l] *Souciet*, as above, *p.* 146, and 180. [m] Called *Eluths Torga-uti*, as being chiefly of the Tribe of *Torga-uts*.

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The Inhabitants of this Country, according to Xegis, are properly Eleuth. They are called by the Chinese, Xale-mer Ta-tse, and Xale-mer Mon-ga. But since the Expulsion of the Tzien-Lokomer Family out of China, they have dwelt in their Paris. Their principal Lords are seated about the Lake Xale-mer. They are tributs to several Princes, all of the same Family, who have been dignified by the Emperor with the Titles of Tfing-vang, Kun-vang, Kong, and Pey-le; that is, Regulo, or petty King, Prince, Duke, and Earl, in the same Manner as the Mandow Princes at Pe-king. Gemelli informs us, that the Eleuth Princes are known in China by the Title of Tzyn of Xale-ker, and are eight in Number, having each his Territory; but that they league together for their mutual Preservation.

They were all Vassals to Dalay Lin, who resided in Tybet, or rather to the Grand Lama, to whom his Grandfather, Xuxi Han, gave that Kingdom, after conquering it from the lawful Prince, about sixty Years ago. But after the Destruction of Xalaka's Family, the Emperor sent an Invitation to their eighth Tzyn, to become his Vassals; which the first in Rank among them accepting, he received the Title and Seals of Tfing-vang, or Prime-Regulo: Some of the others contented themselves with paying their Homage by Proxy; while the Emperor, unwilling to compel the rest by Force, chuses to win them by Kindness, often sending them Presents, which they call Rewards; as those which they send in Return are called Tribute. The Mandarins have set down, in the Map, the Mountains, Rivers, and principal Places inhabited by those who acknowledge the Emperor. The rest lie more to the West, drawing towards Lop.

As to their Manner of Trade with China, from Custom in the Capital itself; They are suffered for eight Days, that time allowed for traffick-ing; after which they must return their Wares. The Mahammedan Tartars, who rarely thither by Land through the Wilderness, are treated in the same Manner; with a View to engage them, by Degrees, to submit to the Emperor, through the Hopes of a rich Commerce, in order to his Protection. There is made by the Tartars, and the Xa-lan Sort of Woollen Stuff, named Pa-la, much like Frize, but not above

[illegible] Xalle-mer, or Hale-mer. [illegible] The Situation of Xalo-mer Tartars here, does not agree with that assigned them in the Map, where they are placed to the [illegible] and the North of the Ya-lan, or Si-ho, whole Country borders on Si-hanen. [illegible] Called by the Chinese, Xale and Xale-mer. [illegible] A City of Tse-men, a Province of China. [illegible] Called by the Chinese, vol. 1. p. 29, & 69, and vol. 2. p. 258. [illegible] Da Hale, as before vol. 1. p. 29, and vol. 2. p. 258. [illegible] That was about 1630. [illegible] Da Hale, as before, vol. 2. p. 258. [illegible] Their Neighbours to the South, or South-East.

more than ten in Breadth. It is ſituate between a the thirty-ſixth and thirty-ſeventh Degree of Latitude, and between the ſixteenth and ſeventeenth of Longitude, Weſt of *Pe-king* [a].

THE Country of *Koko-nor* [b] lies beyond *Siming*, without the Gates of the great Wall of *China*, being incloſed by the Provinces of *Shen-ſi*, *Se-chwen*, and *Tibet*. It is pretty large, extending from North to South above ſeven Degrees. It is ſeparated from *China* by Mountains, ſo high and ſteep, that they ſerve almoſt every-where b inſtead of the great Wall. However, there are ſome Pieces of it to be ſeen towards the Openings of the Mountains, eſpecially in thoſe Places which are frequented by the *Koko-nor*, and other Strangers; as *Tſong-fang-wey*, where there are ſome Battalions under the Conduct of a General.

To the South of this Country, which borders on *Se-chwen* [c], there are frightful and inacceſſible Mountains (inhabited by a ſavage People) c which ſeparate it from the Kingdoms of *Pegû* and *Ava* [d]. The moſt Northern of theſe Mountains bordering on the *Koko-nor Tartars*, is called *Nú-i*; and the moſt Southern, bounding *Ava*, in twenty-five Degrees thirty-three Minutes Latitude, is named *Li-ſe*, in that Part towards *Yunchang-fû* [e].

THE Entrances of theſe Mountains, which alſo make a good Part of the Weſtern Bounds (of the Empire of *China*) are not fortified, d the Barrier, which they form on that Side [f], being ſufficient for the Security of the State, and the Trade carried-on with *Ava*, by *Ten-ye-chew*, a middling City [g], which takes Care to guard the Paſs.

THERE was ſtill leſs Occaſion for fortifying the Avenues of the Mountains to the South of *Yun-nan* and *China*, along the Confines of the Kingdoms of *Laos* [h], and *Tong-king*: For the Country has a very unwholeſome Air, is full of e Rivers and Torrents, and, for moſt Part of the Year, uncultivated and wild. For theſe Reaſons, the *Chineſe* traffic very little with either of thoſe Dominions. However, the Journals of ſome Traders at *Yun-nan-fû*, who had travelled as far as the Borders of both, were ſerviceable to *Regis* in determining the Situations of ſome Places in the Southern Parts of *Yun-nan* [i].

THE Inhabitants of this Country, according to *Regis*, are properly *Eluths*. They are called by the *Chineſe*, *Koko-nor Ta-tſe*, and *Koko-nor Mon-gû*: But ſince the Expulſion of the *Ywen* Family [k] out of *China*, they have dwelt in theſe Parts. Their principal Lords are ſettled about the Lake *Koko-nor*. They are ſubject to ſeveral Princes, all of the ſame Family, who have been dignified by the Emperor with the Titles of *Tſing-vang*, *Kun-vang*, *Kong*, and *Pey-le*; that is, Regulo, or petty King, Prince, Duke, and Earl, in the ſame Manner as the *Manchew* Princes at *Pe-king* [l]. *Gerbillon* informs us, that the *Eluth* Princes are known in *China* by the Title of *Taykis* of *Koko-hor*, and are eight in Number, having each his Territory; but that they league together for their mutual Preſervation. Gerbillon, Regis, Eluths of Koko-nor

THEY were all Vaſſals to *Dalay Hân*, who *Submit to China.* reſided in *Tibet* [m]; or rather to the Grand *Lama*, to whom his Grandfather, *Kuſhi Hân*, gave that c Kingdom, after conquering it from the lawful Prince, about ſixty Years ago [n]. But after the Deſtruction of *Kaldan*'s *Eluths*, the Emperor ſent an Invitation to theſe eight *Tayki*, to become his Vaſſals; which the firſt in Rank among them accepting, he received the Title and Seals of *Tſing-vang*, or Prime-Regulo: Some of the others contented themſelves with paying their Homage by Proxy; while the Emperor, unwilling to compel the reſt by Force, chuſes to win d them by Kindneſs, often ſending them Preſents, which they call Rewards; as thoſe which they ſend in Return are called Tribute [o]. The Miſſioners have ſet-down, in the Map, the Mountains, Rivers, and principal Places inhabited by thoſe who acknowledge the Emperor. The reſt lie more to the Weſt, drawing towards *Laſa* [p].

ALL theſe *Eluths* may trade with *China*, free *Free Trade thither.* from Cuſtom in the Capital itſelf: They are ſubſiſted for eight Days, the Time allowed for traffick- e ing; after which they maintain themſelves. The *Mohammedan Tartars*, who reſort thither by Land through the Weſtern Provinces, are treated in the ſame Manner; with a View to engage them, by Degrees, to ſubmit to the Emperor, through the Hopes of a rich Commerce, under his Protection [q]. There is made by theſe *Tartars*, and the *Si-fan* [r], a Sort of Woollen-Stuff, named *Pû-lû*, much like Frize, but not above

[a] *Du Halde*'s *China*, vol. 1. p. 29, and vol. 2. p. 265. [b] *Khokho-nor*, or *Hoho-nor*. [c] The Situation given the *Koko-nor Tartars* here, does not agree with that aſſigned them in the Map, where they are placed to the Weſt of *Shen-ſi*, and the North of the *Tu-fan*, or *Si-fan*, whoſe Country borders on *Se-chwen*. [d] Called by the *Chineſe*, *Myen* and *Yawa*. [e] A City of *Yun-nan*, a Province of *China*. [f] By their great Breadth, as well as Length. [g] Of *Yun-nan* alſo. [h] Called by the *Chineſe*, *Lau-ſhwa*, and *Lau-ſe*. [i] *Du Halde*, as before, vol. 1. p. 29, & *ſeq.* and vol. 2. p. 258. [k] Or the Succeſſors of *Jenghiz Khân*, and their *Mongols*, in 1368. [l] *Du Halde*, as before, vol. 1. p. 29, and vol. 2. p. 265. [m] About the Year 1699. [n] That was about 1630. [o] *Du Halde*, as before, vol. 2. p. 258. [p] The ſame, *p.* 265. [q] The ſame, *p.* 258. [r] Their Neighbours to the South, or South-Eaſt.

Eluths *Government.*

one fourth or fifth of the Breadth. They dye it of all Sorts of Colours, and often make long Habits of it; and at *Pe-king* they cover Saddles with it. It is the principal Merchandize of *Tſong fang-wey*, before-mentioned [a].

3. *The* Government *and* Power *of the* Eluths. *From* Bentink.

Tribes and Families. Taykis, *or Chiefs. The* Khân, *or King.* Khaân, *or Emperor.* Kontayki, *or Great Lord. Dignity elective. Funeral Sacrifices. Reſidence of* Kontayki: *His Camp curious: Power and Forces. Arms of the* Eluths, *how worn by them: Way of fighting: Enſigns, or Colours: Hazard all in War.* Khân's *Revenues.*

Tribes and Families.

THE *Eluths*, nicknamed *Kalmûks*, or *Kalmâks*, like all the other Nations of *Mongols*, or *Tartars*, are divided into *Ordas* (or, as we term them, Hords) a Word in uſe among them, to expreſs (an *Aymak*, or) Tribe which is aſſembled, whether to go fight their Enemies, or for other particular Reaſons. Each *Orda* is compoſed of a Number of Families, more, or leſs, who uſually encamp together, and do not ſeparate themſelves from the Body of the *Orda*, without acquainting their Chief, that he may know where to find them, when he has a Mind to recal them.

THE *Tartars* in general, of what Country or Religion ſoever, gentle or ſimple, rude or polite, have an exact Knowledge of the *Aymaks*, or [b] *Tribes*, from whence they are deſcended, and carefully preſerve the Remembrance of them, from Generation to Generation. Although alſo, in Proceſs of Time, ſome Tribe comes to divide itſelf into divers Branches, yet they always reckon thoſe Branches as belonging to ſuch a Tribe.

Taykis, or Chiefs.

EVERY Tribe, or Branch ſeparated from a Tribe, has its particular Chief, who is called *Tayki* [c], taken-out of the ſame Tribe; which Dignity deſcends regularly, from eldeſt Son to eldeſt Son, in the Poſterity of the firſt Founder of ſuch a Branch or Tribe, unleſs ſome violent Cauſe diſturb this Order of Succeſſion; which is ſo well-regulated, that ſuch Changes rarely happen. They have no other Lords but theſe; and Riches being pretty equally divided among them, there is no other Difference between one Head of a Tribe and another, but that of Merit, or the Number of Families, in his *Orda* [d].

THESE Chiefs of Tribes are ſubject to ſome *Khân*, or Sovereign; whoſe Vaſſals they are, as well as by Birth his Generals, and Counſellors. *Khân*, or *Hân*, ſignifies *Lord*, or *the reigning Prince*; a Title given by all the *Pagan*, as well as *Mohammedan Tartars*, to the Sovereign of any State [e], be it great, or ſmall. Thus ſeveral petty *Mongol* Princes, dwelling near the Springs of the *Jeniſea*, are ſtiled *Khâns*, though tributary to the *Khân* of the *Kalka Mongols*, who is under the Protection of the Emperor of *China*: And this laſt Monarch being of *Tartar* Extraction (or rather coming out of the Region, named by *Europeans Eaſtern Tartary*) is alſo called *Khân*, being conſidered as the great *Khân* of the *Manchews*, proper *Mongols* and *Kalkas*, who are ſubject to him, as the *Khân* of the *Eluths* is of all the *Eluth* Branches, and, indeed, of the *Mongol* Nations in general, in Right of Deſcent.

THE Oriental Authors unanimouſly agree, that the Grand *Khân* is ſtiled *Khaân*, with two *a's*; a Diſtinction which *Jenghiz Khân* himſelf made, when he named *Oktay*, or *Ugaday*, for his Succeſſor, declaring him by that Title, *Khân of Khâns*, and ordering it by his *Yaſa*, or Laws, to be continued in his Poſterity [f]. *Bentink* calls in Queſtion this Diſtinction, affirming, that the *Tartars* know not any other Title of Sovereignty, or Lordſhip, than that of *Khân* [g]. But, however this Cuſtom may be ceaſed at preſent, it does not follow, that it never was in uſe; and although the *Mohammedan Tartars* may have laid it aſide, yet it may ſtill be kept-up among the *Pagan*: Nor is this Conjecture altogether groundleſs, ſince *Gaubil* tells us, that *Kobân, or Kahân* [h], *is the* Mogul (*or* Mongol) *Word anſwering to that of* Hân [i] (*or* Khân.)

HOWEVER that be, excepting the reigning Prince, it is not permitted any of his Family to take the Title of *Khân* [k]; that which belongs to the Princes of the Blood being *Tayki* [l]. *Bentink* obſerves, that as the *Eluths* give the Name of *Tayki* [m] to their Chiefs of Tribes, ſo they call their *Khân*, *Kontayki*, or *Grand Seignior*. This was the Title conferred by them on *Zigan Arabtan*, the Succeſſor of *Kaldan*, often mentioned before. The ſame Author concludes this Prince muſt be deſcended from *Jenghiz Khân*, for that otherwiſe *Abu'lghâzi Khân* would not have given

[a] *Du Halde's China*, vol. 1. p. 30. [b] It would be better to ſay, *and* Tribes, if *Aymak*, as ſome ſay, ſignifies a Family. *Gerbillon* writes *Ayman*, but renders it *Tribe*. See before, *p.* 379. c. [c] So this Author ſays, p. 541.—The *Mohammedan Tartars* call their Heads of Tribes *Murſas*, from the *Perſian* Word *Mirſa*, a Prince. [d] Hiſtory of the *Turks*, &c. vol. 2. p. 397, *& ſeq.* [e] Or Number of Tribes. [f] *De la Croix* Hiſt. *Genghis Can*, p. 380. [g] Hiſtory of the *Turks*, &c. as before, vol. 2. p. 391, *& ſeq.* [h] Which is manifeſtly the *Khaganos* of the *Greeks*, and *Khakan* of the Orientals. [i] See *Souciet Obſ. Math.* p. 188. note [k] Hiſtory of the *Turks*, &c. p. 391. [l] *Souciet*, p. 160. note 3. [m] He writes *Tayſhe*, according to the *Ruſſian* Corruption.

the Title of *Khân* to the Sovereign of the *Kalmûks* [a]. He likewise judges him to ſpring from the Deſcendant of *Taulay Khân* (eldeſt Son of that Conqueror) who continued to reign over the *Moguls* after the Death of *Koplay Khân*; but confeſſes it is a difficult Point to determine [b].

WHEN the *Khân* dies, all the Princes of the reigning Family, and Heads of Tribes, which are under the Dominion of that Houſe, meet, at an appointed Time, at the uſual Reſidence of the deceaſed Monarch, where they proceed to the Election of a new one; examining only who may be the eldeſt among thoſe Princes, without Regard to the Seniority of the ſeveral Branches of the Family, or to the Children of the Deceaſed; and they never fail to elect him who appears to be oldeſt, unleſs ſome extraordinary perſonal Defect be found in him. It is true, Force and Uſurpation may ſometimes ſet this Order aſide: But this Caſe happens much ſeldomer among the *Pagan*, than *Mohammedan Tartars*.

OUR Author cenſures *Marco Polo* for relating, that in his Time the *Tartars* were accuſtomed, at the Funerals of their *Khâns*, to ſlay all thoſe they met in the Way, to the Place appointed for the Sepulchre of the Succeſſors of *Jenghîz Khân*; and that a little before his Arrival in *Grand Tartary*, there had been twenty thouſand Perſons maſſacred in that Manner, at the Interment of *Mangu Khân*, Grandſon of the Conqueror: Becauſe, ſays he, nothing like it is at preſent practiſed among any Branch of the *Tartars*; nor does any of the Eaſtern Authors, who have written of the *Tatars*, charge them with ſo abominable a Cuſtom: He adds, that in *Grand Tartary* the Inhabitants live ſo diſperſed in Huts, that one might travel ſeveral hundred Leagues without meeting a thouſand [c]. *Polo* has, doubtleſs, exaggerated as to the Number: But the Tranſlator of *Bentink*'s Notes obſerves, that ſuch Executions have been practiſed, though they are not, perhaps, commonly. He ſhews from *Couplet* [d], that *Shun-chi*, the late Emperor of *China*'s Father, had thirty Men put to Death, to appeaſe the Manes of a Favourite Miſtreſs [e]. Beſides, we have already cited Inſtances, from late Travellers, of this Practice being not quite out of uſe among the *Manchew Tartars* [f].

KONTAYKI, *Khân* of the *Eluths*, dwells continually under Tents, according to the Faſhion of his Anceſtors, though he poſſeſſes *Little Bukharia*, with its Dependencies, wherein there are a good many Towns; except that when his Affairs call him into this laſt Country, he reſides at *Yerkien*, or *Yarkan*. He has continued about the Rivers *Ila* [g], and the *Tekis*, for ſome Years paſt, that he might be near at Hand to watch the Motions of his Couſin *Ayuka Khân*, as well as the *Mohammedan Tartars* and *Mongols*, between whom the *Eluths* are ſituate: For although, properly, they are all the ſame Nation, yet there is ſo great an Antipathy among them, occaſioned, on one Side, by the Principles of Religion, as well as Rapine; and, on the other, by the Intrigues of the Court of *China*, that they are continually at War together. Bentink.

OUR Author was aſſured, that it is ſomething very curious to ſee his Camp: That it is diſtributed into ſeveral Quarters, Places, and Streets, juſt as if it had been a Town: That it was a good League in Compaſs, and able, at a Minute's Warning, to ſend into the Field fifteen thouſand Horſe. The Quarter where the *Khân* reſides, is in the Middle of the Camp. His Tents are made of *Kitayka*, a very ſtrong Sort of Calico; which being raiſed very high, and of all Sorts of lively Colours, exceedingly delight the Eye at a Diſtance. In Winter they cover the Tents with Felt, which makes them impenetrable by the Injuries of the Seaſon: And for the Wives of the *Khân*, they build little Houſes of Wood, which may be taken-down in an Inſtant, and ſet-upon Waggons when they are going to decamp. *His Camp curious.*

KONTAISH (or rather *Kontayki*) is a potent Prince, being able, according to *Bentink*, to bring into the Field above an hundred thouſand Men [h]. On this Occaſion it may be obſerved, that the *Taykis* are of Account to their *Khân* only in Proportion to the Number of their *Ordas*, or Tribes; and the *Khâns* formidable to their Neighbours only, as they have under their Subjection many Tribes, and as thoſe are compoſed of a great Number of Families, in which conſiſts all the Power, Riches, and Grandeur of a *Khân* of the *Tartars* [i]. *Power and Forces.*

THE Arms of the *Eluths* are chiefly great Bows, with ſizeable Arrows, which they draw very true, and with great Force: It having been obſerved, in the Difference which the *Ruſſians* had with them in the Year 1715, on Account of ſome Settlements on the River *Irtiſh*, that they pierced Men quite through the Body with their Arrows. They have alſo great Arquebuſſes, *Arms of the Eluths.*

[a] As he does; ſee Hiſtory of the *Turks*, &c. vol. 1. p. 355. [b] The ſame, p. 541, & *ſeq.* [c] The ſame, p. 393, 396, & *ſeq.* [d] *Tab. Chron. Sinen.* p. 100. [e] Hiſtory of the *Turks*, &c. p. 792. [f] See before, p. 92, 95, and 249. [g] Rather *Ili*. The Author makes a great Miſtake here, placing this River to the South-Eaſt of the Lake *Seyſan*: Whereas it is near fifteen Degrees to the Weſt. In the *Preſent State of Bukharia*, p. 28, his Reſidence is ſaid to be about the Lake *Yamiſh*. See before, p. 385. a. [h] Hiſtory of the *Turks*, &c. vol. 2. p. 543, & *ſeqq.* [i] The ſame, p. 398.

above

Eluths Government.

above six Foot long, the Barrel of which is an Inch thick, and yet the Ball they carry is hardly so much. With these Arquebusses, fixed on a Rest, they never miss at the Distance of three hundred Fathom, firing them off with a Match. When they march, they carry them across their Backs, fastened to a Strap, and the rest hangs on the right Side. As they never go to War, but on Horseback (having no Infantry) they all use Lances, and most of them Coats of Mail,

How worn by them.

and Caps made of Iron. Their Commanders, b but few else, wear Sabres, like the *Chinese*; the Handle behind, and the Point before, that they may draw backwards, which is the more convenient Way. These Commanders are usually the Heads of *Ordas*, so that a Troop is strong, according as the *Orda*, which composes it, is more or less numerous.

MOST of the *Tartars* hang their Bow at the left Side, in a Sort of Case, when they take Horse. The left-Hand is the Place of Honour c with most of the Oriental People, particularly the *Mohammedan Tartars*; but they carry their Quivers at their Backs. They shoot their Arrows with as much Skill flying, as advancing: For this Reason, they chuse rather to provoke their Enemies at a Distance, than come to close Fight with them, unless they have much the Advantage.,

Way of fighting.

THEY have not the Method of fighting in Lines, and Ranks; but upon going to Action, d divide themselves, without any Order, into as many Troops as there are *Ordas*, which compose the Army; and in this Manner each advances, led by its Chief, to charge the Enemy with Lance in Hand. The *Tartars* have been ever very expert in the Way of fighting flying, as *Quintus Curtius*, and other ancient Authors relate. In this the Swiftness of their Horses stands them in great Stead: For often when one concludes them entirely routed, they return, and e fall-upon their Enemy with as much Vigour as before; and when their Adversaries are eager to pursue them, without preserving the necessary Order on that Occasion, they run terrible Risks in the Encounter. The *Eluths* are brave beyond what can be imagined, and want nothing but *European* Discipline to make them formidable. They have not yet learned the Use of Cannon; and, indeed, as they consist only of Cavalry, it would not be of much Service to them [b].

Ensigns, or Colours.

EACH Tribe, or *Orda*, has its particular Ensign (or Banner) which is usually a Piece of *Kitaika*, or some other coloured Stuff an Ell square, set-upon the Top of a Lance twelve Foot long. The *Eluths* and *Mongols* exhibit the Figure of a Camel, Cow, or a Horse, or other Animal, and under it put the Name of the Tribe. And as all the Branches of the same Tribe still retain the Figure represented in the Ensign thereof, adding thereto only the particular Name of the Branch for whose Use it is designed, these Ensigns serve them, in some Measure, instead of a Genealogical Table. When an *Orda* is in March, the Ensign proceeds at the Head immediately after the Chief [c].

THE *Eluths* and *Mongols*, who have exactly preserved the Manner of living of the ancient *Moguls*, carry their whole Substance along with them where-ever they go. Hence it comes, that when they happen to lose a Battle, their Wives and Children commonly remain a Prey to the Vanquisher, with their Cattle, and generally all they have in the World. They are, in some Measure, necessitated to incumber themselves this Way; because they should otherwise c leave their Families and Effects a Prey to other *Tartars*, their Neighbours. Besides, there is no travelling over the vast sandy Plains of that Country, without carrying Cattle along with them, for Subsistence on the Road, where nothing at all is to be found for several hundred Leagues together, but Grass, and sometimes Water. For this Reason the Karawâns of *Siberia*, which trade with *Pe-king*, are obliged to follow the same Method, in their Way from *Selinghinskoy* to that City [d].

As there is but little Magnificence, at present, to be found in the Court of *Khâns*, and their Subjects are obliged to follow them to War on the Hopes of the Enemy's Spoil, which is their only Pay, they have no Occasion, or rather Pretence, for large Revenues, which consist wholly in Tithes. The *Tartars*, of all Denominations, pay two Tithes annually of all their Effects; first to their *Khâns*, and then to e the Heads of Tribes. The *Eluths* and *Mongols*, not cultivating their Lands, give the Tenth of their Cattle, and the Booty which they take from their Enemies in Time of War: Yet in this the Author thinks the *Tartars* much better off than the Country-People, through the greater Part of *Europe*; who besides the two Tithes to the Church, and the Parson, must pay Contributions, Imposts, and so many other Charges, amount to three or four more at least [e].

f IT is hard to say from whence the Nickname of *Kalmûk*, or *Kalmâk*, given to the *Eluths*, derived. The Author of the curious *Description of the Countries which border on the* Euxine and Caspian *Seas*, printed at the End of *Tavernier's* Travels in *English*, under the fictitious Name

[a] History of the *Turks*, &c. vol. 2. p. 535. [b] The same, *p.* 400, and 535. [c] The same, *p.* 4
[d] The same, *p.* 537. [e] The same, *p.* 395, and 398.

Astrakhan

Aſtrakhan, ſays [a], *they are ſo called by the other* Tartars, *becauſe they wear a Kind of Cap, or Hat, open before and behind, with broad Brims on each Side: Which Caps*, he adds, *are called by the* Muſcovites *Koulpaks*. From hence the Name of *Kara-kalpaks* [b] may be well enough derived: But *Koulpak*, or *Kalpak*, is very different from *Kalmûk*, or *Kalmâk*. We are told by *Mininſki* [c], that *Kalpak*, with the *Poles* and *Tartars*, ſignifies *a furred Cap*: But that copious Author ſays nothing tending to give Light into the other Name, only that there is ſuch a Word as *Kalmâk*; which implies both *to remain*, and *decay*. *Matthias a Micow* [d], and *Herberſtem* [e] ſay, they are called *Kalmûks*, becauſe they are the only *Tartar* Nation who let their Hair grow, which is yet no more than a Lock on the Crown of their Heads [f]. As to its being compounded of an *Arabic*, and a *Tartar* Word, both ſignifying the ſame Thing [g], intimating their being good Archers, according to the Explanation of a *Kalmâk* [h], it ſeems too forced and far-fetched to be genuine; and may be deviſed by the *Eluths*, to make the beſt of a Nickname, which they find is likely to ſtick to them [i].

SECT. X.

The Origin *and* Hiſtory *of the* Mongols *and* Tartars. *From* Abu'lghâzi Bahâdur Khân.

INTRODUCTION.

THE Author of the Work, often cited before, from whence the following Account of the *Tartars* is extracted, was no leſs a Perſonage than the *Khân*, or King of *Karazm*, or *Khowarazm*: A Country bounded on the Weſt by the *Caſpian Sea*, and known by that Name to the *Greeks* before the Time of *Herodotus*, who mentions it by the Name *Khoraſmia*. It was famous in the Time of the latter *Greek* Empire, its Inhabitants being mentioned by the *Byzantine* Hiſtorians, under the Name of the *Ephthalites* [k]: But made a greater Figure about five hundred and thirty Years ago, under a Dynaſty of Kings; the laſt of whom, called *Mohammed Karazm Shah*, was the moſt conſiderable Monarch of *Aſia*, when *Jenghiz Khân* invaded his Dominions. Ever ſince that Time this Country has been in the Hands of the *Tartars*, of ſeveral Denominations. Its preſent Poſſeſſors are called *Uzbeks*, of whom *Abu'lghâzi* was *Khân*, when he wrote his Hiſtory: He dying in 1663, before it was quite finiſhed, his Son and Succeſſor, *Anuſha Mahomet*, ſupplied what was left to be done in 65. This Hiſtory, he tells us, was extracted partly from the Books written on this Subject [l], and partly from particular Memoirs of divers *Mogul* Tribes. The Books he made-uſe of were in Number eighteen [m]; of which, as the chief, he only mentions *Khojah Raſhid*, cited by *De la Croix*, *D'Herbelot*, and others, under the Name of *Fadl Allah*. This Author is the firſt who wrote a Hiſtory of the *Moguls* and *Tartars*, at the Command of *Gazan Khân*, ſixth Succeſſor of *Hûlakû* (Grandſon of *Jenghiz Khân*) in *Perſia*, whoſe *Wazir*, or Viſier, *Fadl Allah* was. He compiled his Work in three Volumes [n], from ſeveral original Memoirs, which that Monarch had collected by Means of one *Pulâd*, or *Fulâd*, a Nobleman ſkilled in the *Mogul* Language; who was ſent into *Tartary* for that Purpoſe, and ordered to aſſiſt in the Compoſition, which was finiſhed in the Year of the *Hejrah* 702, or of Chriſt 1302 [o]. From this Account which *Abu'lghâzi Khân* gives of his Hiſtory [p], it does not appear, that there is any good Authority for what relates to the Times before *Jenghiz Khân*; ſince the *Mongols* wanting the Uſe of Writing, could preſerve the Tranſactions of their Anceſtors no otherwiſe than by oral Tradition, on which there can be but little Dependence: And this Remark will be ſufficiently verified by the Defects obvious in the Hiſtory itſelf.

1665. Abu'lghâzi Khân.

1. *The* Hiſtory *of the* Moguls *and* Tartars, *till the Death of* Oguz Khân.

Origin of the Turks. Mogul *and* Tartar *Empires. Birth of* Ogûz: *Reſtores the true Religion: Defeats* Tatar Khân: *Conquers* Turkeſtân, *and the* Perſian *Empire: His laſt Actions.*

JAPHIS (or *Japhet*) youngeſt Son of *Noah*, having quitted the Mountain of *Judi* [q], where the Ark reſted, went and ſettled about *Origin of the* Turks.

[a] P. 108. [b] Nickname given the *Mankats*. [c] In his *Theſaurus Linguar. Orient.* [d] *De Sarmaſia Aſiana*, cap. 7. [e] *Rerum Moſcov. Comment. in Articulo de Tartaris apud finem.* [f] See Hiſtory of the *Turks, Moguls*, &c. vol. 2. p. 534. [g] *Kalm* in *Arabic*, and *Ok* in *Tartarian*, as well as *Turkiſh*, ſignifies an Arrow. [h] This Explanation was given to the late Mr. *Dadikbi*, the King's Interpreter for the Oriental Languages, as he informed the *Engliſh* Tranſlator of *Abu'lghâzi Khân*'s Hiſtory. [i] Preface to the Hiſtory of the *Turks*, &c. p. 16, *& ſeq.* [k] A Corruption of the Word *Abtelah*, that is, *Water of Gold*, by which Name they were known then to the *Perſians*, who, doubtleſs, gave it them. [l] See Hiſtory of the *Turks*, &c. as before, *p.* 68. [m] The ſame, *p.* 30. [n] The firſt Volume is in the *French* King's Library, and was tranſlated by *De la Croix* the Son. [o] See Hiſtory of the *Turks*, &c. as before, p. 30, and Tranſlator's Preface, *p.* 6. [p] Intitled, *Shajareh Turki*, or, *A genealogical Hiſtory of the* Turks: In nine Parts. The two firſt treat of the *Khâns*, and Tribes, deſcended from *Turk* to *Jenghiz Khân*: The third, of that Conqueror, and his Exploits: The five next, of his Sons and Succeſſors; and the ninth, *Khân* of *Karazm* to the Author's Death. It has been tranſlated into *Ruſſian*, *German*, *French*, and *Engliſh*. The *French* Edition is intitled, *The Genealogical Hiſtory of the* Tatars: The *Engliſh*, *A General Hiſtory of the* Turks, Moguls, *and* Tatars, &c. [q] So the *Mohammedans* call *Ararat*.

Tartar History.

the Rivers *Atil* [a] and *Jaïk*. Dying two hundred and fifty Years after, he left eight Sons, *viz.* *Turk*, *Khars*, *Saklab*, *Rus*, *Maninakh*, *Zwin*, *Kamari*, and *Tarik* [b]. *Turk* ſucceeding him, invented many Conveniencies of Life, particularly Tents, and reſided in a Place at preſent called *Iſakh-kol*. He had four Sons, *Taunak*, *Zakale*, *Bertazar*, and *Amlak*. *Taunak*, who was his Succeſſor, among other famous Inventions, diſcovered the Uſe of Salt, by the accidental Fall of a Piece of roaſt-Meat on the Ground, which happened to be impregnated with ſaline Particles. This Prince, who was Contemporary with *Kayumarrus*, King of *Irân* (or *Perſia* at large) lived two hundred and forty Years, and left the Throne to his Son *Yelza Khân*, whoſe third Succeſſor, and fifth from *Turk*, was *Alanza Khân*.

IN this *Khân*'s Reign, it ſeems, the People growing wanton in Affluence, forſook the true God, to adore Idols. He had two Twin-Sons, *Tatar* and *Mogul*, or more properly *Mungl*, between whom he divided his Dominions.

Mogul *and* Tartar *Empires.*

THIS was the Foundation of the Empires of the *Tatars* and *Moguls*, or *Mungls*, who took the Names of their *Khâns*. *Tatar Khân* had the Eaſtern Part of *Great Tartary* to his Share, fixing his Reſidence near *Jurjut* [c], a powerful City in the Neighbourhood of *Kitay* [d], and called *Zinu* in the *Indian* and *Perſian* Languages. *Mogul Khân*, who had the Weſtern Part, made his Abode in Summer about the Mountains *Ar-tag*, and *Kar-tag*, at preſent called *Uluk-tag*, and *Kichik-tag* [e]: And, in Winter, on the Banks of the *Sîr* [f], at the Foot of the Mountains to the North of that River.

THESE two Nations lived in Peace for ſome Time, till *Ogûz*, the Grandſon of *Mungl Khân*, invading *Tatar Khân*, vanquiſhed him. In the Reign of *Baydu Khân*, the ſixth in Succeſſion from *Tatar Khân*, a War broke-out again between the two Nations; which being continued by his Son *Siuntz Khân*, ended in the Ruin of the *Mogul* Empire [g].

MUNGL was a melancholy Man, as the Word ſignifies; which, by a general Corruption, has been changed into *Mogul* [h]. In his Time the whole World was involved in Idolatry: His Deſcendants reigned after him to the ninth Generation, ending in *Il Khân*. *Mogul Khân* had four Sons, *Kara Khân*, *Auwas Khân*, *Kavar Khân*, and *Kavar Khân*.

KARA Khân, who ſucceeded *Mungl*, had a Son called *Ogûz*, whoſe Countenance ſhone like the Sun [i]. The Boy would receive no Nouriſhment, and the Mother continually dreamed that he told her, ſo long as ſhe continued in her Idolatry, he would refrain her Breaſt, although he was to die by it. She, to ſave her Child's Life, made a ſecret Vow to reſume the Worſhip of the true God: Whereupon young *Ogûz* fell to ſucking. When he was a Year old, his Father, according to Cuſtom, intending to give him a Name, the Boy preventing him ſpoke, ſaying, *I call myſelf* Ogûz. As ſoon as he could prattle, he had the Word *Allah*, or God, continually in his Mouth. He refrained the Company of his two firſt Wives, becauſe they would not renounce their Idolatry; and took a third, who was more compliable.

SOME Years after, *Kara Khân* having made a Feaſt, and invited the Wives of *Ogûz*, who was from home a-hunting, he aſked the Cauſe of his Son's hating the two firſt; and being informed by them, he reſolved, by Advice of his Lords, to go after *Ogûz*, and put him to Death: But the third Wife ſending him Advice of their Deſign, he got together ſome Forces, with which his Father's, though vaſtly ſuperior, were routed, and himſelf killed by an Arrow. On this Occaſion his Brothers Sons having joined him, he gave them the Name of *Vigûr* [k], which ſignifies *coming to Aid*, or *Relief* [l].

OGUZ being advanced to the Throne, reeſtabliſhed the true Religion; and making War on the Recuſants, forced all to embrace it, except a few, who fled to the neighbouring Countries for Shelter. The *Khân* made War upon them, and obliged them to ſubmit, except a few who retired into the Dominions of *Tatar Khân*. *Oguz* laying-hold of this Occaſion, fell-upon *Tatar Khân*; and having vanquiſhed him, took vaſt Booty: Yet could not have carried it off but for the Invention of Waggons, which from their *ſkreeling* were named *Kunek*: The Author he named *Kankli*, from whom the Tribe of the *Kankli* take their Denomination.

OUR Hero, after a War which laſted ſeven two Years, obliged all his Enemies to ſubm

[a] *Edel*, or *Wolga*. [b] Moſt of theſe Names are faultily written by the firſt Tranſlator: *Khars*, perha for *Khozars*; *Zwin* for *Shin* (or the Father of the *Chineſes*) and *Kamari* for *Pomari*, or elſe *Komani*. the Tranſlation *Dſurdſut*. It is difficult to fix the Situation. [d] The Northern Provinces of *China*, and co guous Parts of *Tartary*. [e] See before, *p.* 392. [f] Or, *Sihûn*. [g] See Hiſtory of the *Turks*, *Moguls*, *Tartars*, *p.* 4, *&* *ſeqq.* [h] This Corruption ſeems to take Place only among the *Mohammedan Tartars*, the *ſians*, *Turks*, and *Europeans*: For the Inhabitants of *Great Tartary* ſtill retain the Name *Mongl*, or *Mo* [i] Something like this is related of *Mohammed*; and, indeed, the Deſign of the Hiſtorian ſeems to be to for Hero, who might, in ſome Meaſure, equal both *Mohammed* and *Jengbiz Khân*. [k] Or *Oygûr*, or *I* [l] So *Mohammed* gave the Name of *Anſars*, or *Helpers*, to the People of *Medina*, who came to his Aſſiſta

and return to the true Religion. Afterwards he conquered the Empire of *Kitay*, the City of *Jurjut*, and Kingdom of *Tangut*, with *Kara-kitay*. Thence proceeding beyond *Kitay*, on the Sea-Coaſt, he found a warlike People, by whoſe *Khân*, *Iſburak*, he was repulſed. In his Retreat, the Widow of one of his Officers killed in the Battle, falling in Labour, crept into a hollow Tree; and being there delivered of a Son, the *Khân* gave him the Name of *Kipjak*, which, in the ancient *Turkiſh*, ſignifies a *hollow Tree*. From him ſprung the *Kipjaks*, who having ſubdued the *Vruſes*, *Vlaks* (or *Walaks*) *Majars* (or *Hungarians*) and *Baſkirs*, poſſeſſed their Country along the River *Tin*, *Atol* [a], and *Jaik*, thenceforward called *Daſht Kipjak*, or the *Plain of Kipjak*.

SENENTEEN Years after, *Ogûz* attacked *Iſburak* a ſecond Time; and having defeated, put him to Death. Then turning-back, he conquered the Cities of *Talaſh*, *Sayram*, *Taſhkaut*, *Turkeſtân*, *Andijan*, *Samarkaut*, and *Balk*. From thence he proceeded to *Khor*, which he took. Here ſome of his People rejoining him, who had been kept-back all Winter by the Snow which fell, he called them *Karlik*, which ſignifies Snow; and from them the Tribe of *Karlik* deduce their Origin. From thence *Ogûz Khân* proceeded to *Kabul*, *Ghazna*, and *Kaſhûmîr*; which having ſubdued, he returned by *Badagſhân* and *Samarkaut* into his own Dominions.

SOME Time after, the *Khân* having reſolved to conquer the Country of *Irân*, ſet-forward with numerous Troops; and coming to *Talaſh*, was joined by thoſe who ſtaid behind in his March to the *Indies*. One of them being aſked the Reaſon, replied, that he was forced to ſtay, to procure Victuals for his Wife, to enable her to ſuckle her Child. Hereupon the *Khân* gave him Leave to return home, and conferred on him the Name of *Kal-ach*, that is, *left hungry* [b]. From this Man ſprang the Tribe of *Kal-ach*.

OGUZ *Khân* continued his March through *Great Bukharia*, and paſſing the River *Amû*, entered the Kingdom of *Irân*, whoſe *Khân*, *Kayumaras*, dying, before his Son *Huſhang* was of Age, the great Lords went to War among themſelves; which made the Reduction of his Dominions the more eaſy. In this Expedition, being in the City of *Sham*, which, as well as *Meſr* [c], belonged to *Irân*, he ordered a truſty Servant to bury a Golden-Bow ſecretly, on the Eaſt-Side of a neighbouring Foreſt, leaving only one End ſticking-out, and three Golden-Arrows on the Weſt-Side. A Year after, having ſent his three eldeſt Sons to hunt on the Eaſt-Side, and his three younger on the Weſt-Side, the former found the Bow, which was divided among them; and the latter the Arrows, each keeping one.

1665. Abu'lghâzi Khân.

AFTER ſome Years, returning into his own Dominions, he cauſed to be prepared a magnificent Tent, adorned with Gold-Apples ſet with precious Stones. Then having ordered nine hundred Horſes, and nine thouſand Sheep to be killed, likewiſe ninety-nine Leathern-Bottles with Liquor to be provided, nine of Brandy, and ninety of *Kumis*, or Mares Milk; he gave a grand Entertainment to his Sons, and all the great Lords and Officers of his Empire, whom he thanked for their Services, rewarding them with Gifts and Preferments. At the ſame Time, as he had his Views in what was done relating to the Golden-Bow and Arrows, he took Occaſion, from thence, to give his three eldeſt Sons the Name of *Buſſuk*, or *Broken*, in Alluſion to their dividing the Bow; and to his three youngeſt, that of *Uch-ok*, or *three Arrows*; adding, that it was not by Chance, but the Will of God, that they found thoſe Weapons; and that as his eldeſt Son *Kiun* had found the Bow, he, and his Poſterity, ſhould reign in Succeſſion, ſo long as any of the *Buſſuks* [d] remained, and that the *Uch-oks* ſhould be their Subjects for ever [e].

His laſt Actions.

2. *The* Mogul *Empire deſtroyed, and reſtored.*

The Mogul *Empire divided: Deſtroyed by the* Tartars. Moguls *Captivity, and Deliverance: Deſtroy the* Tartar *Empire. Story of* Alanku; *with Child by a Spirit, whoſe Son ſucceeds.* Mogul *Conqueſts. Name of* Kayat *revived. Birth of* Jenghîz Khân. *The Hiſtory ſuſpicious, proved from Facts; and the Chronology. Reigns of the* Khâns *greatly exaggerated: How far genuine.*

OGUZ *Khân* having reigned an hundred and ſixteen Years, died, and *Kiun Khân* aſcended the Throne. Some Time after, this Prince, by Advice of a *Vigûr*, one of his Counſellors, to prevent Jealouſy, divided his Dominions with his Brothers, and their Children, each of the ſix having had four. On this Occaſion he made a great Feaſt: He cauſed the magnificent Tent of his Father to be ſet-up, with ſix great white ones on each Side. Near the Tents were erected two Trees, forty Fathom high, with a Golden-Hen on the Top of one, and a Silver-Hen on the other. He ordered the *Buſſuks* to ſhoot at the

The Mogul Empire divided.

[a] The *Don*, or *Tanais* and the *Wolga*. [b] *Kal* ſignifies *left*, and *ach*, *hungry*. [c] *Sham* and *Meſr*, are *Damaſcus* and *Kayro*. [d] *Kaldan*, *Khân* of the *Eluths*, had the Title of *Buſſuktu Khân*. [e] Hiſtory of the *Turks*, &c. *p.* 9, & *ſeqq.*

Tartar History.

first, and the *Uch-oks* at the ſecond, running full Speed, appointing conſiderable Prizes for thoſe who hit the Mark. This Feaſt, which every Way reſembled that given by *Ogûz Khân*, continued ten Days and Nights.

Deſtroyed by the Tartars.

FROM the Time of *Kiun Khân*, we meet with nothing remarkable till the Reign of *Il Khân*, the ninth in Succeſſion from *Mogul Khân*. *Il Khân*, who was Contemporary with *Siuntz Khân*, the eighth of *Tatar Khân*'s Race, was always at War with that Prince, and ſtill came-off with Victory. This obliged the other to procure the Aid of the *Kerghis*, whoſe *Khân* was a potent Prince: But ſtill finding himſelf unable to get the better of *Il Khân* in the open Field, at length by feigning a Flight drew him into an Ambuſcade; where the greater Part of his Army being cut to Pieces, the reſt were made Priſoners of War: And thus the Empire of the *Moguls* was quite ſubverted. *Il Khân* himſelf, and all his Children, were ſlain in the Battle, except *Kayan*, his youngeſt Son, and his Nephew *Nagos*; who, after being ten Days kept Priſoners by one Man, fled, with their Wives, to their own Country: But not thinking themſelves ſecure there, they, with the Cattle which eſcaped from the Action, and the Cloaths they found on the Field of Battle, retired into the Mountains. At length they came to the Foot of a very high one, which they were obliged to aſcend by ſo narrow a Path made along the Edge of the Precipices, by Animals called *Arkhora*[a], that only one could paſs at a Time. They deſcended, by the ſame Path, into a delightful Country incloſed by Mountains, which they called *Irgana-kon*, in Alluſion to its Situation. *Irgana* ſignifying, in the old *Mogul* Language, *a Valley*, and *Kon*, *a ſteep Height*.

Moguls *Captivity*,

And Deliverance.

IN Proceſs of Time their Poſterity greatly increaſing, *Kayan* [b] called his Deſcendants, who were moſt numerous, *Kayat*; and *Nagos* named one Part of his *Nagoſler*, and the other *Durlagan*. At the Expiration of four hundred Years, finding the Place too narrow to hold them, they reſolved to return to the Country from whence their Anceſtors were driven: But being at a Loſs for Want of a Road, the Path beforementioned having been deſtroyed by Time, a Farrier, who had obſerved that the Mountain was not very thick in a certain Part, and conſiſted of Iron-Mines, propoſed to melt a Way through. This Counſel being approved-of, every one carried Wood and Coal, which they placed in Layers interchangeably round the Foot of the Mountain: Then ſetting Fire to the Fuel, they ſo effectually blew it up, with ſeventy Bellows, that the Ore at length diſſolving, left a Road large enough for a loaded-Camel to paſs; by which they all marched-out.

To perpetuate the Memory of this miraculous Sally, the *Moguls* ſtill celebrate the Anniverſary of it. They kindle a great Fire, putting-in a Piece of Iron, and, when it is red-hot, the *Khân* gives the firſt Stroak with a Hammer, then the Heads of Tribes, and Officers of Diſtinction, follow his Example, and after them the common People give each a Stroak in his Turn [c].

OF all the Branches into which the *Moguls* divided themſelves, while they dwelt in *Irgana-kon*, that of *Kurlas*, deſcended from *Kayan*, being moſt numerous, they agreed to chuſe their *Khâns* out of it. He who poſſeſſed that Dignity at the Time of their Departure (for the Names of the preceding *Khâns* are unknown) was named *Bertezena*. This Prince, immediately after their Sally, ſent Ambaſſadors to the neighbouring People, offering Protection to thoſe whoſe Anceſtors had been ſubject to the Deſcendants of *Mogul Khân*, and threatning Ruin to ſuch as refuſed to return to their Duty. Mean-time the Deſcendants of *Tatar Khân*, alarmed at ſo unexpected a Piece of News, aſſembled their Forces, and went in Queſt of *Bertezena Khân*: But he intirely defeated them, and put to the Sword all the *Tartars* capable of bearing Arms; giving Quarter to none but the young People, whom he divided among his *Moguls*. Hereupon the neighbouring *Aymaks*, or Tribes, put themſelves under his Protection. This happened fifty Years after the Sally out of *Irgana-kon* [d].

OUR Author gives nothing but the Names of *Bertezena*'s Succeſſors, till he comes to *Yuldûz Khân*, the eleventh in his Line. This *Yuldûz* had two Sons, who dying before him, one left a Son named *Deyun Bayan*, the other a Daughter, called *Alanku*, whom at a proper Age he married together. *Deyun Bayan* dying ſoon after his Grandfather, and before he attained the Age required by the Law to reign by himſelf, which was that of thirty, left two Sons very young named *Belgadey*, and *Begjadey*, by ſome called *Belgayut*, and *Bugnat*. Their Mother *Alanku* was ſought in Marriage by ſeveral of *Yuldûz Khân*'s Relations, but conſtantly rejected all Propoſals that Way; ſaying, ſhe was obliged during the Minority of her Children, to take Care of the Regency.

SHORTLY after, as ſhe awaked one Morning ſhe ſaw ſomething, as bright as the Sun, fall-in her Chamber, through the Opening at-Top, a

[a] See before, *p.* 394. b. [b] He had his Name from being very robuſt: *Kayan* ſignifying a rapid Torr falling-down a Rock. [c] Hiſtory of the *Turks*, &c. p. 22, *&* *ſeqq.* [d] The ſame, *p.* 29, 55, and 65.

approa

approach her in Form like a Man, of an Orange-Colour, with Eyes of a ſingular Beauty; which frightened her ſo, that ſhe had no Power either to riſe, or call her Servants. In this Condition, it ſeems, the Spirit lay with her ſeveral Times, and then diſappeared; continuing his Viſits frequently after, although ſhe proved with Child from the firſt [a]. When her Relations perceived her to be pregnant, they were importunate to know who was the Father; and ſhe unable longer to conceal the Affair, related the whole Adventure. As it had much the Air of a Fiction, ſhe juſtified herſelf by alledging, that in Caſe it had been the Effects of Frailty, ſhe would have married to cloak it: That poſſibly the Child might bear ſome Mark of its ſupernatural Extraction; and that, if after all, they doubted the Truth of what ſhe ſaid, they might catch the Spirit in the Fact. Hereupon they placed Guards over her, who found every Thing ſhe ſaid to be true, excepting that they could not ſee any Appearance of a Man [b].

At length *Alanku*, being come to her full Time, was delivered of three Sons, *Bokun Katagun*, *Boſkin Zalzi*, and *Budenſir* [c] *Mogak*, who came to reign over the *Moguls*. The Poſterity of theſe three Princes, from whom ſprung ſeveral Tribes, took the Name of *Niron*. The latter, from whom *Jenghîz Khân* deſcended, had two Sons, *Tumu*, and *Tokha*, which laſt ſucceeded him. His Son *Dutumin Khân* had nine Sons, who were all ſlain by the *Jalairs* [d], excepting *Kaydu*, the eldeſt, who ſucceeded him. *Kaydu Khân* had three Sons, *Baſſikar*, *Hurmalankum*, and *Zapzin*; from whom ſprung three Tribes. *Murank Dukozina*, Son of *Hurmalankum*, had a Son called *Kadun*, who, becauſe he ſang well, bore the Name of *Tayſhi*, which, in the Language of *Kitay*, ſignifies *a Man with a fine Voice*. *Aral*, *Kadun*'s Son, was Father of *Kariltuk*, ſuppoſed to be that *Burgani Kariltuk*, Chief of the *Bayzuts*, who made War on *Jenghîz Khân*.

After *Kaydu Khân*'s Death, *Hurmalankum* married his Widow, and had by her two Sons, called, in the *Mogul* Language, *Kandu-zena*, and *Olekzin-zena*; but in the *Turkiſh*, *Irgak-bura*, and *Urgazi-bura*; which Names ſignify, the firſt a He-Wolf, the ſecond a She-Wolf: Theſe were the Founders of Tribes. *Baſſikar*, who ſucceeded *Kaydu Khân*, was a Prince of great Conduct, and conquered many Provinces. His Son *Tumana Khân* grew ſo powerful, that he reduced the whole Tribe of the *Nirons* under his Obedience. He had nine Sons, who were all the Founders of Tribes. 1. *Zazſu*, who had three Sons, *Butakin*, *Uruth*, and *Mankat*. 2. *Yaninſhur Tumanzu*. 3. *Samkazun*. 4. *Batkilki*. 5. *Kabul Khân*, Great Grandfather of *Jenghîz Khân*. 6. *Kazuli*, Twin-Brother to *Kabub*: He had a Son called *Yedemzi Burlas*: *Burlas* ſignifies *a Commander of Troops*. 7. *Udur-bayan*. 8. *Balzar-oglan*. 9. *Olzin-gan*. By this laſt Name the *Moguls* call a Man, who has ſat a long Time by his own Fire-Side; whence it is given alluſively to the youngeſt Sons, who are uſually kept longer at home than the reſt, and for this Reaſon reckoned moſt robuſt, and fit for War. 1665. Abu'lghâzi Khân.

KABUL Khân, who ſucceeded *Tumana Khân*, had ſix Sons. 1. *Ukin Yargak*. 2. *Bortan Bahâdur*. 3. *Kutuktu Manga*. 4. *Kaſſan Bahâdur*. 5. *Koblakun*. 6. *Budan Kayat*: This Name *Kayat*, which came from *Kayan*, and had been, as it were loſt, for three thouſand Years, was revived in the Sons of *Kabul Khân*, as being very ſtrong Men, and great Warriors. *Bortan Khân*, who obtained the Sovereignty after his Father's Death, had four Sons. 1. *Mungaday*. 2. *Bugan Tayſhi*. 3. *Yeſſughi Bahâdur*. 4. *Daritlay Bulay*, whoſe Deſcendants preſerved the Name of *Kayat*. *Name of* Kayat *revived.*

YESSUGHI Bahâdur, who reigned over the *Moguls* after *Bortan Khân*, had five Sons. 1. *Temuzin* [e], afterwards named *Jenghîz Khân*. 2. *Zuzikar*, that is, *a Gueſt like a Wolf* [f]. 3. *Kazun*. 4. *Tamuka*. 5. *Belgatay*. Theſe Brothers were all of a fair Complexion, inclining to Yellow, with a red Circle between the Black and White of their Eyes: And becauſe the *Moguls* call this Kind of Eyes *Borzugun*, their Deſcendants were ſurnamed *Borzugun Kayat* [g]. *Birth of* Jenghîz Khân.

A Table *of the* Tatar *and* Mogul Emperors.

Race *of* Turk.

1. *Turk*, Son of *Japhet*.
2. *Taunak*.
3. *Yelza Khân*.
4. *Dibbakui Khân*.
5. *Kayuk Khân*.
6. *Alanza Khân*, who divided his Dominions between his two Sons, *Tatar* and *Mogul*, or *Mungl Khân*.

Line of Tatar Khân.

1. *Tatar Khân*.
2. *Bukha Khân*.

[a] This was a very amorous Spirit, ſure! [b] That is, excepting that they could not ſee what they were placed there only to ſee: Yet more abſurd Arguments will ſatisfy the prepoſſeſſed. [c] By the Oriental Authors, called *Buzenjer*. [d] In the Tranſlation, *Dſalaghirs*. [e] By others, *Tamujin*, *Tamuchin*, and *Timoghin*. [f] *Zuzi*, in the *Mogul* Language, ſignifies *a Wolf*; and *Kar*, *a carnivorous Beaſt*; which, in the *Perſian* and *Turkiſh*, is called *Dan*. [g] Hiſtory of the *Turks*, &c. p. 56, *& ſeqq.*

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3. *Yalanza Khân.*
4. *Ettela Khân.*
5. *Attaisir Khân.*
6. *Orda Khân.*
7. *Baydu Khân.*
8. *Siuntz Khân.* He destroys the Empire of the *Mongls.*

Race *of* Mungl Khân.

1. *Mungl Khân.*
2. *Khara Khân.*
3. *Ogûz Khân.*
4. *Kiun Khân.*
5. *Ay Khân.*
6. *Yuldûz Khân*, a Relation.
7. *Meugli Khân.*
8. *Tinyis Khân.*
9. *Il Khân.* Under him the Empire was subverted by *Siuntz Khân.*

The Khâns *of the* Moguls *in* Irgana-kon, *during four hundred Years unknown, till their Sally under* Bertizena.

The Line *of* Mungl Khân *restored.*

1. *Bertizena Khân.*
2. *Kaw-idil Khân.*
3. *Bizin Kayan Khân.*
4. *Kipsi Mergan Khân.*
5. *Menkoazin Borel Khân.*
6. *Bukbendum Khân.*
7. *Simsauzi Khân.*
8. *Kaymazu Khân.*
9. *Temûrtash Khân.*
10. *Mengli Khoja Khân.*
11. *Yulduz Khân.*

Regency *of* Alanku.

12. *Budensir Mogak Khân.*
13. *Tokha Khân.*
14. *Dutumin Khân.*
15. *Kaydu Khân.*
16. *Bassikar Khân.*
17. *Tumana Khân.*
18. *Kabul Khân.*
19. *Bortan Khân.*
20. *Yessughi Bahâdur Khân.*
21. *Tamuzin*, or *Jenghiz Khân.*

The History suspicious,

ALL the *Khâns* (whose Names to avoid crouding the Text with them, we have thrown into the above Table) are represented as succeeding each other from Father to Son; except *Ay Khân*, fifth in the *Mogul* Succession, who was Brother to *Kiun Khân*, and *Yuldûz Khân* the sixth, only a Relation of his Predecessor. Likewise all the *Khâns*, from *Turk* to *Bertizena*, are reported to have reigned very long, excepting that same *Yaldûz Khân*. But this Succession and History of the *Tatars* and *Moguls* affords a Critic much Room for Objection. In the first Place, we have no authentic Evidence, that *Turk*, the common Ancestor of these People, was the eldest Son of *Japhet*; if there ever was such a Man. The History of *Ogûz Khân*, who raised the *Mogul* Empire to such a Pitch, is a mere Legend. If his Son divided the Empire among his forty-eight Relations, how came they to be united under *Il Khân?* The long Wars, which were carried-on after that, with various Success, between the *Moguls* and *Tatars*, seem to be contrived only to display the Power of those two Rival-Nations, and fill-up the vacant Ages. At last the *Tatars* prevail, in their Turn, and overthrow the Empire of the *Moguls*; the very Name of whom, for four hundred Years, is lost in the Mountain of *Irgana-kon*. That of the *Tatars* seems to be lost too; for we hear nothing of them neither, during that Time, nor of their *Khâns* after *Siuntz*. The Posterity of *Koyan* melting their Way out of the Mountain with seventy Pair of Bellows, is a ludicrous Invention. It is not very probable, that the Posterity of two Persons only, and their Wives, who went into *Irgana-kon*, should become so numerous in four hundred and fifty Years, as without the Knowledge of Arms to beat the *Tatars*, a People long-inured to War, at the first Onset; and totally overturning them, establish their Empire a second Time. In short, they cannot carry their History farther-back, than their famous pretended Sally out of *Irgana-kon*, should we allow it genuine so high-up: But it is to be suspected they had only some traditional and general Knowledge of their History before *Jenghiz Khân*, of which *Pulad*, or *Fulad*, gathered the scattered Fragments, as has been already observed.

THIS appears still plainer from the Chronology, whereof only two Periods are mentioned. The first from the Reign of *Ogûz Khân*, to that of *Jenghiz Khân*, which is said [a] to contain the Space of about four thousand Years: So that reckoning back from the Beginning of the Reign of this last Conqueror, in the thirteenth Year of his Age, the End of that of *Ogûz Khân* will fall in about the Year 2824 before Christ, which runs it up five hundred Years beyond the Flood, and makes him Contemporary with *Kainan*, or *Methuselah*, instead of *Kayumarras*, first King of *Persia*; who, according to the best Historians, was no Antediluvian.

[a] History of the *Turks*, &c. p. 47.

THE ſecond Period of Time is mentioned [a] on Occaſion of the Name *Kayat*, which coming from *Kayan*, who entered with *Nagos* into the Mountain of *Irgana-kon*; our Author ſays, was loſt for about three thouſand Years, till revived in the ſix Sons of *Kabul Khân*, *Jenghîz Khân*'s Great-Grandfather. By this Reckoning, there were not quite a thouſand Years between *Ogûz Khân*, and *Kayan*; and taking away four hundred and fifty for the Time of the *Moguls* Abode in *Irgana-kon*, till their ſallying-forth again, and overthrowing the *Tatars* under *Bertizena Khân*, there will remain an Interval of two thouſand five hundred and fifty Years, from this laſt *Khân* to *Kabul Khân*; which is too much by at leaſt two thouſand of the Number, conſidering the Hiſtory places but ſeven *Khâns* in Succeſſion between them; and allowing thirty Years to a Reign, one with another, which is more than we ought by chronological Rules, the Sum of them all will amount but to five hundred and ten Years; whereas our Author's Computation gives them two hundred and fifty Years apiece.

IT is true, the allowing about three thouſand Years for the Reigns of twenty *Khâns*, between *Bertizena* and *Jenghîz Khân*, is proportioned well-enough to the thouſand allotted thoſe between *Ogûz Khân* and *Kayan*, which are but ſix; but then where is the Probability, we might ſay Poſſibility, of ſuch long Reigns? Beſides, if we may depend on the Authority of *Ebn Abdallatif* (cited by *De la Croix* [b]) who affirms, that *Buzenjer* (by our Author called *Budenſir Mogak* [c]) lived in the Time of *Abû Moſlem*; and *D'Herbelot* [d] obſerves, they correſponded together; then the *Tatar* Chronology muſt be falſe; for *Abû Moſlem*, who was Governor of *Khoraſân*, flouriſhed about the Year of the *Hejrah* 132, or of Chriſt 749; at which Time he expelled the Family of *Ommiyah*, and raiſed that of *Abbâs* to the *Khalifat*: So that if *Budenſir Mogak* was his Contemporary, he muſt have reigned about four hundred and twenty-ſeven Years before *Jenghîz Khân* [e]: Whereas, according to the former Calculation, his Reign muſt have preceded that Conqueror's thirteen hundred and fifty Years; and falls-in with the Time of *Antiochus Epiphanes*, the eleventh *Syro-Macedonian* King, about one hundred and ſeventy-four Years before Chriſt. Let us add to this, that all the Particulars relating to the Hiſtory of their *Khâns*, are few, trifling, or fabulous [f]. 1665. Abu'lghâzi Khân.

IT cannot be denied, that the *Tatar* Hiſtory, before *Jenghîz Khân*, gives Room to be ſuſpected; and, perhaps, it is not to be traced with any tolerable Degree of Certainty higher than *Dutumin Khân*, that Conqueror's Anceſtor in the ſeventh Degree: For in reckoning the Genealogy of *Jenghîz Khân* backward, *Abu'lghâzi*, when he comes to *Dutumin Khân*, takes-Care to inform us, that it is the Cuſtom of the *Turks* and *Tajîks* [g], in reckoning-up Genealogies, not to aſcend beyond the ſeventh Generation [h]; and two Generations higher, we meet-with *Bedenſir Mogak*, whoſe Birth is merely fabulous. However, all, or moſt of the *Khâns*, as high as *Bertizena*, where we find another palpable Fiction, might poſſibly have reigned-over the *Moguls*, and their Names have been preſerved by Tradition, the Genealogies and Hiſtories of their Princes being the only Science amongſt them. If they have exaggerated in their Chronology, it was for Want, perhaps, of knowing the Length of their Reigns, joined to a Deſire of making their Empire ancient: But when there appears any Evidence of Truth, we are not to condemn the Whole, for the Faults of a Part; eſpecially ſince no Hiſtory, of any Nation, even our own, is free from Fable. *How far genuine.*

3. *The various* Tribes *of* People *inhabiting* Great Tartary.

Diſtinction of Tribes. *The* Kankli. *The* Kipjaks. *The* Karliks. *The* Kal-ach. *The* Takrins. *The* Kerghis. *Lying Traditions.* *The* Ur-mankats. *The* Tatars. *The* Virats *and Branches.* *The* Naymans. *The* Kara-its. *The* Turkaks. Vigurs, *or* Oygûrs: *Their Branches, and Learning.* *The* Ur-mankats. Nirkha, *or* Niron *Tribe.* *The* Kunkurats. *The* Burkuts. *The* Ankarah. *The* Kara-nuts. *The* Kurlas, *and its Branches.* *The* Ilzigans. *The* Durmans. *The* Sakut. *The* Bayuts. *The* Jalayrs, *their Diſtreſs.* *The* Kaydu Jalayrs. *The* Markats. *The* Umma-uts, *and Branches.* *The* Viſhuns.

[a] Hiſtory of the *Turks*, &c. p. 154. [b] Hiſtory of *Jenghîz Khân*, p. 8. [c] The eleventh in Succeſſion from *Bertizena*, and ninth in Degree before *Jenghîz Khân*. [d] At the Article *Buzengir*. [e] Allowing, at this Rate, forty-ſeven Years and a half to his Reign, and that of the intermediate *Khâns*; which yet is too much by more than half. [f] See alſo the Hiſtory of the *Turks*, &c. Pref. p. 7, *& ſeqq.* [g] *Tajîks*, according to *De la Croix* Hiſt. *Timur-bec*, vol. 2. p. 13, are the Inhabitants of *Mawara'lnahr*, and *Irân*, who are neither *Turks*, *Moguls*, nor *Tartars*. Others ſay, they are the original Inhabitants, ſo called in Contempt, as being Merchants, and in a Kind of ſervile State. The *Perſians* are called *Tajîks* by the *Uzbek Tartars*, and *Ajem* by the *Arabs*; which Terms imply *Barbarians*. *Abu'lghâzi Khân*, p. 40, ſays, the *Tajîks* call ſmall Rivers, *Rudk*, which is the *Perſian* Word. [h] Hiſtory of the *Turks*, &c. p. 64.

THE

Tartar Tribes.

Diſtinction of Tribes.

THE Inhabitants of *Tartary*, though ſubject to but a few Sovereigns, are divided into many different Nations, or Tribes, called *Aymaks*; which may be diſtinguiſhed into two Sorts, thoſe deſcended from the *Moguls*, or *Mongls*; and thoſe not deſcended from them: Whence theſe latter are derived, does not appear from *Abu'lghâzi Khân*; but they muſt either be *Moguls*, or *Tartars*, who had loſt the Memory of their Origin, elſe Tribes ſprung from the *Khâns* preceding *Alanza*; for all the *Aymaks*, it ſeems, are derived from the *Khâns*.

WITH reſpect to the Tribes not deſcended from the *Moguls*, we have already mentioned the Original of ſome; as the *Kankli*, *Kipjâks*, *Karliks*, *Kalach*, and *Vigurs*: Of theſe five, which derive their Name from *Ogûz Khân*, as hath been already mentioned [a], the laſt only, we are told, ſprung from *Mogul Khân*.

The Kankli. 1. THE *Kankli*: Theſe dwelt, for ſome Time, jointly with the *Turkmâns*, in the ſandy Deſarts: But when theſe laſt began to live in Towns, the former went and dwelt about the Rivers *Iſſikul*, and *Talaſh* [b], where they have remained a long Time. *Jenghîz Khân* put to the Sword ten thouſand of them, whom he found there; the reſt, to the Number of fifty or ſixty thouſand, having become Subjects to *Sultân Mohammed Karazm Shâh*, whoſe Mother was of that Tribe.

The Kipjaks. 2. THE *Kipjâks* [c] have always inhabited the Banks of the *Don*, *Wolga*, and *Jaïk*; as hath been before related.

The Karliks. 3. THE *Karliks* have conſtantly dwelt in the Mountains of the *Moguls* Country, living on the Produce of their Lands and Herds. This Tribe elected their *Khân*, and might have amounted to twenty thouſand Families in the Time of *Jenghîz Khân*. This Conqueror, having ſent an Envoy to perſuade them to ſubmit, *Arſlân*, their *Khân*, carried him a very pretty Daughter, beſides very magnificent Preſents. The Receiver, in Return, gave him a Relation in Marriage: But when he was gone, ſaid, the Name *Arſlân Sirak* [d] ſuited him better, than that of *Arſlân Khân*. The *Moguls* uſe the Term *Sirak*, ſignifying *a poor-ſpirited Man*, when they ſpeak of the *Tajîks*, who are a very ſimple People [e].

The Kal-ach. 4. *KAL-ACH*, ſignifies *hungry*, for the Reaſon already mentioned [f]. There are, at preſent, ſeveral numerous Branches of them in the Country of *Mawara'lnahr*, as well as the *Perſian* Provinces of *Khoraſân*, and *Irâk* [g].

5. THE *Takrins*. *Bugay Zinantz*, *Khân* of this Tribe, being invited, by *Jenghîz Khân*, to ſubmit; he ſent, among other Preſents, a Daughter, who appeared ſo beautiful in the Eyes of *Ugaday*, or *Octay Khân*, that after his Father's Death he married her, and loved her above all his other Wives.

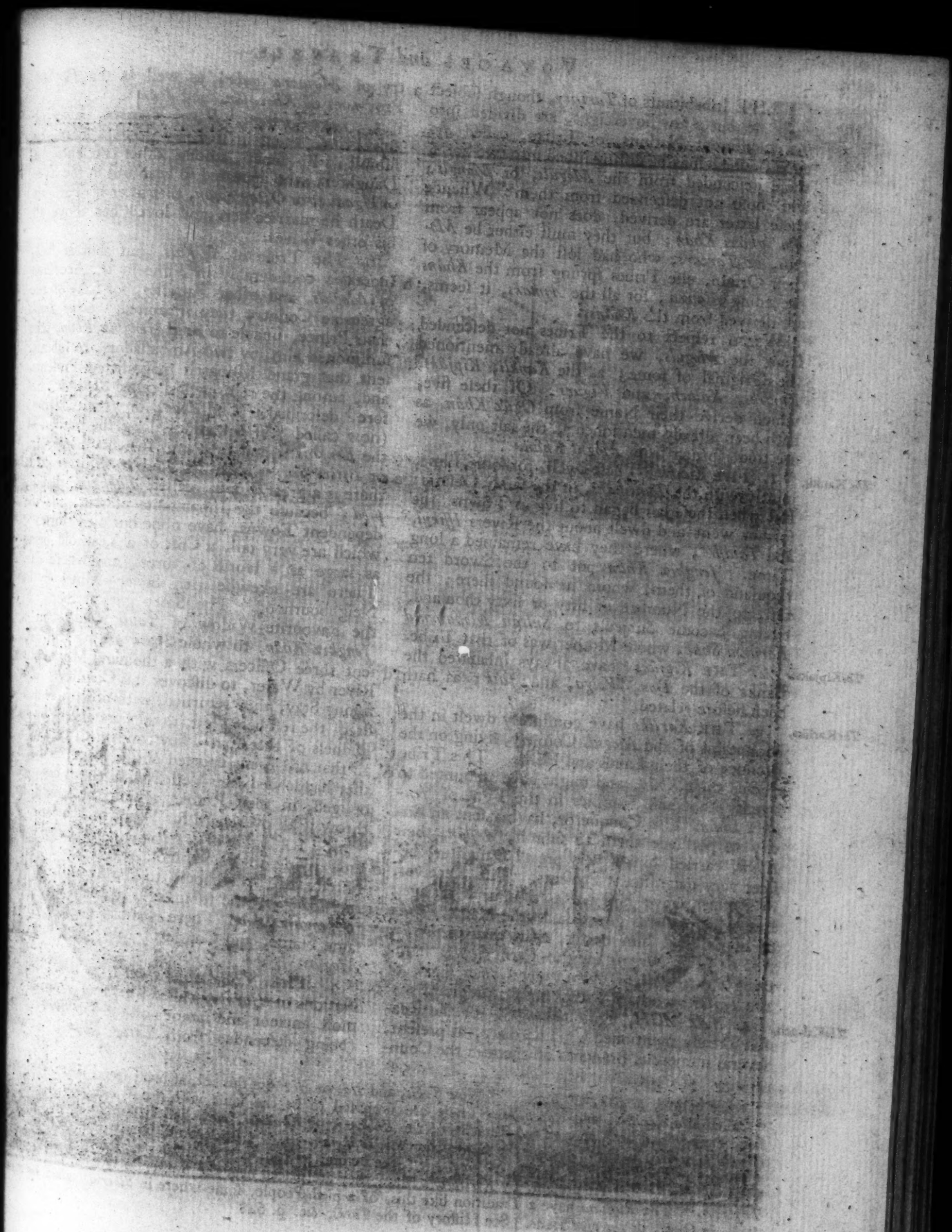
6. The Tribe of *Kerghis*, but thin at firſt, increaſed conſiderably in Time by the Acceſſion of *Moguls*, and other Families, for Sake of the agreeable Country they inhabited. *Urus Inal*, their Prince, unable to reſiſt *Jenghîz Khân*, who ſummoned him, by two Ambaſſadors, to ſubmit, ſent that grand Monarch magnificent Preſents, and, among the reſt, a Bird called *Shungar*, before [h] deſcribed. The *Ikar*, or *Ikran Muran*, (now called *Jeniſea*) glides along the Borders of the *Kerghis* [i], and falls into the *Azokh Jenghîz*, or *Bitter Sea*. Near its Mouth, we are told, there is a great Town, called *Alakhzin*, that is, *pied*; becauſe the Inhabitants of that, and the dependent Towns, have none but pied Horſes [k], which are very tall, a Colt of a Year old being as large as a Horſe of three, any-where elſe. There are likewiſe rich Silver-Mines in its Neighbourhood. The Story goes farther, that the Favourite-Widow of *Tauli Khân*, Son of *Jenghîz Khân*, to whoſe Share the *Kerghis* fell, ſent three Officers with a thouſand Men up the River by Water, to diſcover this Country. After a long Stay, they returned, with only three hundred, the reſt being loſt, as they pretended, by the Badneſs of the Air. They confirmed, as Truth, all that had been reported of the Place, and ſaid they had loaded their Veſſels with Silver; but were obliged, in their Return againſt the Stream, to throw it all overboard for Want of Hands.

7. THE Tribe of *Ur-mankats*, ſo called from their living in Places moſt remote, and full of Foreſts, are Neighbours to the *Kerghis*, on the *Ikar Mûran*, and ſubmitted, at the ſame Time, to *Jenghîz Khân*. There is another Tribe of the ſame Name, and Courſe of Life; but they are *Moguls*.

8. THE Tribe of *Tatars* (by the Weſtern Nations of *Europe*, called *Tartars*) is one of the moſt ancient and famous of the *Turkiſh* Nation, (being deſcended from *Tatar Khân*.) It was

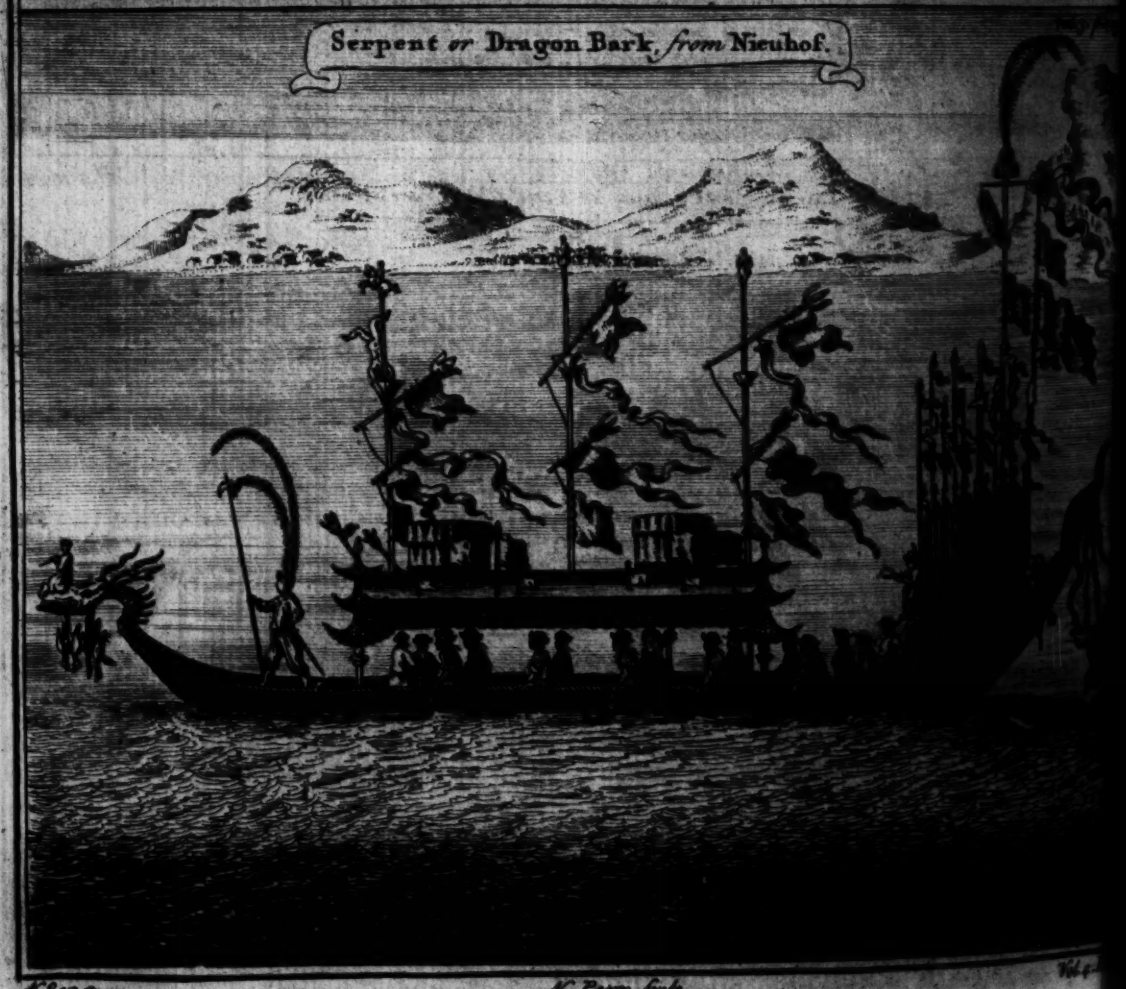
[a] See before, *p.* 408, *&c. ſeqq.* [b] Now *Tekis*, and *Ila*, or *Ili*: But this laſt, at leaſt, ſeems to be a Miſtake.
[c] Called alſo *Kapjâks*, and *Kapchâks*. Theſe are ſuppoſed to be the ſame with the *Koſaks*, who inhabit the ſame Parts: And both may be the Remains of the *Khozars*, or *Khazari*, who had an Empire to the North of the *Caſpian Sea*, in the Time of the *Greek* Emperor *Juſtinian*. [d] This muſt ſignify the *ſneaking Lion*.
[e] Hiſtory of the *Turks*, &c. p. 31, *&c. ſeqq.* [f] See before, *p.* 409. e. [g] Hiſtory of the *Turks*, &c. p. 1
[h] See *p.* 389. [i] At preſent, by *Kyrillow*'s Map, they are placed near the Borders of *Ruſſia*, and the *Ural Tag*. [k] The *Ruſſians* have a Tradition like this, of a pied People, ſome-where in *Siberia*, called by them *Peſtraya Orda*, or *the pied Tribe*. See Hiſtory of the *Turks*, &c. p. 648

former



Different kinds of Boats.

Serpent *or* Dragon Bark, *from* Nieuhof.



N.°120. *N. Parr Sculp.* *Vol.*

Floating Village, *from* Nieuhof.

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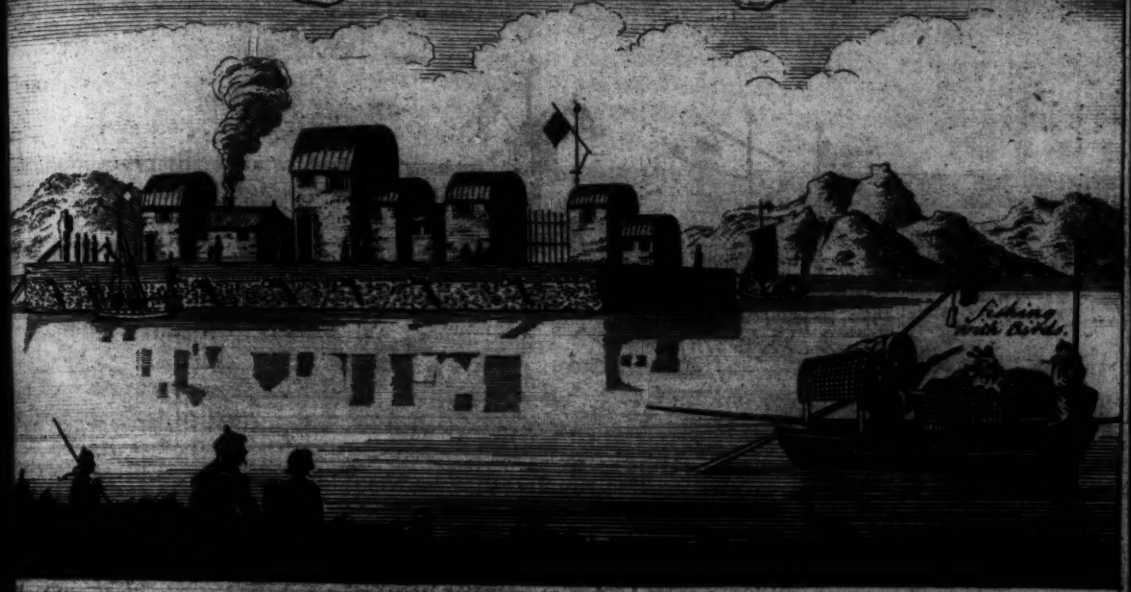
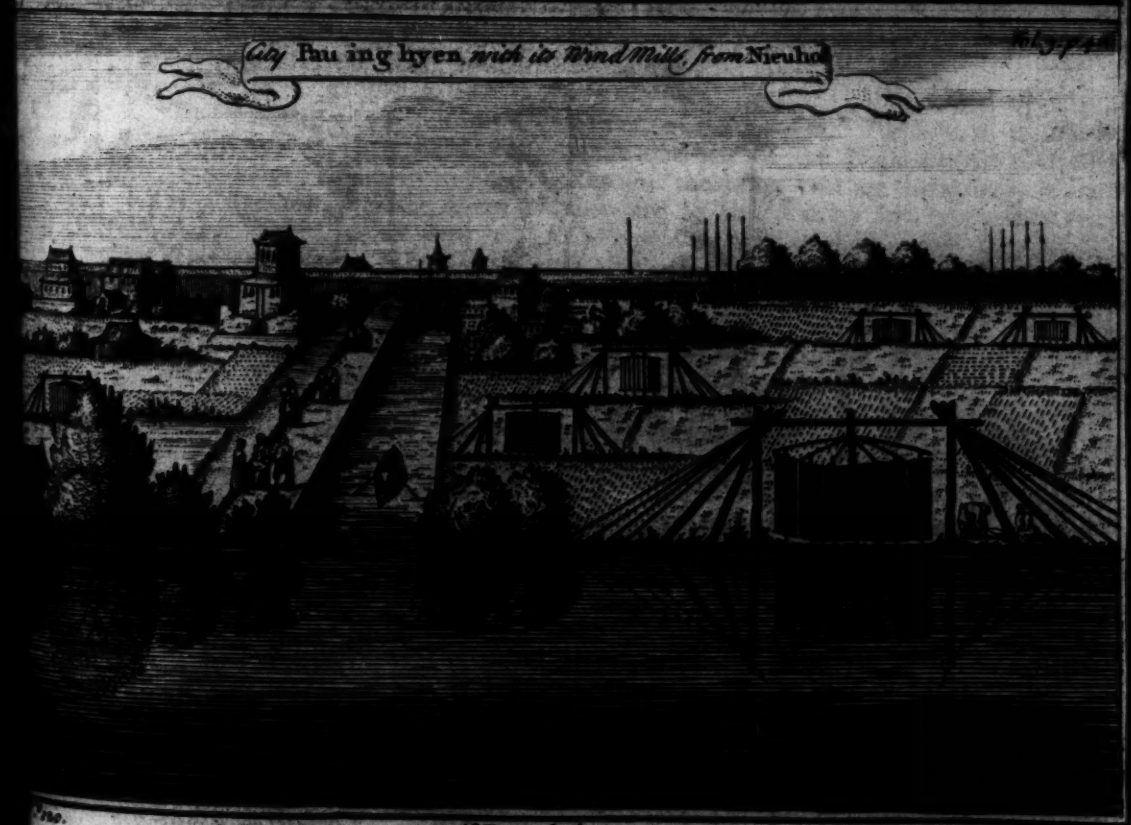


City Pau ing hyen, *with its* Wind Mills, *from* Nieuhof.

Vol. 3. p. 42.



N. Parr. Sculp

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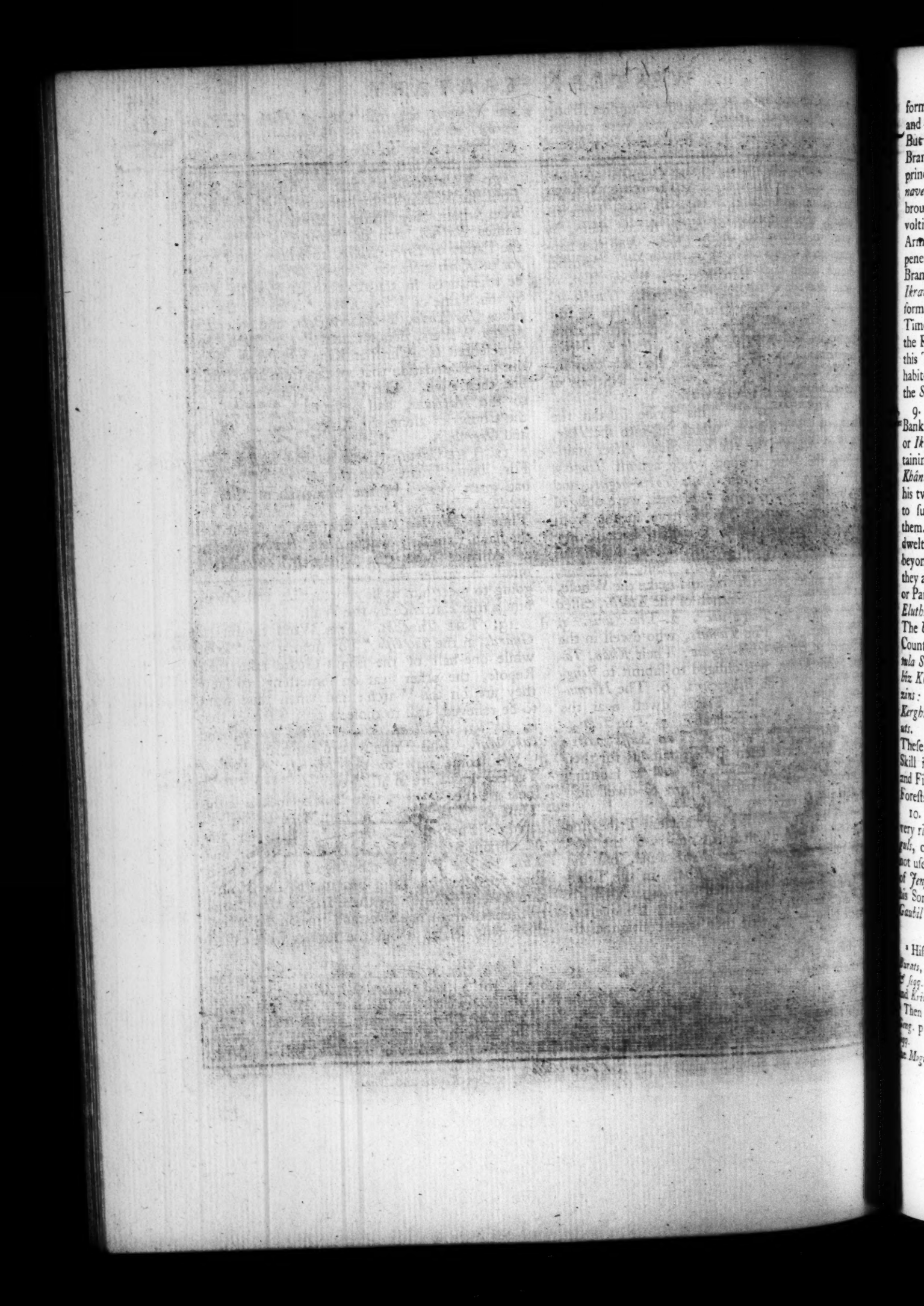


formerly above ſeventy thouſand Families ſtrong, and had only one *Khân*, who was very potent: But coming afterwards to be divided into ſeveral Branches, its Power declined by Degrees. The principal Branch ſettled in the Country of *Biurnaver*, near the Borders of *Kitay*, to which it was brought in Subjection: But, in ſome Time revolting, the Emperor of *Kitay* forced them, by Arms, to return to their Duty: And this happened often to be the Caſe with them. Another Branch went and inhabited the River *Ikar*, or *Ikran Mûran* [a], above-mentioned. *Gaubil* informs us, from the *Chineſe* Annals, that in the Time of *Jenghîz Khân*, they were ſettled along the Rivers *Kerulon* and *Onon*, or *Amûr* [b]. From this Tribe all the reſt, and the Country they inhabited, took their Name, with the Nations of the *Southern Aſia*, and *Europe*.

9. THE *Virats* [c]. This Tribe inhabit the Banks of eight Rivers, which fall-into the *Ikar*, or *Ikran Mûran*, on the Eaſt-Side. After maintaining the War a good while againſt *Jenghîz Khân*, they, with their *Khân Tokta-beghi*, and his two Sons *Inalzi*, and *Tauranzi*, were obliged to ſubmit. Several Tribes have ſprung from them. 1. The *Torga-uts*, ſo called, becauſe they dwelt beyond the Country of *Salika*, which lies beyond that of the *Moguls*. But, at preſent, they are under *Ayuki Khân*, and make the Whole, or Part of the ſecond Branch of the *Eluths*, called *Eluths Ayuki*, or *Torga-uti* [d]. 2. The *Kuris*. 3. The *Utilas*. 4. The *Tumats*, who dwell in the Country of *Barku-chin-tugum*: Their *Khân*, *Tatula Sukar Khân*, was obliged to ſubmit to *Jenghîz Khân*. 5. The *Boygazins*. 6. The *Hirmuzins*: Theſe two laſt Tribes dwell near the *Kerghis*, and are very peaceable. 7. The *Telanguts*. 8. The *Oraſ-uts*. 9. The *Kuſſutmaits*: Theſe three have been always famous for their Skill in Phyſic and Magic, as well as Hunting and Fiſhing; which carried them to dwell near Foreſts and Rivers.

10. THE *Naymans* is a very ancient Tribe, and very rich: They dwelt in a Country of the *Moguls*, called *Kara-kum*, or *Blank Sand*, but did not uſe Agriculture. Their *Khân*, in the Time of *Jenghîz Khân*, was called *Tayyan*, who, with his Son *Kuchluk*, was ſlain by that Conqueror. *Gaubil* informs us, that they were contiguous to the *Moguls*, near the City of *Helin* (or *Karakuran*) to the North of the great ſandy Deſart. At preſent they are ſettled near the *Sira Mûran*, to the North-Eaſt of *Peking* [e]. 1665. Abu'lghâzi Khân.

11. THE *Kara-its* [f], that is, *ſwarthy*, ſo called from the ſwarthy Complexion of ſeven Brothers, from whom they ſprung. *Korzakur Khân*, ſurnamed *Buſruk*, Son of *Margus-ili Khân*, was the Father of *Tayrel Khân*, to whom the Emperor of *Kitay* gave the Title of *Wang* [g]: He will be mentioned in the Account of *Jenghîz Khân* by the Name of *Wang Khân*. This is the famous *Ung Khân*, by *Marco Polo*, and other *European* Writers, denominated *Preſter John*, and repreſented as a Chriſtian King and Prieſt, without any Foundation that appears from any Hiſtory but their own. The *Kara-its* were Neighbours to the *Naymans*, and poſſeſſed a great Part of the Countries along the Rivers *Tula*, or *Tola* [h], and *Orghûn* [i]. The Kara-its.

12. THE *Ungutti* [k], that is, *Men well to paſs*: For, being ſituate near the *Chineſe* Wall, they had great Wages of the Emperors of *Kitay* to guard it, and its Gates. This Tribe, in the Time of *Jenghîz Khân*, conſiſted of about four thouſand Families, whoſe *Khân Alakus*, making an Alliance with that Monarch, contributed much to render the Conqueſt of *Kitay* eaſy, by going to meet him as he approached, and giving him a free Entrance by the Wall. The Ungutti.

13. THE *Turkaks*. This Word ſignifies *a Guard*, in the *Turkiſh*: For among the *Turks*, while one-half of the Night-Guard take their Repoſe, the other beat on ſomething, to ſhew they are on the Watch; and when they want to be relieved, call to thoſe at reſt, *Turkak*, that is, *get up, and beat*. *Tur* ſignifies *get up*, and *kak*, *beat*. This Tribe is very numerous [l]. The Turkaks.

WE come now to the *Mogul*, or *Mungl* Tribes, which are in all forty-five. The firſt of theſe are the *Vigurs* [m], who took their Riſe in the Time of *Ogûz Khân* [n], as hath been before related. They dwelt, at firſt, between the Mountains *Tugra Tubuſluk*, *Uſkun-luk-tugra*, and *Kut*, on the Weſt of the *Moguls* (from whom they ſeem to have been ſeparated by the Mountain *Kut*, or *Altay*.) As there are, in this Country, ten Rivers on one Side, and nine on the other, thoſe who ſettled about the former were called Vigûrs, or Oygûrs.

[a] Hiſtory of the *Turks*, &c. p. 36, & *ſeqq*. and 39. [b] *Souciet Obſ. Math.* &c. p. 186. [c] Perhaps the *Burats*, or *Brats*, ſtill inhabiting thereabouts. [d] See before, *p.* 401. a; and *Souciet*'s *Obſ. Math.* p. 148, 160, & *ſeqq*. [e] See *Souciet*, as before, *p.* 185. Alſo the Map of *Tartary* ſubject to *China*. [f] Written *Kerit*, and *Krit*, by *Europeans*. [g] In the Tranſlations, *Aunak*; and by *European* Writers, no leſs faultily *Ung*. [h] Then called *Kollanuar*, according to *Bentink*. Hiſtory of the *Turks*, &c. p. 76. [i] *Gaubil*'s Hiſtory of *Genghiz*, p. 4. note 6. [k] Perhaps the ſame as *Onhiot*, and *Ankût*. [l] Hiſtory of the *Turks*, &c. p. 38, & *ſeqq*. [m] *Wigûrs*, *Igûrs*, or *Oygûrs*. [n] If ſo, how could they be now exiſting, ſince we are told none of the *Moguls* eſcaped the Slaughter made in the Army of *Il Khân*, except *Kayan* and *Nagos*.

Un

Tartar Tribes.

Un Vigûrs, and ſuch as dwelt along the latter, *Tokos Vigûrs* [a]. Theſe two Tribes, conſiſting of more than an hundred and twenty Branches, poſſeſſed a great Number of Towns and Villages, yet had no *Khâns*; till at length falling-out, the firſt elected a Prince, called *Mangatati*, to whom they gave the Name of *Il-ittar*; and the ſecond choſe another, whom they called *Il-irghin*. Their Deſcendants had the ſame Title: But an hundred Years after, the two Tribes coming to unite, had but one Sovereign, ſtiled *Idikut*; which, in *Turkiſh* ſignifies, *ſent by the Spirit* [b], but, in the *Uzbek* Tongue, *a free, independent Perſon*.

Their Branches.

THEY lived, thus united, two thouſand Years, in the above-mentioned Mountains: When a new Difference ariſing, they ſeparated, for good and all; one Part of them going to dwell on the Banks of the River *Irtiſh*. Theſe laſt, dividing again into three Branches, one went and dwelt in *Biſh-balik* [c], and cultivated the Lands about it: The ſecond diſperſed themſelves in the Neighbourhood of that City, feeding on their Cattle: And the third Branch continued on the *Irtiſh*, living by fiſhing, and hunting of Sables, Caſtors, Martens, Squirrels, and other Beaſts. They fed on their Fleſh, and clad themſelves with their Skins, which had always been their Cloathing.

BANERZIK IDIKUT, their *Khân*, ſubmitted to *Jenghîz Khân*, to ſecure himſelf againſt *Kavar* [d], *Khân* of *Turkeſtân*, and every Year ſent him conſiderable Preſents. He joined the Conqueror alſo, when he went to attack *Mohammed Karazm Shâh*.

And Learning.

As many of the *Vigûrs* were ſkilled in the *Turkiſh* Language, and expert in Writing, *Jenghîz Khân* made-uſe of them, in all his Expeditions, as Secretaries to the Chancery: In which Quality alſo, his Deſcendants, who reigned in *Mawara'lnahr*, and *Perſia*, uſed them for a long Time [e]. On this Occaſion, it may be obſerved, that the *Vigurs*, or *Oygurs*, were the only People in *Great Tartary* who had the Uſe of Characters, which were the ſame with thoſe now uſed in *Tibet*, where they are called Characters of *Tangût* [f].

The Ur-mankats.

THE *Ur-mankats*. They lead much the ſame Courſe of Life with their Nameſakes beforementioned [g]. Theſe are deſcended from *Ogûz Khân*, which is all that is ſaid of them [h].

IT has been already remarked, that the Deſcendants of *Kayan* took the Surname of *Kayat*; and thoſe of *Nagos*, that of *Durlagan*, or *Nagoſſer*; which occaſioned them, in a little Time, to loſe their true Names. The Tribes mentioned as ſprung from them, are thirty-eight in Number: Thirty derive their Pedigree from *Kayan*, and five from *Nagos*.

THE Tribes deſcended from *Kayan* are the following. 1. From the three Sons of *Alanku* ſprung a numerous Tribe, ſurnamed *Nirkha*, that is, *a pure Family*, in the *Mogul* Language, in Memory that the Founders of it were begotten without any Commerce with Man, as hath been before related [i]: Elſewhere it is ſaid they took the Surname of *Niron* [k].

2. THE *Kunkurats*, or *Kankrats* [l], are ſprung from the Son of *Zurluk Mergan*. They dwelt along the River *Kalaſſui* [m], in the Time of *Jenghîz Khân*, to whom their *Khân Turk-ili*, who was his Relation, went over [n].

3. THE *Burkuts*; and 4. the *Kurla-uts*, formerly inhabited along with the *Kunkurats*, who are related to them.

5. The *Ankarah*; and 6. the *Alaknuts*, are deſcended from the two Sons of *Kabay Shiray*, Brother of *Zurluk Mergan*. *Ulun*, the Mother of *Jenghîz Khân*, was of the latter.

7. THE *Kara-nuts*, are ſprung from *Karanut*, eldeſt Son of *Buſuday*, third Brother of *Zurluk Mergan* [o].

8. THE *Kurlas*, one of the moſt eminent Tribes among the *Moguls*, are ſprung from *Kurlas*, Son of *Meyſir-ili*, Son of *Konaklat*, Son of *Buſyuday*, youngeſt Brother of *Zurluk Mergan*. It is divided into many Branches, who have the Surname of *Niron*. 1. The *Kataguns*, deſcended from *Boſkum Katagum*, the eldeſt of *Alanku*'s three Sons. 2. The *Zalzuts*, from *Boſkin Zalzi*, ſecond Son of *Alanku*. 3. The *Bayzuts*, from *Baſſikar* and *Hurmalankum*, Sons of *Kaydu Khân*. 4. The *Zipzuts*, from *Zapzin*, *Baydu Khân*'s third Son. 5. The *Irighents*, from *Zapzin* alſo. 6. The *Zenas*, ſurnamed *Nagos*, but different from the *Nagoſſer*. They ſprung from *Kauduzena* and *Olekinzena*, Sons of *Hurmalankum*. 7. The *Butakins*, from *Butakin*, eldeſt Son of *Tumana Khân*, Grandſon of *Kaydu Khân*. 8. The *Uruths*, from *Uruth*, ſecond Son of *Tumana Khân*. 9. The *Mankats*, from *Mankat*, *Tumana*'s third Son. Theſe are nicknamed *Kara Kalpaks*, by the *Ruſſians*, and poſſeſs, at preſent, the Weſtern Half of *Turkeſtân*, with the City of that Name [p]. But *Kyrillow*'s Map makes the

[a] *Un* ſignifies *ten*, and *Tokos*, *nine*, in *Turkiſh*. Perhaps the *Utrigores*, and *Kotrigores*, of the middle Greek Hiſtory. [b] *Idi*, *being ſent*; and *kut*, *Spirit*. [c] *Biſhbalig* was in *Little Bukharia*, near the City of *Turfa*. [d] Rather, perhaps, *Gur Khân*. [e] Hiſtory of the *Turks*, &c. p. 13, & *ſeq.* 31, & *ſeqq.* and 46. [f] *Gobil in Souciet. Obſ. Math.* p. 146. [g] See *p.* 414. [h] Hiſtory of the *Turks*, &c. p. 38. [i] See *p.* 41. [k] Hiſtory of the *Turks*, &c. p. 46, and 58. [l] And *Kongorats*. [m] Now *Orkhon*, according to *Bentinck*. [n] Hiſtory of the *Turks*, &c. p. 48, 52, and 75. [o] The ſame, *p.* 48, 52, & *ſeq.* [p] The ſame, *p.* 575.

Kara-kalpaks, and *Mangats*, distinct Tribes. 10. *Badurghins*, from *Samkazun*, third Son of *Tumana Khân*. 11. The *Budats*, from *Batkilti*, *Tumana*'s fourth Son. 12. The *Burlas*, or *Berlas*, from *Yedemzi-burlas*, Son of *Kazuli*, *Tumana*'s sixth Son. Of this Tribe was the great *Timûr-beigh*, or *Tamerlan*. 13. The *Kayums*, from *Udur Bayan*, seventh Son of *Tumana Khân*. 14. The *Vilots*, from *Balzar*, *Tumana*'s eighth Son, called *Oglan*, or the *Lame*, because he halted. 15. The *Bassuts*, or *Yessuts*, from *Olzingan*, ninth Son of *Tumana*. 16. The *Kayats*, from the six Sons of *Kabul Khân*, in whom, being strong Men, and great Warriors, the Name of *Kayat*, which had been in a Manner unknown for above three thousand Years, was revived. 17. The *Borzugan Kayats*, sprung from the five Sons of *Yessughi Bahâdur Khân*, of whom *Temughin*, afterwards *Jenghiz Khân*, was the eldest. They were all of a fair Complexion, inclining to Yellow, with a red Circle between the Black and White of their Eyes; which Kind of Eyes the *Moguls* call *Borzugan*, whence their Descendants took that Name [a].

9. The *Ilzigans*, from *Ilzigan*, Brother of *Kurlas*, Son of *Meysir-ili*.

10. The *Durmans*, that is, *four*, in the *Mogul* Language [b], are descended from the four eldest Sons of *Bizin Kayan Khân*; who in Resentment of the Election of *Kipzi Mergan Khân*, pursuant to the Will of their Father, left the Country: But their Descendants, in Process of time, came and dwelt in the Dominions of *Kipzi Mergan*. From these are descended two Tribes. 1. The *Barians*, from one of that Name. 2. The *Sukut*, from the Son of a *Durman*, by a She-Slave; who coming before her Time, through the Abuse received from the Wife, went and hid it among Shrubs, called in their Language, *Yulgun*; but by the *Moguls*, *Sukut* [c]; where the Father finding the Child next Morning, he gave it the Name from them.

The Tribes of the *Nagosler*, or *Durlagans*, descended from *Nagos*, are five.

1. The *Bayuts*, are divided into several Branches, the most considerable of which are the *Sadaghin Bayuts*, and *Makrim Bayuts*; so called from the Rivers *Sadaghin* and *Makrim*, on the Borders of which they inhabit, being Neighbours to the *Virats*.

2. The *Jalayrs* [d], are a very ancient Tribe: They were formerly scattered over a great Extent of Country, and had many Princes; till the *Kitayans*, having declared War against them, they were obliged to come closer together, to be in a Capacity to assist one-another. Their Families were so numerous, that they spread-over seventy different Provinces [e], which they called, in their Language, *Kuran*; and the greater Part of them dwelt in a Quarter of the *Moguls*, called *Uman*. But the Emperor of *Kitay* having defeated, and carried-away a great Number of them [f], the rest fled, and were reduced to live on Roots. 1665. Abu'lghâzi Khân.

This happened in the Reign of *Dutumin Khân* [g], Father of *Kaydu Khân*; who going to be married in another Country, left his second Brother, *Mutulun*, to take-care of the House, and his seven other Brothers. These going one Day to a very level Spot of Ground, near their Habitation, where they used to perform their Exercises and Tournaments, they found the *Jalayrs* digging for Roots; which rendered the Place unfit for their Diversions. Having informed *Mutulun* hereof, he repaired thither with a strong Force, and put the *Jalayrs* to Flight: But the latter returning to the Charge, after great Loss, at length overcame *Mutulun*, killed him, and his seven Brethren, ruined their Habitations, and put to the Sword all their Subjects who fell-into their Hands. *Their Distress.*

KAYDU Khân being informed of this Misfortune, returned home forthwith, and sent to demand of the *Jalayrs* their Reason for killing his Brothers. The *Jalayrs* terrified at the Message, sent five of the Ringleaders, with their Wives and Children, to the *Khân*, to dispose of them as he thought fit: But he was content to keep them as his Slaves, which proved of good Account to him: For they served him faithfully, and took the Surname of their Master, their Descendants continuing in the Service of his Posterity to the fourth Generation; some of them having had ten, twelve, and even twenty Families for their Portion. In the Reign of *Jenghiz Khân* the other *Jalayrs* took the Name of their Captive Brethren [h]. *The* Kaydu Jalayrs.

Besides the *Mogul* Tribes before-mentioned, there are nine others: But it is uncertain whether they are sprung from *Kayan*, or *Nagos*.

1. The *Markats*. *Tokta-beghi Khân*, of this Tribe, was always at Variance with *Jenghiz Khân*. One Time, in his Absence, he carried-away his Wives and Subjects, with all that fell- *The* Markats.

[a] History of the *Turks*, &c. p. 49, 59, 60, & *seq.* [b] But in the Language of the *Eluths*, or *Kalmûks*, it is *four*, according to *Strahlenbergh*'s Table of Dialects. [c] Hence it looks as if the *Durmans* had a Language of their own, different from the *Mogul*. [d] Or, *Chalayrs*: In the Translations *Jalaghirs*, doubtless by a wrong Reading. [e] Or, Districts. [f] Perhaps, into *Karchin*, to the North of *Pe-che-li*, where at present the *Chalayr* inhabit. [g] Grandfather of *Jenghiz Khân*, in the seventh Generation. [h] History of the *Turks*, &c. p. 49, 52, & *seqq.*

1163. Jenghîz Khân. into his Hands. Another Time lying in Ambuſh for *Jenghîz Khân*, he made him Priſoner, as he was taking a Walk: Whoſe Ranſom coſt his Subjects a large Sum of Money.

The Umma-uts, 2. THE *Umma-uts*, formerly called *Urma-uts*. From them are derived four Tribes. 1. The *Kunakhmars*, ſprung from a Perſon of that Name. *Menglik*, ſurnamed *Izka*, or *the Devout*, for his Piety and Virtue, was of this Tribe, and married the Widow *Ulun-iga* [a], Mother of *Temujin*, or *Jenghîz Khân*, who was then but thirteen Years of Age. Some Years after *Vang Khân* [b] of the *Kara-its*, ſent to propoſe killing *Temujin*, and dividing his Poſſeſſions between them. This was to be done at the Time of a Viſit *Vang Khân* was to make to *Menglik*. Soon after he gave *Temujin* an Invitation, under Pretence of treating about a Marriage between his Daughter, and the other's eldeſt Son. *Temujin*, who frequently viſited him, as having been an Intimate of his Father's, immediately ſet-forward with only two Domeſtics: But meeting on the Road with his Father-in-law, who informed him of *Vang Khân*'s Treachery, he returned, and ſo eſcaped that Snare. 2. The ſecond Branch of the *Umma-uts*, is the *Arlats*, ſprung from *Arlat*, ſecond Son of *Menglik Izka*, by his firſt Wife. 3. The *Kalkits*, from *Kalkit*, third Son of *Menglik*; ſo named, becauſe he could not ſpeak plain. From the *Kalkits* are derived, 4. the *Kiſhliks*, ſo called from *Kiſhlik*. This Man, who with his Brother *Baydu*, kept the Horſes of a great Lord belonging to *Vang Khân*'s Court, having overheard his Maſter bid his Wife get ready his Arms, for that the *Khân* intended to invade *Temujin* unawares; and being ſprung from the *Moguls*, reſolved to acquaint him with the Plot: For which Service *Jenghîz Khân* made them, and their Deſcendants for nine Generations, *Tarkun* [c]; which frees them from all Sorts of Taxes.

And Branches.

The Viſhuns. 3. THE *Viſhuns*. 4. The *Suldus*. And 5. The *Oklians*: Of whom nothing more is mentioned, than that they are Branches of the *Moguls* [d].

SECT. XI.

The Reign *of* Jenghîz Khân. *From* Abu'l-ghâzi Khân.

1. *His firſt* Actions, *and reducing the* Mogul Tribes.

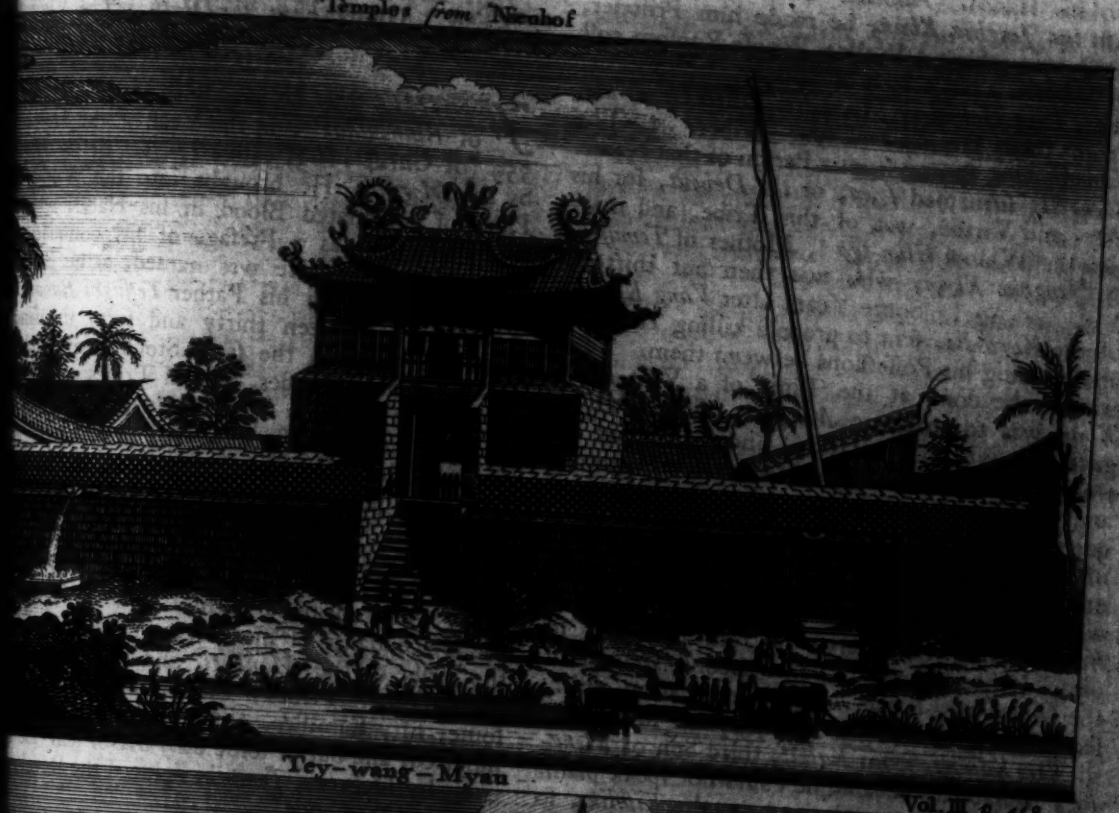
The Tribes revolt: Reduced at length. Vang Khân's *Obligations: His Treachery defeated: Quite overthrown, and ſlain.* Jenghîz Khân *proclaimed: Attacked by the* Naymans: *Defeats them: Conquers* Tangût: *Kills* Bayruk Khân. Jamuka *put to Death. The* Vigurs *join him.*

JENGHIZ KHAN was born in the Country of *Blunyulduk* [e], in the Year of the *Hejra* 559 (of Chriſt 1163) called *Tongûz*, or *the Hog*, by the *Moguls*. He brought into the World a Piece of coagulated Blood in his Hand, which was looked-on as a Preſage of his conquering many Countries. He was named, at his Birth, *Tamuzin* [f]. When his Father *Yeſſughi Bahâdur Khân* died, between thirty and forty thouſand Families, all from the ſame Stock, were under his Obedience; beſides, ſeveral Tribes paid Tribute. But *Tamujin* being only thirteen Years old, the *Tayzuts* firſt, and then two Thirds of the reſt, deſerting him, went-over to *Burgu Kariltuk*; all the *Kataguns*, the *Zipzuts*, the *Joygherats*, and the *Nirons*, joined him to a Man: Hereupon the *Markats*, who never would ſubmit to *Yeſſughi Bahâdur*, ſubmitted to him. They who continued faithful to *Tamujin*, were the Deſcendants of his Great Grandfather, be the Tribe of the *Mankats*, and ſeveral Families of the other Tribes; there remaining, out of ſome, fifty Families, out of others one or two hundred, and out of ſome only five or ten. However, by Degrees, *Temujin* reduced the Revolters to their Obedience.

IT is true, he did all he could to remedy the Evil at the Beginning, and fought a bloody Battle with them, although ſo young: But as it was not deciſive, he was obliged to temporize till in the fortieth Year of his Age; when being informed, that the *Bayzeuts*, *Markats*, and *Tartars*, intended to ſurprize him, he encamped with his thirteen Tribes, conſiſting of three thouſand Men, placing the Baggage and Cattle in the Middle. In this Poſture he expected the Enemy: But, on their Approach, ranged his Forces in a Line, the better to cover the Baggage by ſo large a Front; and having, in this Manner, engaged them, gained a compleat Victory. Five or ſix thouſand were ſlain; and many Priſoners being taken, he ordered the principal Revolters to be thrown headlong into ſeven Cauldrons of boiling Water: Then marching to their Habitations, he ſacked them, and carried away the Men, Cattle, and every Thing found of uſe. He condemned the Children of the principal Men of the Tribes to Slavery, and recruited his Troops with the reſt, which augmented them.

[a] Otherwiſe called *Ulun-kuzin*. [b] Or, *Wang Khân*, the famous *Ung Khân*, of the *European* Writers. [c] Or, *Terkan*, as written by *De la Croix*. [d] Hiſtory of the Tartars, the Tranſlation, *Aunak Khân*. p. 47, & *ſeqq.* and p. 73. [e] *De la Croix* writes, *Dilon-yildak*, Hiſt. *Geng.* p. 15. [f] *Tamujin*, *Temuchin*, and *Temuchin*.

Temples from Nieuhof



Tey-wang-Myau

Vol. III p. 418.

Sin-ko-tsyen

I. Wood Sculp.

Vol. IV Plate 27 p. 23.

SOON after; one *Jamuka zizen* [a], of the *Joy-* a *gherat* Tribe, came to inform *Sungun* [b], Son of *Vang Khân*, or *Tayrel Khân*, of the *Kara-its*, that *Tamujin* had invited *Tayyan Khân* of the *Naymans*, and *Bayrak Khân*, to make War on them. *Vang Khân* was ſenſible *Tayyan Khân* bore him an old Grudge: But conſidering the conſtant Proofs he had received of *Tamûjin*'s Friendſhip to that Time, he could not give Credit to the Informer; and as he lay under great Obligations to *Tamujin*'s Family, was reſolved not to b be the firſt Aggreſſor. On this Occaſion it muſt be obſerved, that the five Sons [c] of *Korzakur*, after his Death, quarrelling about the Succeſſion, the eldeſt and youngeſt joined againſt the other three, who were defeated. *Yakakara*, the Chief of the Party, by the Aſſiſtance of the *Naymans*, in his Turn drove-out *Tayrel*, who fled to *Yeſſughi Bahâdur Khân*; and by his Aid was again reinſtated: But refuſing to divide the Inheritance among his Brothers, their Uncle *Kavar Khân*, c Brother of *Korzakur*, to whom *Yakakara* had retreated, obliged him, a ſecond Time, to fly for Refuge to the Father of *Tamujin*; and *Yeſſughi* coming to his Succour a ſecond Time, ſlew *Yakakara*, who fell into his Honds, and put *Tayrel* once more in Poſſeſſion; to which Service he owed his future Power and Riches.

FOR all this *Vang Khân* fearing the active Spirit of *Tamujin*, reſolved, at length, to deſtroy him, and ſent to invite him to his Reſidence, under d Pretence of an Alliance by Marriage, deſigning there to put him to Death. This having been confirmed five or ſix Days after, by the Information of *Badu*, as hath been already related [d], *Tamujin* ſending the Women and Children, Cattle, and other Effects, to a Place called *Balzuna balak* [e], remained with about two thouſand five hundred Men, which were all he could get together in haſte. *Vang Khân* drawing nigh, at Sun-riſe, at the Head of twelve thouſand Men, *Tamujin*, by e Advice of *Koyuldar Zizen*, a *Mankat*, lay in Ambuſh with one half of his People; ſo that the Van of the Enemy being attacked both in Front and Rear, was preſently routed. *Vang Khân* advanced, with his Son, at the Head of a great Body of Troops to ſupport them; but was ſo roughly attacked himſelf, that *Sungun* having received a great Wound in the Face with a Pike, all the reſt fled [f].

TAMUJIN content with the Honour of the f Victory, thought fit to retreat before all the Enemies Forces came-down upon him. There being but little Water at *Balzuna balak*, he marched to the River *Kalaſſui* [g], where, at his Invitation, the *Kunkurats*, under *Turk-ili*, joined him. Thence removing to the *Kollanuaer* [h], he ſent an Envoy to *Vang Khân*, to put him in Mind of what he owed to his Father, and the Proofs of Friendſhip he himſelf had given on five or ſix different Occaſions. *Vang Khân* acknowledged the Obligations, but as the War had been commenced at the Inſtance of his Son, he referred the Envoy to *Sungun*; who, in Reſentment of his Wound, would hear of no Accommodation. After this, *Tamujin* tried many Ways to bring them to a Peace: But finding it in vain, he ſet-forward, with all his Troops, in Queſt of them; who coming to meet him with a numerous Army, after a bloody Battle, were obliged to abandon their Dominions and Subjects to the Victor. 1202. Jenghîz Khân.

VANG KHAN reſolved to fly for Refuge to *Tayyan*, *Khân* of the *Naymans*: But in the Way falling into the Hands of two Lords of that Tribe, who knew there had been always much Animoſity between their *Khân* and him, they killed him, with all his Attendants, and carried his Head, as a Preſent, for their *Khân*; who blamed the Action, ſaying, "That being a "great Prince, and venerable for his Age, they "had better ſerved for his Guard, than Execu- "tioners;" and to honour his Memory, had the Head enchaſed in Silver, and placed on his own Seat, with the Face towards the Door. *Sungun* hid himſelf, for ſome Time, among his own Subjects: But finding diligent Search was made after him, he retired to the Town of *Khateen* [i], then poſſeſſed by *Kalizohara*, a Lord of the *Kal-ach*; who, inſtead of protecting, put him to Death, and ſent his Head, Wife, Children, and the reſt of his Effects, to *Tamujin*. *And ſlain.*

AFTER this Event, all the leſſer neighbouring Tribes putting themſelves under his Power, he began to grow formidable. In the Year 599 (1202) being forty Years old, all the *Mogul* Tribes who had ſubmitted to him, acknowledged him for their *Khân*, in the Country of *Naumankura*, where he then reſided, and gave them a great Feaſt. At this Solemnity, one *Kokza* (Son of *Menglik Izka*) ſurnamed *the Image of God*, becauſe in Winter he went bare-footed, and very thin of Cloaths, pretended, that he was ſent from God, to tell him, that thenceforth he Jenghîz Khân *proclaimed*,

[a] That is, *Jamuka the Eloquent*, in the *Mogul* Tongue. By others, *Chamuka*. [b] By others, *Ilaka Sangun*. [c] They were *Tayrel*, afterward *Vang Khân*, *Yakakara*, *Baytimut*, *Numiſſay*, and *Zukanibu*. [d] See before, p. 418. d. [e] *Baljuna*, or *Paljuna Balak*. [f] Hiſtory of the *Turks*, &c. p. 63, 66, & *ſeqq*. [g] Now *Orthon*. [h] Now the River *Tola*. [i] *Khoton*, or *Hoton*, towards *Kaſhgar*.

1212. Jenghîz Khân.

should assume the Name of *Jenghîz* [a] *Khân*, and that all his Posterity should be *Khâns*, from Generation to Generation. He gave-out also, that a white Horse came to him from Time to Time, and carried him to Heaven [b], where he conversed with the Deity.

Attacked by the Naymans,

MEAN-TIME *Tayyan*, *Khân* of the *Naymans*, sent to invite *Alakus*, Chief of the *Unguts*, to join his Forces, and attack *Jenghîz Khân*: But *Alakus* not only refused, but discovered his Proposal to that Prince; who immediately consulting with the Heads of his Tribes, what was to be done, they were of Opinion, that nothing farther could be undertaken, till their Horses had recovered the Fatigue of their last Expedition. Hereupon *Daritlay Olingan* [c], offering to furnish the whole Army with Horses, the War against the *Naymans* was resolved-on, and the Troops assembled, without Delay, in the Year 600, (1209.) *Zena Noyan* being sent to get Intelligence, seized a *Nayman*, who informed him that *Tayyan Khân*, after joining the *Markats*, *Virats*, and *Joygherats*, had passed the River *Altay* [d], and made forced Marches, in order to surprize *Jenghîz Khân*.

Defeats them.

HEREUPON this Prince set-forward, and after many Days March, being informed that the Enemy were in Sight, gave the Command of the right Wing of his Army to his Brother *Zuzikar*, and that of the Left to his Son *Zuzi*, placing himself in the Center; in which Order he caused the Attack to be made. *Tayyan Khân* happening to be dangerously wounded at the Beginning of the Battle, retired out of the Fight; and after a great Slaughter had been made on both Sides, finding Fortune likely to declare for his Enemy, sent to desire his Chiefs to surrender at Discretion, to *Jenghîz Khân*: But they, to avoid ill Treatment, chose rather to fight to the last Man. The wounded *Khân* striving to escape by Flight, died by the Way: But his Son *Kuchluk* got safe to *Bayrak*, another *Khân* of the *Naymans*, who was his Father's eldest Brother.

Conquers Tangut,

IMMEDIATELY after the Battle, *Jenghîz Khân* returning, put his Troops into Winter-Quarters; and in Spring 1210, entered the Country of the *Markats*, whose *Khân*, *Toktabeghi*, had retired to *Bayrak Khân*. Having reduced that Tribe, and recruited his Army out of it, he marched towards the Capital of *Tangut*, whose *Khân*, a very aged Prince, shut himself up in the Capital of the same Name, refusing to surrender: But *Jenghîz Khân* having, after a Siege of several Weeks, taken it by Assault, caused the *Khân* to be put to Death, and the Walls of the City to be demolished. He subdued some other Towns thereabouts, and then returned to his own Dominions [e].

IN the Spring following, he set-out in Quest of *Bayrak Khân*. Being arrived at the Place of his Residence, he understood, that he was gone a-hunting some Days before. On this Advice, he followed him with all the Haste he could; and having taken him Prisoner, ordered his Head to be stricken-off. *Kuchluk*, and *Tokta-beghi*, *Khân* of the *Markats*, being informed of this, by one who escaped, they fled towards the *Irtish*, whither *Jenghîz Khân* went in Search of them in Spring 1212. In his Approach to that River, *Konaka beghi*, Chief of the *Joygorats*, and *Arslân*, *Khân* of the *Karliks*, who dwelt thereabouts, submitting, led him to the Retreat of those Princes, who getting News of his Approach, fled; but pursuing them close, *Toktabeghi* was taken, and put to Death. *Kuchluk* escaped into *Turkestân*, where he was received with great Distinction by *Kaver*, *Khân* of *Kara Kitay*, who gave him his Daughter in Marriage.

ON *Jenghîz Khân*'s Return, the *Kerghis*, with their *Khân*, *Urus-inal*, submitted. *Jamuka-zizn*, who after the Death of *Vang Khân*, had retired to *Tayyan*, *Khân* of the *Naymans*, some Time after *Tayyan*'s Death, returned to his Tribe, the *Joygherats*: But they considering, that *Jenghîz Khân* was not only then their Master, but of the same Blood with themselves, and that *Jamuka* had been the Cause of the Ruin of *Vang Khân*, and *Tayyan Khân*, their former Masters, they carried him, bound, to the Conqueror, who ordered him to be drawn Limb from Limb: In the Midst of his Torment, he declared, that if ever *Jenghîz Khân* had fallen into his Hands, he would have put him to the same Death.

THE *Vigûrs*, with their *Khân Idikut*, lived under the Protection of *Kavar*, *Khân* of *Turkestân*; who sending a Lord, called *Shuwakom*, in Quality of *Deroga* [f], or Intendant of the Policy, to take Cognizance of their Affairs, they looking upon it as an Incroachment, persuaded their *Khân* to have that Officer killed, and seek the Protection of *Jenghîz Khân*; who received him with great Marks of Affection, and gave him his Daughter in Marriage [g].

KAVAR KHAN, before called *Nusi Tayghirili*, having in 573 (1177) been driven-out of *Kara Kitay*, by the *Khân* of *Jurjut*, retired among the *Kerghis* (where many Revolters from that Country against the Emperor of *Kitay* had retired before) and thence to *Imil*, a City of *Kitay*. Two Years after, *Illik Khân*, who reside

[a] The Author observes, that the Word *Jin*, in the *Mogul* Tongue, signifies *Great*; and *ghîz*, the Superlative, makes *most great*. Hence, as *Bentink* remarks, the *Moguls* call the Sea, *Jenghîz*, to express its vast Extent. [b] This Story seems to be copied from the Fable of *Mohammed*'s *al Borak*. [c] Called also *Daritlay*. *bulay*. [d] Now *Siba*, according to *Bentink*. [e] History of the *Turks*, &c. p. 75, & *seqq*. [f] The *Deroga*, among the *Turks*, is like the Mayor of a City. [g] History of the *Turks*, &c. p. 84, & *seqq*.

at *Yalaſagun* [a] (called by the *Moguls*, *Kambalik*, a or *Good-Town*) reſigned to him the Sovereignty, for his Aid againſt the *Kanklis*. Then aſſuming the Title of *Kavar Khân*, or *great Lord*, he conquered the Cities of *Andijan*, *Taſhkant*, and *Turkeſtân*, made *Samarkant* tributary, and *Vighis* [b], *Khân* of *Urgenz*, to pay twenty thouſand Gold Dinars yearly; which his Son *Soltân Mohammed* refuſing, he brought him to Reaſon. The Fugitives from *Kara Kitay* left the *Kerghis* their Pillagers, and built a Town in *Atil* Country, increaſing, by Alliances, to forty thouſand Families [c].

2. *Conquers the Empires of* Kitay, *or* Katay, *and* Karazm.

Invades Kitay: *Ruins ſeveral Provinces: The Capital taken:* Kuchluk *taken, and put to Death.* Soltân Mohammed *concludes a Peace: Perfidiouſly breaks it:* Jenghîz Khân *invades him: Bravery of* Zuzi: *The* Soltân's *Remiſſneſs.* Bukharia *invaded.* Bokhara *taken.* Otrar *beſieged: The Gariſon ſlain. Slaughter at* Saganak. Timûr Malek's *Bravery.* Samarkant *taken: The Gariſon ſlain.*

Ki- THIS Prince having now reduced the whole Nation of the *Moguls* to his Obedience, reſolved to revenge on *Altun* [d], *Khân* of *Kitay* [e], all the Injuries both he, and his Anceſtors, had received from that Monarch. Having propoſed the Affair to the Heads of Tribes, they adviſed him to ſend *Zakhireja*, one of his Officers, as Ambaſſador, to ſummon *Altun Khân* to ſubmit; and, in Caſe of Refuſal, to threaten War. The *Kitayan*, at this Propoſal, fell-into a Paſſion, ſaying, *You think, perhaps, you have to do with one of your petty* Turkiſh *Tribes*; and promiſed to be ready for his Maſter. The Ambaſſador, in his Return, obſerved all the Rivers, Roads, and Avenues, to the Frontiers of *Kitay*; which *Jenghîz Khân* entring, he took ſeveral Towns in Sight of *Altun Khân*, burnt ſome, and put moſt of the Inhabitants to the Sword. A General being ſent to ſtop his Progreſs, and ſurprize him, was himſelf attacked by the *Moguls*, when he thought them far-enough off, and intirely defeated: After which the Victor falling unexpectedly on the great Army of *Altun Khân*, ſlew thirty thouſand Men, and obliged that Monarch to ſhut himſelf up in *Khân-balik* [f].

IN order to gain Time, *Altun Khân* was adviſed to make Peace with his Enemy, and offer him a Daughter in Marriage; which *Jenghîz Khân* accepting, retired. After which, the *Khân* of *Kitay* finding all the Northern-Provinces of his Empire were ruined, left his Son at *Khân-balik*, and went to reſide at *Namkin* [g]; which his Father had ſtrongly fortified with a triple Wall, forty Leagues in Compaſs: It was built by the Side of a great River, and took-up a b whole Day to paſs by Barge from one End to the other. *Altun Khân* having, before his Departure, cut-off the Heads of ſome Lords of *Kara-kitay*, the *Kara-kitayans* [h] were much diſguſted: Some of them deſerted, with their Effects, to *Jenghîz Khân*; as did one of their Lords, after ruining ſome Cities of *Kitay*; who having been well-received, many others followed his Example. 1216. Jenghîz Khân.

FIVE or ſix Months after *Altun Khân*'s De- *The Capital taken.* c parture to *Namkin*, his Son repaired thither, to acquaint him with the bad Condition of their Affairs on the Frontiers. Mean-time *Jenghîz Khân* being informed, that the Empire was rent by Factions, ſent *Jamuka Bahâdur*, and *Maſkun Bahâdur*, two of his Generals, to make a new Irruption, whoſe Army, on the Frontiers, was conſiderably reinforced by Deſerters from *Kara-kitay*. *Altun Khân*, to ſupply *Khân-balik*, ſent ſome thouſand Camels laden with Corn, under d Convoy of two Generals: But being met-with by the *Moguls*, they were defeated, and themſelves, as well as the Proviſions, taken: Which Diſaſter ſo affected the Emperor of *Kitay*, that he poiſoned himſelf. At the Approach of the Enemy, *Khân-balik* ſurrendered, without Oppoſition. The imperial Treaſure was carried to the Reſidence of *Jenghîz Khân*; who afterwards arriving in Perſon, took moſt of the other Cities, into which he put Gariſons; and having em- e ployed five Years in this Expedition, returned to his own Dominions.

IN his Way, he went and beſieged *Akaſhin*, a Kuchluk City in *Tangût*; which he ſubdued, with the *taken*, neighbouring Country. Afterwards he intended to go and finiſh the Conqueſt of *Kitay*; but was diverted by the Advice he received, that the Tribes, which till then had refuſed to acknowledge him, had ſubmitted to *Kuchluk*, as their *Khân*: Who afterwards, under Pretence of ſome ill-Uſage, and at the Inſtigation of *Mohammed*

[a] *Abu'lfeda* writes, *Balaſhagun*, ſays it is near *Farab* (or *Otrar*) Deſcr. *Choraſmiæ*, p. 64. *Edit. Hudſon.* [b] Called by *D'Herbelot*, *Tacaſh*. [c] Hiſtory of the *Turks*, &c. p. 44, *& ſeq.* [d] The *Golden King*, or *King of Gold*: *Altun* anſwering to the Word *Kin*, which was the Name of the People who then poſſeſſed *Kitay*. [e] *Kitay*, or *Katay*, comprized the Provinces of *China* to the North of the *Whang-ho*, with *Lyau-tong*, and the Parts of *Tartary* between the great ſandy Deſart, and the Wall of *China*. [f] That is, the City of the *Khân*, or Capital. The *Chineſe* Name was *Yen-king*, which *Gaubil*, in one Place, ſays, was *Pe-king*; in another, that it was a City to the South-Weſt of it. [g] Rather, *Nan-king*, or the South-Court. The Name of the City was *Pyen-lyang*, now *Kay-fong-fû*, Capital of *Ho-nan*. [h] Rather, the *Kitan*, who had the Empire before the *Kin* conquered them. *Abu'lghâzi*, p. 44, ſays, the Empire of *Kitay* was divided into two Parts, *Kitay*, and *Kara Kitay*. By the firſt, meaning, perhaps, the Provinces of *China* within the great Wall; and, by the latter, the Country of *Tartary* without the Wall.

Shâh

1217. Jenghiz Khân.

Shâh of *Karazm*, seized the better Half of *Kavar* a *Khân*, his Father-in-law's Dominions, by Surprize. At the same Time *Kudath*, Brother of *Toktabeghi*, coming among the *Naymans*, began to make Disturbances. Hereupon *Jenghiz Khân* sent *Suida Bahâdur*, and *Kamu Tusbazar*, against *Kudath*; whom he defeated, which put an End to the Sovereignty of the *Markats* in 613 (1216.) The *Tumats*, who had committed some Hostilities in his Absence, were severely handled by *Burgu Noyan*. Against *Kuchluk*, who appeared a b more formidable Enemy, *Zena Noyan*, the most experienced of his Generals, with a numerous Army, which the *Khân* met with superior Forces: But they were all cut to Pieces, except a few, who fled with *Kuchluk*: *Zena* pursued so closely, that he came-up with him, at last, in the Country of *Sarakol*, before he could get to *Badagshân*, whither he posted, and there put him to Death [a].

And put to Death.

Soltân Mohammed

AFTER this, *Jenghiz Khân* sent *Makinut* c *Yalauzi* in Embassy to *Soltân Mohammed Karazm Shâh*, to tell him, that having conquered all the Dominions, from the East to his Frontiers, he desired, in order to perpetuate the good Understanding which subsisted between the two Empires, that he would acknowledge him for his Father, and he would consider the *Shâh* as his Son. The *Soltân* taking the Ambassador aside, and making him a Present of a magnificent Scarf, which he then wore, adorned with Jewels, asked d him, was it true, that his *Khân* had conquered *Kitay*? *Makinut* answered in the Affirmative, adding, that he would soon find it so, in case he came to have any Difference with him. At this Answer, the *Soltân* fell-into a great Passion, saying, "I know not what your *Khân* means by "sending me Word he had conquered so many "Provinces. Do you know of how great Ex-

Concludes a Peace,

"tent my Empire is, or on what Grounds your "Master pretends to be greater than I, expect- e "ing I should honour him as a Father, and be "content to be treated as his Son? Has he then "so many Armies?"

THE Ambassador, to pacify him, said, he knew the *Soltân* was more powerful than his Master: That there was as much Difference between them, as between a true Sun, and a mock one; but that the *Khân*'s Intentions were very good. *Mohammed* being mollified with this Flattery, consented to every Thing which the Am- f bassador proposed. Whereupon *Jenghiz Khân* resolved to live in Peace with him, although *Nasser*, *Khalifah* of *Baghdad*, wrote to induce him to declare War against the *Soltân*; and this Union continued, till dissolved in the following Manner.

JENGHIZ KHAN having, to encourage Trade, provided for the Safety of Merchants, great Numbers resorted to his Dominions from the neighbouring Countries. One Time those of *Mawara'lnahr* arriving, the *Khân* sent for some of their Goods: But they set such an exorbitant Price on them, that he returned them, and sent to other Merchants of the same Country; who being informed of what had passed, left the Price to the *Khân* himself. This so pleased him, that he not only paid them double the Value, but gave them Liberty to trade in his Camp, without making Presents to the chief Men. At their Departure, he sent four hundred and fifty of his Subjects to trade in *Soltân Mohammed*'s Dominions, accompanied by three Persons, in Quality of his Ambassadors. Being arrived at *Otrar* [b], they went to salute *Gaghir Khân* [c], the Governor, who was Cousin-German to the *Soltân*'s Mother. The Merchants also paid their Compliments, and offered him Presents. But one of them, who had been formerly an Intimate of the Governor's, happening, undesignedly, to call him by his former Name, *Inalzik* [d], he was so provoked, that causing both the Ambassadors and Merchants to be arrested, he sent Notice thereof to the *Soltân*; insinuating, that he had strong Reasons to believe they were not what they pretended to be, but were come on some ill Design. Hereupon *Soltân Mohammed*, without farther Enquiry, gave Orders, that they should be put to Death; which was accordingly executed, and their Effects were confiscated for his Use.

JENGHIZ KHAN being informed of this infamous Massacre, by one of the Merchants who escaped the Slaughter, fell-into an extream Rage, and sent to tell the *Soltân*, "That since, "by such an execrable Action, he had broken "all the Engagements which were between "them, he declared himself, from that Instant, "his mortal Enemy, and would make a most "rigorous War upon him." Accordingly having assembled his Troops forthwith, he detached his Son *Zuzi* with a good Body towards *Turkestân*, in order to dislodge the Friends of the late *Kuchluk Khân*. *Soltân Mohammed* having, on his Side likewise, assembled all his Forces, marched by *Samarkant* to *Khojend* [e], to meet *Jenghiz Khân*. Here being informed, that *Zuzi* was marching from *Turkestân*, he took the same Road; and being arrived on the Frontiers of that Country, turned-off towards the *Kabli*, in order to cut-off his Retreat; and coming between that River and the *Kamzi* [f], found several slain, whom *Zuzi* had killed. On this doubling his Speed, he came-up with him next Morning.

As the Prince was not strong enough to en-

[a] History of the *Turks*, &c. p. 88, *& seq.* [b] Otherwise called *Farab*. [c] *In D'Herbelot, Arekhani, Art. Mohammed Khowarezm Shâh.* [d] *In D'Herbelot, Anialhak.* [e] In the Translations, *Khodsan*, or *Khojan*. [f] According to *Bentink*, *Kabli* and *Kamzi* are two little Rivers that come from the North North-East, and fall into the *Sir*, or *Sirth*, at the Foot of the Mountains that separate *Turkestân* from the Country of the *Eluths*, or *Kalmûks*.

counter

counter ſo great an Army as the *Soltân*'s, his Generals adviſed him to retreat: But he was for halting. "What, ſaid he, will my Father and "Brothers ſay, if I ſhould fly in Sight of the "Enemy? It would, on all Accounts, be bet-"ter to ſtand our Ground, and fight bravely, "than be ſlain in running-away. You have "done your Duty, in admoniſhing me of the "Danger we are in: I am now going to do "mine, by trying to bring you out of it with "Honour." Hereupon he led his Troops chearfully to the Charge. In the Height of the Confuſion, he pierced two or three Times through the Enemy's Ranks, and encountering *Soltân Mohammed*, gave him ſeveral Stroaks with his Sword, which the other parried with his Buckler. The *Moguls*, animated by the Example of their Prince, did Wonders; ſo that the *Soltân*'s Army would have fled, if he had not called-out to them only to hold-out a few Minutes, ſeeing the Night, which advanced apace, would put an End to the Conflict [a].

ZUZI conceiving he had ſufficiently diſcharged his Duty, retired in the Night, ordering Fires to be lighted throughout the Camp, to conceal his Retreat. Next Day the Enemy thinking he ſtill waited for them, marched-out again, to renew the Fight: But finding he had decamped, they retired likewiſe; and the *Soltân* perceiving, by this Sample, that he had to do with rough Gameſters, diſtributed his Troops into the Gariſons, ſaying; if *Jenghîz Khân* has a Mind to make War with me, he may come, and look for me. After this, he returned to the Place of his Reſidence [b], and gave himſelf up to Debauchery. In his Cups, it ſeems, he killed a *Sheikh* (reputed very holy) on Suſpicion of having had an amorous Commerce with his Mother, *Turkân Khâtun*; for which the *Mohammedan* Doctors could never forgive him [c].

In 615 (or 1218) *Jenghîz Khân* took the Field, in order to penetrate into *Great Bukharia*. Being joined, in his Way, by *Arſlan*, *Khân* of the *Karliks*; *Idkikut*, *Khân* of the *Vigûrs*, who inhabited the Country of *Biſhbalik*; and *Saknak*, Lord of the Country of *Amalik* [d]; he marched firſt on the Side of *Otrar*: But underſtanding that there was no Army to oppoſe him in the Field, he detached his Sons, *Oktay* and *Jagatay*, to beſiege that City: *Zuzi* was ſent to *Najan*, *Alan-noyan* and *Suktu-buka*, two of his Generals, to *Parnakant* and *Kojend*; while himſelf, and *Taulay*, with the Groſs of his Army, continued his March to *Great Bukharia*. They encamped under the Walls of *Sarnuk*, the firſt Town he met in his Way, with ſo terrible an Outcry, that the Inhabitants, in a Fright, ſhut their Gates; but opened them to the Conqueror on a proper Summons; who gave it the Name of *Kutlukbalik*. Thoſe of *Nur* not ſurrendering at the firſt Summons, were plundered of all, but their Cattle and Corn. 1219. Jenghîz Khân.

THE firſt of *Rabial'akhir* [e], in 616 (1219) he arrived before *Bokhara*, the Capital of *Great Bukharia*; which was defended by twenty thouſand Men, under three Generals. Theſe having been repulſed with great Loſs, in a Sally they made in the Night, on his Approach, fled-out of the oppoſite Gate, hoping to eſcape by Favour of the Darkneſs: But a Detachment of *Moguls* overtaking them at the River *Amû* [f], cut them all to Pieces. The Citizens ſeeing themſelves deſerted, ſurrendered next Morning. *Jenghîz Khân* entring on Horſeback into the great Moſk, aſked, merrily, *if that was the* Soltân's *Palace?* Being told it was the Houſe of God, he alighted, and mounting the Gallery, where the *Mollahs*, or Prieſts ſit, threw the *Korân* under the Feet of his Horſes. As ſoon as he was ſeated, his Soldiers fell to eat and drink in the Middle of the Temple. He left the Inhabitants in Poſſeſſion of all Goods that were not concealed: But underſtanding afterwards, that many of the *Soltân*'s Soldiers remained in *Bokhara*, he ordered all that were found to be ſlain, and the Town to be fired: So that the Houſes being moſtly of Wood, all were conſumed, except a few, that were of Brick, and the *Soltân*'s Palace, built with Stone, which they called *Ark*. A little before his Death, he ordered the City to be rebuilt. Bokhara taken.

MEAN-TIME *Oktay*, and *Jagatay*, arrived before *Otrar*; where *Gaghîr Khân* had ſhut himſelf up with ſixty thouſand Men. After the Siege had continued five Months, *Karaza-hajib*, a General under him, propoſed capitulating. *Gaghîr*, after the Provocation given the *Moguls*, durſt not truſt himſelf in their Hands; and the other finding he had become liable to Suſpicion by ſuch a Step, in the Night cauſed the Gate *Darvaſi-ſoſi*, of which he had the Guard, to be opened, and retired, with the ten thouſand Men under his Command, to the Enemy's Camp: But the Princes reflecting, that ſuch a Traitor was not to be truſted, ordered him, with all his Troops, to be ſlain, and then entered the Town. Otrar beſieged,

GAGHIR KHAN, who retired into the Caſtle with twenty thouſand Men [g], incommoded the Beſiegers extreamly by continual Sallies: But The Gariſon ſlain.

[a] Hiſtory of the *Turks*, &c. p. 97, *& ſeqq.* [b] Which was *Urgenz*, or *Jorjaniyah*, called *Great Korkanj*, after the Time of *Jenghîz Khân*, by the *Perſians*; and *Orkang*, by the *Moguls*. See Hiſtory of the *Turks*, &c. p. 442, *& ſeqq.* [c] They blame no leſs their *Khalifah*, or Pope *Naſſer*, called by *Abu'lghâzi*, *Naſſer addîn Abu'layer*, for ſtirring up an Infidel Prince againſt a *Mohammedan* one. [d] Perhaps, *al Maleg*. [e] This is the fourth Month of the *Mohammedan* Year, which is *Lunar*. [f] By the *Arabs*, called the *Jihûn*, of old *Oxus*. [g] All the reſt of the Gariſon, being driven out of the Town, were put to the Sword.

the

Mogul Empire.

the Princes redoubling their Efforts, took it at a length with Sword in Hand, and cut the Throats of all the Garison. The Governor seeing all was lost, retired, with two Men, into his Apartment, and there defended himself desperately. The two Men being also killed, and wanting Arrows to shoot at those who strove to get-up to the Place where he was, he defended himself a long Time with Stones, which his Wife brought him. At length being taken, he was imprisoned, loaded with Chains, and pursuant to *Jenghiz Khân*'s Orders, the Princes then marching to join their Father, caused him to be put to Death at *Kuksaray*.

Slaughter at Saganak.

ZUZI KHAN leaving his Father's Army, advanced to *Signak* [a], whose Inhabitants killed the Envoy sent to summon them. This so enraged him, that he never gave-over assaulting the Town till he took it, and then caused the Throats of ten thousand Citizens to be cut. Leaving the Son of that Envoy for Governor, he marched towards *Usgan* [b]; whose People, made wise by the Sufferings of *Signak*, came-out with Presents to resign the Town, and had nothing touched. But *Astash* and *Najan*, for resisting, suffered severely; especially the latter, whose Inhabitants, were all driven-out, and those who offered Violence to his Envoy put to the Sword [c].

Siege of Khojand.

THE Generals *Alan Noyan*, and *Suktu-buka*, having arrived at *Farnakant* [d], took it, after a Siege of three Days, put the Garison to the Sword, and made Slaves of the Inhabitants. Thence they marched to *Khojan* [e], situate on a River, which makes an Isle before the Town, where there was a Castle of extraordinary Strength. Here the Governor, *Timûr Malek*, posted himself with a thousand choice Men, and from four covered Boats, with Port-Holes on the Sides, galled the *Moguls* continually with their Arrows. The Generals puzzled how to come-off with Honour, at last resolved, with Stones, to form a *Jettee*, or Bank in the River, which might be useful in attacking the Fort. This Work was performed by the Captive Inhabitants of *Farnakant*, in Spite of the Opposition given by *Timûr Malek*; who hereupon taking to the Boats with his Men, let himself drive-down the Stream.

Timûr Malek's Bravery.

THE *Mogul* Generals ordered him to be pursued by a large Detachment, who were content to observe his Motions; imagining he could not escape them, because a Chain was drawn across the River at *Farnakant*. But *Timûr Malek* arriving there, found Means to cut it, and pass safely. However, at length coming to a Place which was extreamly shallow, as well as narrow, he quitted his Boats, and endeavoured to escape by Land: But the *Moguls* quickly overtaking him with their Horses, killed all his Followers: With much-ado he singly got-off; and seeing himself hotly pursued by three of the Enemy, let-fly an Arrow (of which he had only three left) against the *Mogul* who pressed him most, which wounding him in the Eye, so scared them all, that they followed him no farther. Coming in this Manner alone to a neighbouring Town, belonging to *Soltân Mohammed*, he gathered, in haste, a small Body of Men, with which he surprized *Farnakant*; and having cut the Throats of the *Mogul* Garison, repaired to his Master, who amply rewarded his Fidelity.

MEAN-TIME *Jenghiz Khân* prepared to besiege *Samarkant*; of which the *Soltân* having had Advice, he sent thither an Army of an hundred and ten thousand Men, with a great Number of Elephants, under the Command of thirty Generals. These drew round the Town a broad Ditch, which they dug till they came to Water, and encamped behind it, as an Intrenchment. On the Conqueror's Approach, who had been joined in his March by his Sons, and Generals, the Enemy made a furious Sally; but having been repulsed, after a bloody Action, the *Khân* encamped next Day under the City-Walls, and gave a general Assault, which lasted from Morning till Evening, without gaining an Inch of Ground. But the Night following, the Head of the Law and *Kadhi* [f] of the City, falling-out with the *Soltân*'s Troops, submitted to *Jenghiz Khân*, and opened one of the Gates, by which the whole *Mogul* Army entring, put all the Garison to the Sword, except one thousand, who escaped. The *Khân* ordered the Town to be pillaged, and made his General a Present of thirty thousand of the Inhabitants, with their Wives and Children, whose Number was infinite. He pardoned the rest, paying him a yearly Tribute of three hundred thousand Gold Dinars.

3. Conquest *of* Persia, *and other* Countries.

Urgens *besieged: Dreadful Slaughter there: At* Termed: *At* Balkh; *and other Cities.* Khorasân *invaded: The* Moguls *defeated*: Soltân Jalal-addîn's *Bravery:* Soltân Mohammed *flies: His Distress, and Death. The* Alans, Kipjaks, *and* Ruffians *subdued. Divisions at* Maru *about the Government: Taken, and plundered.* Herat *taken, and spared: Revolting, is destroyed.* Irân *reduced. The* Bukhars *eased.*

[a] Or, *Saganak.* [b] Or, *Uskant.* [c] History of the *Turks*, &c. p. 105, *& seqq.* [d] Or, *Fenikant.* [e] Or, *Khojand.* [f] Or, Judge.

Grand Hunting-Match: The Khân *returns:* a *His Death, and Burial: His Character, and Prudence: His Wives, and Children.*

AFTER the Conqueſt of *Great Bukharia*, *Jenghiz Khân* ſent his three Sons, *Zuzi*, *Oktay*, and *Jagatay*, with a numerous Army, to attack the Capital of *Karazm*; where *Khamar*, *Mogul*, *Hajib*, and *Feriduni Gheri*, four of the principal Lords of *Soltân Mohammed*'s Court, had ſhut themſelves up, with a good Body of b Troops. The Van-Guard of the *Moguls* arriving unexpectedly, took moſt of the Cattle belonging to the Town; whoſe Inhabitants thereupon made a Sally with ten thouſand: But the Van-Guard retiring leiſurely, drew them into an Ambuſh near a Garden; ſo that ſcarce an hundred eſcaped: After which marching as far as the Suburbs, they put to the Sword all they found in Arms, plundered, and ſet Fire to it. Next Day the whole Army ſat-down before the City, and c beſieged it in Form. At the End of ſeven Months, the *Moguls* detached three thouſand Men to turn the River *Jihûn* from the Town, in order to cut-off their Water: But the Inhabitants having had timely Notice of it, ſent-out a larger Body, who put them all to the Sword.

WHAT hindered the Taking of the City, was the Diſſenſion that happened among the three Princes, who croſſed one-another's Deſigns. *Jenghiz Khân*, on Advice thereof, gave the d chief Command to *Oktay*; who immediately ordering a general Aſſault to be given, took the City, and ſet it on Fire. More than an hundred thouſand Inhabitants were put to the Sword in the firſt Fury of the Victors, the reſt were commanded to quit the Place, and condemned to Slavery; whoſe Number was ſo great, that each Soldier had twenty-four to his Share.

JENGHIZ KHAN, at the Time he detached his Sons to *Karazm*, marched himſelf e from *Samarkant* to *Nakſhab*; which ſurrendring on Summons, he proceeded to *Termed* [a]. This City defended itſelf; but being taken by Aſſault, all the Inhabitants were put to the Sword, except an old Woman, who offered a large Pearl to ſave her Life. Being aſked where it was, and confeſſing ſhe had ſwallowed it, they ripped-open her Belly; where finding the Pearl, they ripped the Bellies of all the Slain, expecting to meet with Jewels in them.

FROM thence the Conqueror led his Army to *Balkh*, which was then ſo large, that it had in it twelve hundred great Moſks, beſides ſmall Chapels, and two hundred public Baths. On his Approach, the City offered to capitulate; but the *Khân* would not conſent to it, being of Opinion, that while *Soltân Mohammed* lived, he could not depend on the Inhabitants; whom, after taking the Town, which was none of the ſtrongeſt, by a general Aſſault, he put to the Sword, and demoliſhed the Walls. 1219. *Jenghiz Khân.*

AFTER this, he ſent his Son *Taulay* [b], with a numerous Army, to attack the City of *Khoraſân*; which having taken, with ſeveral others, he went and joined his Father before *Talkhân*. This putting the *Khân* in a Condition to make a general Aſſault, the Place was taken, at laſt, and all put to the Sword. *Anderâb* was ſubdued, and treated after the ſame Manner. From thence he marched to *Bamian*, which made an obſtinate Defence. Here a Son of *Jagatay*'s, whom *Jenghiz Khân* was very fond of, being killed, it threw him into ſuch a Rage, that he inſtantly ordered a general Aſſault to be given; and having thus taken the City, cauſed all the Inhabitants to be ſlain, without ſparing one Soul, and razed it to the Ground, ordering the Place where it ſtood to be called *Maubalik*, or *the unlucky Town*. *And other Cities.*

ZENA Noyan, *Suday Bahâdur*, and *Togazar Kantaret*, three of the *Khân*'s faithful Generals, having been detached from the Camp before *Samarkant*, with thirty thouſand Men, in Purſuit of *Soltân Mohammed*, who had paſſed the *Amu*, at length arrived at *Herat* [c]. *Soltân Khân Malek*, who commanded, ſent to tell them, he was a Servant of *Jenghiz Khân*. Whereupon they continued their March: But *Togazar* being of Opinion, that fair Words from an Enemy are not to be confided in, gave an Aſſault to the City, in which he was repulſed, and ſlain with an Arrow. About the ſame Time, our Hero had ſent thirty thouſand Men more, under five Generals, to cut-off the Communication between *Ghazna* [d], *Saghil*, *Kabûl*, and the other Dominions of *Soltân Mohammed*. *Kutuktu Noyan*, with a Party of theſe Troops, being advanced towards *Herat*, and underſtanding that *Soltân Khân Malek* was encamped not far from him, with Troops going to join *Soltân Jalal-addin* [e], reſolved to attack him next Morning: But *Malek* ſlipped-away in the Night [f]. *Khoraſân invaded.*

TABAZIK, and *Malkaw*, two other of the Generals, miſſing their Aim, within a Trifle, f of ſurprizing *Saghil*, beſieged it in Form: But the young *Soltân* being joined by *Malek*, fell-on them ſo unexpectedly, that he obliged them to fly, with the Loſs of a thouſand Men. He even purſued *Kutuktu Noyan*, whom the other two *The Moguls defeated.*

[a] In the Tranſlations, *Termis*. [b] Or, *Tuli*. [c] Or, *Heri*, the Capital, at preſent, of *Khoraſân* in *Perſia*. [d] In the Tranſlations, *Gaſmien*. [e] In the Tranſlations, *Dſalatudin*. He was Son of *Soltân Mohammed*. [f] Hiſtory of the *Turks*, &c. p. 114, *& ſeqq.*

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went to join; and forcing him to a Battle, which laſted from Morning till Evening, obliged him alſo to quit the Field, although he was near gaining it by a Stratagem: For having ordered all the Felt-Bonnets and Cloaks that were in the Camp to be ſtuffed with Straw, and ranged behind on the Baggage-Horſes and Camels, as a Kind of ſecond Line; the Enemy believing it to have been a Reinforcement, would have fled for Fear, if *Soltân Jalâl-addin* had not aſſured them it was only a Trick of *Kutuktu Noyan*'s; which having rouſed their Courage, they fell with ſuch Impetuoſity on the *Moguls*, that few eſcaped, beſides the three Generals.

Soltân Jalal-addin's Bravery.

SOON after, *Soltân Khân Malek*, and *Saif-addin Malek*, two of *Jalal-addin*'s Generals, quarrelling about a Horſe, the former returned to *Herat*, and the latter retired, with the *Kanklis*, into the Province of *Kirmân* [a]. As for the *Soltân*, being informed, that *Jenghiz Khân* was coming-upon him with his whole Forces, he marched to gain the River *Sîr Indi* [b]. The *Khân* arriving unexpectedly before *Ghazna*, the City, through Fear, ſubmitted. There learning, that *Jalâl-addin* had departed but fifteen Days before, by making double Marches, he came-up with him, before he croſſed the *Indi*, and in the Night placed himſelf between the River and the Prince, in order to cut-off his Paſſage. The *Soltân*, next Morning, perceiving himſelf ſurrounded by the *Moguls*, reſolved to fight, though he had only a Handful of Men. But finding, after the Battle had laſted from Sunriſe till Noon, that moſt of them were ſlain, he made a laſt Effort to break through the Enemy; and having gained the Bank of the River, ſpurred his Horſe, which being vigorous, carried him ſafe-over in View of the *Moguls*. *Jenghiz Khân*, who was extreamly pleaſed with this Action, ſaid, that *the Title of* HAPPY *might juſtly be given to the Father who had ſuch a Son*. However, he detached *Dubay Noyan*, and *Bala Noyan*, to purſue him: But having followed him in vain to the Frontiers of *India*, they returned.

Soltân Mohammed flies,

AFTER the Death of *Togazar Kantaret*, before *Herat*, his Troops went and joined *Zena Noyan*, and *Suday Bahâdur*, who turned that Way: But the Inhabitants declaring, they had no Hand in what had happened, the *Mogul* Generals marched to *Niſhabûr* [c], which they ſummoned to ſurrender. The four Lords, who commanded there, promiſing to deliver-up the City as ſoon as they had overcome *Soltân Mohammed*, who was fled from thence to *Kaſbin*, they went in Purſuit of him. In their Way, according to their Inſtructions, they treated, with much Kindneſs, all the Towns which opened their Gates; but ſhewed no Mercy to thoſe which conſtrained them to make-uſe of Force, like the City of *Mazanderan*, and *Rudbin*, whoſe Inhabitants had all their Throats cut for reſiſting them. *Ilan* [d], being ſtrongly ſituated, was left untouched for this Time. On the News of the Enemy's Approach, *Soltân Mohammed* retired to *Karendar*, having narrowly eſcaped a Party of *Moguls*, after his Horſe had been ſhot under him. From thence he fled to *Iſtadura* in *Ghilan* [e]; from whence he embarked on the *Kulſum* [f] for *Aboſkun* [g].

THE *Moguls* perceiving he had eſcaped them, returned, and beſieged the Town of *Karendar*; which being taken, after a vigorous Reſiſtance, the *Soltâna* of *Soltân Mohammed*, and his Son *Gayath-addin* [h], fell-into their Hands. Thence they went, and inveſted *Ilan*, ſituate in ſo rainy a Climate, that although there were neither Wells in the Town, nor Rivers in its Neighbourhood, yet it never wanted Water, till the *Moguls* ſat-down before it; from which Time it ceaſed raining: So that at the End of forty Days the Inhabitants were obliged to capitulate. This was no ſooner done, than it began to rain in ſuch Plenty, that the Streets were all overflowed. Here they found a vaſt Quantity of Jewels, and other Riches, beſides the Mother and Children of *Soltân Mohammed*, whom they ſent to *Jenghiz Khân*, who cauſed them all to be ſlain on the Spot. The *Soltân*, overcome with ſuch an afflicting Piece of News, dropped-down dead: And of all the immenſe Riches which he poſſeſſed before, there not being enough left to bury him honourably, they were obliged to inter him in the Cloaths he died in; which happened in the Year 617 (1220) after a twenty Years Reign.

AFTER the Reduction of *Ilan*, *Zena Noyan* and *Suday Bahâdur*, marched towards the Provinces of *Arrân* [i], and *Adherbijân* [k]; which having ſubdued, they marched to *Shamakiya* [l], where meeting with Reſiſtance, they treated the Inhabitants with Rigour. Proceeding thence for *Darbend*, their Guides led them by a Road

[a] The *Perſian Karamana*. [b] Or, *Indus*. [c] Called alſo *Iran Shahr*, and *Aber Shahr*, a City of *Khoraſân* in *Perſia*. [d] By the Order of mentioning theſe Places, it muſt have lain between the other two. [e] Or, *Kilan*: It is a maritime Province of *Perſia*, on the South-Side of the *Caſpian Sea*: But we meet with no Place there called *Iſtadura*. [f] Or, the *Caſpian Sea*. [g] A Peninſula near the City of *Aſtarabâd*, at the South-Eaſt Corner of the *Caſpian Sea*. [h] In the Tranſlations, *Kiaſudin*. [i] *Arân* contains great Part of the ancient *Armenia*. [k] The ancient *Atropatene*, or *Media Atropatia*. [l] The Capital of *Shirvân*, *Perſia*, on the Weſt-Side of the *Caſpian Sea*.

where the *Kipjâks* and *Allans* lay in Ambuſh to a
ſurprize them. The *Mogul* Generals, to avoid
this Danger, ſent rich Preſents to the *Kipjâks*,
exhorting them not to aſſiſt Foreigners to fight
againſt thoſe of their own Blood. This Meſſage
had ſuch an Effect, that they ſeparated from the
Allans, Part of whom were cut to Pieces, and
the reſt made Slaves.

THE *Kipjâks*, however, diſtruſting thoſe Re-
lations, retired towards the *Urûſes* [a], and being
joined by them, returned to meet the *Moguls*. b
Theſe pretending Fear, fled before them for ten
Days; till having drawn them into a very ad-
vantageous Place in the Country of the *Cher-
kes* [b], they faced-about, and charged them briſk-
ly. The Fight laſted ſeven Days, in which
Time the *Moguls* having killed the greater Part
of the Enemy, carried the reſt into Slavery; and
returned through the Country of the *Kipjâks*, to
meet *Jenghîz Khân* on the Frontiers of *Great
Bukharia* [c].

HAVING before barely mentioned *Taulay*'s
Expedition into the Province of *Khoraſan*, we
ſhall here relate ſome Particulars of it. The
City of that Name was then very fair, and its
Inhabitants ſo wealthy, that they preſerved them-
ſelves in a Sort of Independency. The City of
Maru [d], not far from it, was alſo very power-
ful: But on the Invaſion of the *Moguls*, *Soltân
Mohammed* wrote to *Baſhâh al Molk*, the Gover-
nor, not to oppoſe *Taulay*, but get the beſt d
Terms he could from him. The Governor, on
this, retired to *Waſir* [e]; which *Taulay* being in-
formed of, he ſent Troops to take Poſſeſſion of
the City. At their Approach, *Sheikh al Iſlam*,
Father of *Baſhâh al Molk*, came, and preſented
the Keys to the Generals; who, ſatisfied with
this Submiſſion, retired. Soon after, *Baſhâh Turk-
mân*, who had retreated with Part of the Gari-
ſon to the Mountains, returning, the Govern-
ment of *Marû* was conferred on him. About e
the ſame Time, *Maſar al Molk*, who had been
Governor before *Baſhâh al Molk*, hearing that
Soltân Mohammed was dead, made haſte to *Marû*,
where *Baſhâh Turkmân* denied him Admittance:
But a few Days after getting-in by Stealth,
Turkmân, for Peace-Sake, generouſly reſigned
him the Command.

SOON after, *Baſhâh al Molk*, leaving *Waſir*,
went into *Mazanderân*, and informed the *Mogul*
General of what had paſſed at *Marû*; under-
taking to reduce it, provided they would ſpare f
him ſome Troops. Accordingly, they let him 1221.
have ſeven hundred; but underſtanding, at ſome Jenghîz Khân.
Diſtance from *Marû*, that *Maſar* had augmented
his Forces to eighty thouſand Men, he durſt not
paſs any farther, but ſent two Officers with a
Letter of Summons. The Governor, inſtead
of ſurrendering, killed thoſe Officers; which ſo
enraged the other *Moguls*, that they ſlew their
Commander, and turned back.

WHILE *Maſar* was rejoicing at *Baſhâh*'s Death, *Taken, and*
the Governor of *Amuya* [f], who was a *Turkmân* *plundered.*
Chief, arrived with an Account, that the *Moguls*
were at Hand; and going back to prevent their
Paſſage of a River, was there killed. On New-
Year's-Day 618 (1221) *Taulay* ſat-down before
the City with his whole Army. The Siege ha-
ving laſted three Weeks, that Prince, who began
to be impatient, reſolved to give a general As-
ſault. He placed thoſe, who were armed with
Bucklers, in the Front; and having divided the
c reſt into two hundred Troops, led them to the
Attack. *Maſar al Molk*, ſeeing them ready to
give the Onſet, deſired to capitulate, and went,
with grand Preſents, to make his Submiſſion to
Taulay. This Prince having ſeized the Treaſure,
and what was of Value in the Place, cauſed all
the Inhabitants to go-out into the Plain [g]; where
all who were not Traders, being ſeparated from
the reſt, were put to the Sword, to the Number
of an hundred thouſand, as they were reckoned,
d by his Order. That was the fourth Plundering
Marû had undergone, loſing fifty or ſixty thou-
ſand Inhabitants each Time.

FROM *Marû*, *Taulay* marched to *Niſhabûr*;
and having taken it, put every Soul to the
Sword. From thence he turned toward *Herat*, Herat *taken,*
where *Malek Shams-addîn Mohammed* had armed *and ſpared.*
near one hundred thouſand Men for its Defence;
and on being ſummoned to ſurrender, killed the
Mogul Meſſenger. After this, he made a furious
e Sally, which he continued to repeat for ſeven
Days ſucceſſively, with ſo great Havock on both
Sides, that the Blood ſtreamed like Rivers, and
Taulay loſt ſeventeen hundred Officers: But the
eighth Day, after a long and obſtinate Fight,
Malek happening to be mortally wounded with
an Arrow, his Men diſpirited, retired with Con-
fuſion into the City, the *Moguls* entering with
them at the ſame Time. The Prince who headed
them, took-off his Helmet, and called-out to the
f Inhabitants to ſurrender, letting them know, that
he was the Son of *Jenghîz Khân*, and promiſed

[a] Or, *Ruſſians.* [b] Or, *Chirkaſſians.* In the Tranſlations, *Zerkas.* [c] Hiſtory of the *Turks*, &c. p. 44 & ſeqq. [d] This muſt have been *Marû Shahjan*, on the River *Morgab*. It is one of the four Capitals of *Khoraſân*, having been the Seat of ſeveral Monarchs, eſpecially of the *Seljûk* Family. There is another *Marû* to the South, called *Marû al Rudh*. [e] A Town of *Karazm*, on the Borders of *Khoraſan*. [f] Called alſo *Zam*, a City on the River *Amû*, or *Jihûn*. [g] They were ſo numerous, that they were four Days paſſing it.

Mogul *Empire.*

they ſhould be well-treated, and pay but half-Taxes. Hereupon the People, who accepted the Offer, ranged themſelves on one Side; and the Soldiers, who refuſed it, on the other. But *Taulay* cauſing theſe laſt to be diſarmed, put them all to the Sword, and punctually performed his Word to the Citizens. After which, he joined his Father before *Talkhân*.

Revolting, is deſtroyed.

THE People of *Herat*, at firſt, behaved very well: But imagining, on the Succeſs of *Soltân Jalal-addin* againſt the *Mogul* Generals, which happened ſoon after, that Fortune would turn againſt them, they ſlew the Governor and Intendant of the Cuſtoms, whom *Taulay* had left there, and elected another. At this News, *Jenghîz Khân* chid his Son for ſparing them, and ſent *Ilziktey Noyan* forthwith to take Vengeance. That General being arrived before the City, divided his Army into four Bodies, of twenty thouſand Men each, and never ceaſed aſſaulting it in four different Places, till he had taken it, after ſix Days Attack. Of all the Inhabitants, he left but fifteen alive, and razed the Walls to the Ground. This happened in 619 (1222.)

Irân *reduced.*

JENGHIZ KHAN having brought all *Irân* [a] under his Obedience, and being informed, that the *Kitayans* began to riſe, he, in Spring 620, (1223) ſent his Son *Jagatay* towards *Ghilân*, in Queſt of *Soltân Jalal-addin*, who, by Report, was returned into *Perſia*; and *Ugaday*, or *Oktay*, towards *Ghazna* [b], to puniſh them for favouring his Enemies underhand, while he marched himſelf with *Taulay* towards *Turân* [c], the better to obſerve what paſſed in the Eaſt. *Ugaday* having deſtroyed *Ghazna*, and all its Inhabitants, quickly followed him. *Jagatay* took *Mangara*, and the reſt of the Towns in *Ghilân*, where he made great Havock: But hearing nothing of *Soltân Jalal-addin* in thoſe Parts, he marched alſo towards *Great Bukharia*.

The Bukhars *caſed.*

JENGHIZ KHAN, during his Stay in that Country, ſending for ſome of the learned *Bukhars*, aſked them ſeveral Queſtions concerning their Religion, and its Founder *Mohammed*. He approved of their Belief in the Unity of God, of their praying five Times a Day, faſting one Month in the Year, and giving the fortieth Part of their Subſtance to the Poor; but did not at all reliſh their going to *Mekka* to pay their Devotions: For as he was perſuaded, that God is preſent every-where, he thought it ridiculous for any Man to ſay, that one Place ſhould be fitter than another to adore him in. On this Occaſion the *Bukhars* obtained an Order from him, in Writing, that they ſhould not be charged with any Impoſts, without an expreſs Command from the *Khân* himſelf [d].

THE Preference which was given to *Ugaday*, in commanding at the Siege of the Capital of *Karazm*, had affected *Zuzi* the eldeſt Brother ſo ſenſibly, that he retired into *Daſht Kipjâk*; whoſe Inhabitants, as ſoon as they became acquainted with his Merit, voluntarily ſubmitted to him. Here he made Hunting, which he paſſionately loved, his chief Exerciſe; and as *Jenghîz Khân* had been informed, that there was Plenty of Game in that Country, he ſent from *Samarkant*, to deſire him to order them to be chaſed towards the Frontiers of *Turkeſtân*; deſigning to cauſe the ſame to be done on his Side, that he might divert himſelf, for ſome Time, by hunting in thoſe Quarters. *Zuzi* did not fail to obey this Meſſage, and knowing that his Father's Cavalry was in a bad Condition, he ſent him to remount them an hundred thouſand Horſes of various Kinds, as white, black, dappled-greys, brown-bays, and ſpotted, twenty thouſand of each; beſides magnificent Preſents to his Brothers, following himſelf in Perſon.

JENGHIZ KHAN having taken the Diverſion of Hunting with his Children, ſet-forwards towards his own Dominions. He was ſcarce arrived thither, when being informed, that *Shidurkû* [e], Governor of *Tangut*, had revolted, he marched that Way, with a numerous Army, and defeated his Forces, which were almoſt equal to his own. Then having quite deſtroyed the Country with Fire and Sword, he returned. As ſoon as he was gone, *Shidurkû*, who had taken Shelter in the City of *Tangut*, ſent an Envoy after him, to ſignify, that his Maſter was ready to wait on him, provided *Jenghîz Khân* would pardon what was paſt. The *Khân* received the Envoy with much Civility, and diſmiſſed him with very good Words; but put himſelf under no poſitive Engagement with regard to *Shidurkû*.

THE Envoy was ſcarce departed, before *Jenghîz Khân* fell into a great Diſorder; and finding that his End was near, he ſent for his Sons, and the Children of *Zuzi*, who was then dead, in Preſence of all the prime Officers of the Court; and after he had exhorted them to preſerve Union, and lay-aſide Ambition, he preſented *Ugaday* to them, as his Succeſſor in the Empire. His Will, in this Caſe, he at the ſame Time delivered to them in Writing; enjoining them all to conceal his Death till ſuch Time as they had puniſhed *Shidurkû*, and deſtroyed the City

[a] Or, *Perſia* at large. [b] In the Tranſlations, *Gaſmien*, rather *Ghaſnien*, or *Ghaſnen*, as *Teixeira*, and others, write. [c] *Turan* is the ſame with *Maowara'lnahr*, or all the Country to the North of the River *Jihon*. [d] Hiſtory of the *Turks*, &c. p. 133, & *ſeqq*. [e] *De la Croix* writes, *Shidaſku*.

Tangut

Tangut. Pursuant to this Order, having assembled a great Army, they went and besieged that Place; which falling into their Hands, after a very obstinate Resistance, they slew *Shidurku*, with a good Number of his Soldiers, and carried the rest into Slavery.

AFTER this Expedition, they published the Death of their Father, and caused his Corpse to be interred under a Tree, exceeding tall and strait, which he had chosen for the Purpose. Afterwards there grew-up a thick Grove of Trees about the Tomb, from which Time they called the Place *Burkhan Kaldin*; and all the Descendants of *Jenghîz Khân*, who since then have died in those Provinces, have been interred there. That Monarch died in the Year 624 (1226) aged sixty-five, and his Sons went three Months in Mourning for him.

HE was a Prince of great Genius, which partly appears by the Discipline he established among his Troops. He divided them, first into several Bodies of ten thousand, with each its Commander, called, from the Number of Men which composed them, *Tuman Agasi*. These Bodies were sub-divided into Battalions of a thousand Men each, with their respective Chiefs, named *Mini Agasi*: The Battalions into Companies of an hundred Men, under a *Gus Agasi*; and both these into Platoons of ten Men, each having its Officer, called *Un Agasi* [a]. All these Divisions were subordinate one to the other, and received their Orders from the Commander in Chief of the whole Body. He never let a worthy Action go without its Reward, or Virtue without Commendation: But punished, as rigorously, Vices and Crimes.

HE was not content to chuse strong Men for the Wars: It was necessary also, that they should discover some Parts, and out of these he made his Officers. So many good Regulations gave him an easy Conquest over the neighbouring Countries, where there was not the like Disposition. He used also, once a Year, to assemble all his Officers, as well civil as military, and examine if they had the Capacity requisite for the well Discharge of their Employments, never failing to bestow large Praises where they were due. In short, he put every Thing in such good Order, that it is impossible to recount all the Measures he took for that Purpose [b].

JENGHIZ KHAN had above five hundred Wives and Concubines. All his Wives were the Daughters of *Khâns*, or Princes; among whom, five were his Favourites. 1. *Borta Kuzin*, by whom he had four Sons. 2. *Kizu*, Daughter of *Altan Khân* of *Kitay*. 3. *Kariza*, the Widow of *Tayyan*, *Khân* of the *Naymans*. 4. *Milu*: And 5. *Singan*. These two last were Sisters, of a *Tartar* Family, and he married the younger after the Death of the elder. 1226. Jenghîz Khân.

THE four Sons, which the *Khân* had by *Borta Kuzin*, were *Zuzi* [c], *Zagatay* [d], *Ugaday* [e], and *Tauli* [f]. *Zuzi* was Comptroller of his Father's Houshold, or Court. *Zagatay* administred Justice, and heard the Complaints of his Subjects. *Ugaday* had the Management of the Treasury, and received the Accounts of the provincial Governors: And *Taulay* had the Care of all that related to the Affair of War. *And Children.*

BESIDES these four Sons, he had five more by his other Wives; amongst whom, and his other neareſt Relations, he distributed the principal Governments of *Kitay*: But he divided the Sovereignty of his hereditary Provinces and Conquests among his four eldest Sons; yet giving to his Successor the supream Authority over the rest [g].

SECT. XII.

A farther Account *of the* Conquests *of* Jenghîz Khân; *from the* Chinese Annals.

By Antony Gaubil, *Jesuit.*

Now first extracted from the French.

Use of this History. Defects of Abu'lghâzi's *supplied by the* Chinese. *Account of this Abstract.*

INTRODUCTION.

THE History of *Jenghîz Khân* gives such considerable Light into the Geography of *Tartary*, that we should have been under a Necessity of inserting it, in Case it had not recommended itself by its surprizing Events. *Alexander*, in the Compass of a few Years, founded a great Empire; but *Jenghîz Khân*, from nothing at all, acquired a much greater, greater than what the *Romans*, from the same small Beginning, conquered in seven hundred Years. Although *De la Croix* has written the History of this grand Monarch, extracted from the Oriental Authors; yet we chose to give it from *Abu'lghâzi Khân*, as the Person, who being himself a *Mogul* by Descent, and living on the Borders of *Tartary*, was best able to select the genuine Facts. *Use of this History.*

[a] *Aga* signifies Commander, and *Tuman*, or *Toman*, ten thousand: *Mini*, a thousand; *Gus*, an hundred; and *Un*, ten. [b] History of the *Turks*, &c. p. 143, *& seq.* [c] *Juji*, or *Chuchi*, as some write. [d] Or, *Jagatay*, and *Chagatay*. [e] Or, *Oktay*. [f] Or, *Tuli*. [g] History of the *Turks*, &c. p. 95, *& seqq.*

Introduction.

Defects of Abu'lghazi's

BUT it is obſervable, that the Account of this Author, however particular and exact, with regard to the Tranſactions of his great Anceſtor in the Weſt of *Aſia*, and Countries neighbouring to *Karazm*, grows obſcure, and imperfect, in Proportion as the Scene advances Eaſtward: And he ſeems to be no leſs unacquainted with the Country of the *Moguls* themſelves, than with *Kitay*, *Kara Kitay*, *Tangut*, and other Parts; of which he ſays ſcarce any Thing in Detail, or that may be depended on. It is chiefly with a View to ſupply this Part of *Jenghiz Khân*'s Hiſtory, and clear-up the middle Geography of *Tartary*, that we have added the following Account, according to the *Chineſe* Hiſtorians; who, by the Way, we ſhall find are as much at a Leſs for Memoirs relating to the Tranſactions of the *Moguls* in the Weſt of *Aſia*, as the Weſtern Hiſtorians were to what paſſed in the Eaſt: Which ſhews, that to compoſe a perfect Hiſtory of any great Empire, the Writers inhabiting the ſeveral Parts of it ought to be conſulted.

Supplied by the Chineſe.

THE *Chineſe*, who are, perhaps, more exact than any other People, in recording the Affairs of their own Nation, and thoſe they have to deal with, have been very copious in relating the Actions of *Jenghiz Khân*, and his Succeſſors, who reigned in *Tartary*, and in *China*, till their Expulſion in 1368; and as the Country of that Conqueror was contiguous on the North to their own, it may be preſumed, they were much better acquainted with every Thing that paſſed therein, than thoſe could be, who lived at a greater Diſtance. However, it muſt be obſerved, that the *Chineſe* Account, ſo far as relates to the Birth, Deſcent, and firſt Actions of *Jenghiz Khân*, agrees [a], in the Main, with that of *Abu'lghâzi Khân*. Of this Monarch, and his Succeſſors in *China*, *Gaubil* (one of thoſe Jeſuits, who, on Account of the Sciences, have been ſuffered at *Pe-king*, ſince the Expulſion of the Miſſioners in 1723) has tranſmitted the Hiſtory [b], extracted from the *Chineſe* Annals, and improved it with very curious Notes, ſerving chiefly to clear-up the Hiſtory and Geography of *Tartary* during that Period; which we find handled in ſo imperfect and confuſed a Manner by the Oriental Writers, as well as Weſtern Travellers.

OF this Extract, ſo far as relates to *Jenghiz Khân*, we have here inſerted an Abridgement, deſigning, on another Occaſion, to publiſh the Whole (which very well deſerves the Attention of the Curious) with Maps adapted to it, and other Improvements. The ſame Author, ſome Years before, ſent from *China* a brief Account of the five firſt *Mogul* Emperors, illuſtrated alſo with Notes [c], of the ſame Nature with thoſe annexed to his larger Relation. It may be proper farther to obſerve, that to make the Account in the Text more compleat, we have ſometimes inſerted the Subſtance of the Notes diſtinguiſhing them by Commas: And whereas *Gaubil* generally gives the Names of Perſons and Places in the Text, according to the *Chineſe* Orthography, or Uſage, and puts the *Mogul*, or other Names, in the Notes; we have changed that Method, and inſerted the latter in the Text, as being perſuaded it will be more agreeable and ſatisfactory to our Readers. Where there is no Change, it will generally appear by the Diviſion of the *Chineſe* Words into Monoſyllables. Whatever elſe has been added by us, either in the Text, or Notes, is inſerted between Hooks, or Crotchets.

1. Ching-kîz Khan's *Actions, till he received that Name.*

His firſt Actions: Gains great Reputation: Aſſiſts Vang Khân: *Confederacy againſt him, raiſed by* Chamuka. Whang Khân's *Inconſtancy. Plots againſt* Temûjen: *Reproached by that Prince, who forms a Confederacy, and defeats him. The* White Tata. Tû-que, *or* Turks. Tayyang *ſlain. Empire of* Hya, *Account of it.* Ching-kîz Khân *proclaimed.*

ABOUT the Middle of the twelfth Century, Prince *Yeſuka* [d], who governed the principal Hord of the *Mongols* [e], having made War on *Temûjen*, Chief of a *Tatar* Hord, took him Priſoner, and cut his Troops in Pieces. After this Expedition, his Wife *Ulun* brought-forth a Son [f], with coagulated Blood in his Hand, who was na-

[a] *Gaubil* obſerves, that the *Chineſe* Hiſtory relates the Story of *Alankora* (or *Alanku*) and the Genealogy of *Jenghiz Khân*, from *Pûtanchar* (or *Buzenjer*) in the ſame Manner as *D'Herbelot*, only varying the Names a little. Alſo that the Misfortunes of the Princeſs *Monolun*, are told nearly with the ſame Circumſtances. *Abregé Chronol.* in *Souciet*'s *Obſ. Math.* &c. p. 185. [b] Under the Title of *Hiſtoire de Gentchiſcan et de toute la dinaſtie des Mongous tes ſucceſſeurs, conquérans de la Chine; tirée de l'Hiſtoire Chinoiſe. Paris* 1739, in quarto, pp. 317. [c] Under the Title of *Abrege Chronologique de l'Hiſtoire des cinq premiers Emp. Mogules*; publiſhed by *Souciet*, in his *Obſ. Math.* &c. p. 185. The Whole takes-up only nineteen Pages. [d] *Gaubil* begins the Hiſtory of the *Mongols* with *Yeſukay*; becauſe the Emperor *Kublay* ſet him at the Head of his Anceſtors, in the great Palace appointed for the Purpoſe. [e] *Mongû*, in the Text. This Hord of *Monguls* was contiguous to that of the *Naymans* near the City of *Holin*, or *Kara-koram*, to the North of the ſandy Deſart, *Souciet*, p. 185. [f] According to the *Chineſe*, *Temûjen* was born in 1162, at the Mountain *Tey-wey Lewen-pan-to*, where *Yeſukay* encamped after the Battle near the River *Onon*.

med *Kyow-wen*; but in Memory of that Victory, his Father called him *Temûjen* [a]. Him, *Yesukay*, who died in the Flower of his Age, leaving five Sons, and a Daughter, nominated to be Chief of the Hord: But being young, his Mother governed in his Stead, and brought-back several of his Vassals who had gone-over to *Taychot* [b] and *Chamuka* [c]. These two Princes, who were Enemies to his Family, having chosen Soldiers out of seven Hords, and formed an Army thirty thousand strong, came to attack *Temûjen*, assisted by his Mother *Ulun*, who led a Body of Troops, and *Porji*, a young Lord of the Hord *Orla*, but thirteen Years old. After a bloody Battle, in which these three did Wonders, *Taychot* was slain, and *Chamuka* put to Flight.

THIS Action made a Noise all-over *Tartary*, greatly to the Advantage of the young *Mongul* Prince; who discovered, on this Occasion, much Grandeur of Soul, in the Manner of rewarding his Officers and Soldiers, making them ride his own Horses, giving them Habits, and the like. Almost all *Taychot*'s Hord, which was very numerous, and possessed a large Country, submitted to the Victor; and *Potû*, who was Lord of the Country [d] about the River *Ergona* [e], became his fast Ally, marrying his Sister *Temûlun*; after whose Death, *Jenghiz Khân* gave him his Daughter to Wife. The Hord of the *Tatars* (who usually encamped along the *Onon* [f]) having revolted against the Emperor of the *Kin*, he ordered all his tributary Princes to assemble near that River, and march against them. *Toli* [g], Lord of the *Kara-its* [h], and *Temûjen*, having distinguished themselves on this Occasion, the first was made *Wang* [i], or Regulo (whence his Subjects thenceforward called him *Wang-han*) and *Temûjen* had a great Post given him in the Army.

TOLI had a Brother, called *Ifankûla* [k]; who, in Discontent, fled to the *Naymans* [l], and prevailed on their King to attack him; whereby he was obliged to retire into the Countries subject to the Princes of the *Whey-hû*, to the West of the *Whang-ho*, or *Yellow River*. "These Princes of the *Whey-hû*, at first called *Whey-ke*, possessed the Territories to the North, or North-West and West of *Turfan* [m], and, "perhaps, to the South. They were Descendants of the *Whey-hû*, who, during the Dynasty of the *Tang*, were so powerful, and afterwards became *Mohammedans*: For which Reason the *Chinese* sometimes call all *Mohammedans*, *Whey-hû*, although their usual Appellation for them is *Whey-whey*." In this Distress *Temûjen* lent his Troops to *Toli*, who marching to the River *Tula*, defeated the *Merkites*, Neighbours and Allies of the *Naymans*: After which, joining *Temûjen*, both together fell-upon, and routed the *Naymans*. Although *Toli* got much Booty in these Actions, he gave none to his Benefactor, who yet concealed his Resentment [n]. 1202. Jenghiz Khân.

PRINCE *Chamuka* envying the Reputation of *Temujen*, stirred-up several Princes: The principal were those of *Hatakin*, *Sachihû*, *Kilupan*, and *Tatar*; who resolved to seize on him and *Toli*. *Te-in* [o], Lord of the *Honkirats* [p], who had been forced into the League, retired to his own Lands, and sent Notice to *Temûjen*, who had married his Daughter. Hereupon *Temûjen* and *Toli* took the Field, when least expected, and defeated the Confederates in several Battles. The *Monguls* were considerably reinforced by the Accession of the *Ulutay*, *Mangu*, *Chalar*, *Honkirats*, and *I-ki-lye-tse*. These five Hords, which furnished excellent Officers, and sprung from the five Sons of *Laching Patûr*, sixth Ancestor of *Te-in*, dwelt along the *Onon*, *Kerlon*, *Ergona*, *Kalka*, and other neighbouring Rivers. At this Time, *Temûjen* and *Te-in* made a Treaty, famous in the History of the *Mongols*, by Virtue of which the Chief of each Family was to take his first Wife out of the other; which Treaty was strictly observed, so long at least as the Descendants of *Temûjin* reigned in *China*. *Confederacy against him.*

IN 1202, *Chamuka* having assembled the Confederate Princes near the River *Tûlu-pir* [q], they elected him their Chief, and took an Oath to obey him. The League was exceedingly strengthened by *Pu-lu-yu* [r], King of the *Naymans*. *Temûjen*, assisted by the Princes of his House, and by his Allies, had in his Army four Generals, called *Palipankuli*, or, *the four Intrepids*, named *Mûhûli*, *Porchi*, *Porokona*, and *Chilakona* [s]. The *Raised by Chamuka.*

[a] Or, *Temuchin*. [b] *Tay-che-hû*. [c] Or, *Jamuka*. In the Text, *Cha-mu-ha*. [d] Afterwards said to be Lord of *I-ki-lye-tse* Hord. [e] See before, *p.* 357. [f] Or, *Wa-nan*, the same with the *Saghalian-ula*, *Amûr*. [g] By *Abu'lghâzi* called *Tayrel*. [h] In the *Chinese*, *Ke-lye*. [i] Which, according to the *Chi*ese History, answers to the *Tartar* Title of *Ko-hân*, which others pronounce *Kahân*. [k] *Abu'lghâzi*'s *Yakara*. [l] The *Naymans* encamped towards the River *Selinga*, and extended as far as the *Jenisea*, *Obi*, *Irtish*, &c. [m] In *Little Bukharia*. [n] Hist. *de Gentch*. by *Gaubil*, p. 1, & *seqq*. [o] [The same, perhaps, with *Toyran*. *Abu'lghazi* names this Chief, *Turk-ili*.] [p] [*Kunkurats*, or *Kongorats*. In *Chinese*, *Hong-ki-la*.] in the same Hord which *M. Polo* calls *Aungrak*. [q] Probably, the *Toro-pira*, which rises in Latitude forty-one, and Longitude three Degrees East of *Pe-king*. It falls into the River *Nonni*. [r] [This must be the same called by *Abu'lghâzi*, *Bayrak Khân*.] [s] In the *French* Text, *Mûholi*, *Porchû*, *Porgû*, and *Cho-lau-ho-en*. These Commanders were called in the *Mongol* Language, *Quesye*; which is the *Quesitan* of *M. Polo*.

first

Mogul Empire.

first and last were of the Hord of *Chalar*, *Porchi* belonged to that of *Orla*, and *Porokona* to the Hord of *Hyu-hû-ſhin*. Beſides theſe, there was a Stranger, called *Say-i*, who was expert in the Art of War, and being a Fire-Worſhipper, was ſurnamed *Chapar* [a].

Vang Khân's Inconſtancy.

NEXT Year *Temûjen* joined *Toli*, near the Mountain *Kau* [b], where *Chamûka*, and his Allies, had aſſembled their Forces: But *Chamûka* fearing the Succeſs of a Battle, choſe rather to render the Prince of the *Kara-its* jealous of *Temûjen*. *Toli* hereupon ſecretly decamped in the Night, and retired firſt to the River *Ha-ſwi* [c], then to the *Tûla*. *Temûjen* retreated to *Sali*, between the *Tûla* and *Onon*. They had ſcarce ſeparated, when the *Khân* of the *Naymans* attacked ſeveral Parties of the *Kara-its*, and plundered the Habitations of that Hord. On this *Toli* diſpatched Couriers to *Temûjen*, deſiring the Aid of his four Intrepids; who beat the *Naymans*, and recovered the Booty. This ſeaſonable Aſſiſtance begat a firmer Union than ever, and a Marriage between the Families was mutually promiſed.

Plots againſt Temujen,

MEAN-TIME *Ilaho* [d], Son of *Toli*, who envied *Temûjen*'s Reputation, by the Inſtigation of *Chamûka* perſuaded his Father, always wavering and diſtruſtful, that the Prince of the *Mongols* had betrayed him. In this Belief, he reſolved to deſtroy *Temûjen* by Artifice; inviting him to his Camp, with his Son *Chuchi* [e], and the Princeſs his Daughter, in order to accompliſh the double Marriage before agreed upon. *Temûjen* ſet forward, but returning again [f], ſent an Officer to put-off the Ceremony till another Opportunity. Soon after, being informed of the whole Plot, he ſent to his Allies, and took proper Meaſures to prevent a Surprize.

TOLI perceiving his Deſign was diſcovered, openly attacked *Temûjen* on all Sides; who got the Advantage in four Battles. In the laſt he fought with *Toli* himſelf, whoſe Son *Ilaho* being wounded with an Arrow, retired out of the Engagement. *Temûjin* went and encamped at the Lake *Tong-ko*, from whence he ſent an Officer to reproach *Toli* in the following Manner. *When your Uncle* Kior *defeated you at* Ha-la-when [g], *you loſt your Poſſeſſions. My Father defeated* Kior *in* Ho-ſi [h], *and reſtored you. When your Brother armed the* Naymans *againſt you, and you were obliged to retire Weſtwards, I ſent my Troops, who beat the* Markats, *and hindered the* Naymans *from defeating you. When you were reduced to ſo great Miſery, I gave you Part of my Flocks, and every Thing elſe that I had: Yet you ſent me nothing of all the great Plunder which you got from the* Markats; *although it was by the Help of my Officers that you became ſo rich, and my four Generals brought you out of the Plunge you were in. You know what I have done to prevent the ill Deſigns which the Confederate Princes ſo often formed againſt you. Will you, after ſo many Obligations, attempt to deſtroy me in ſo baſe a Manner* [i]?

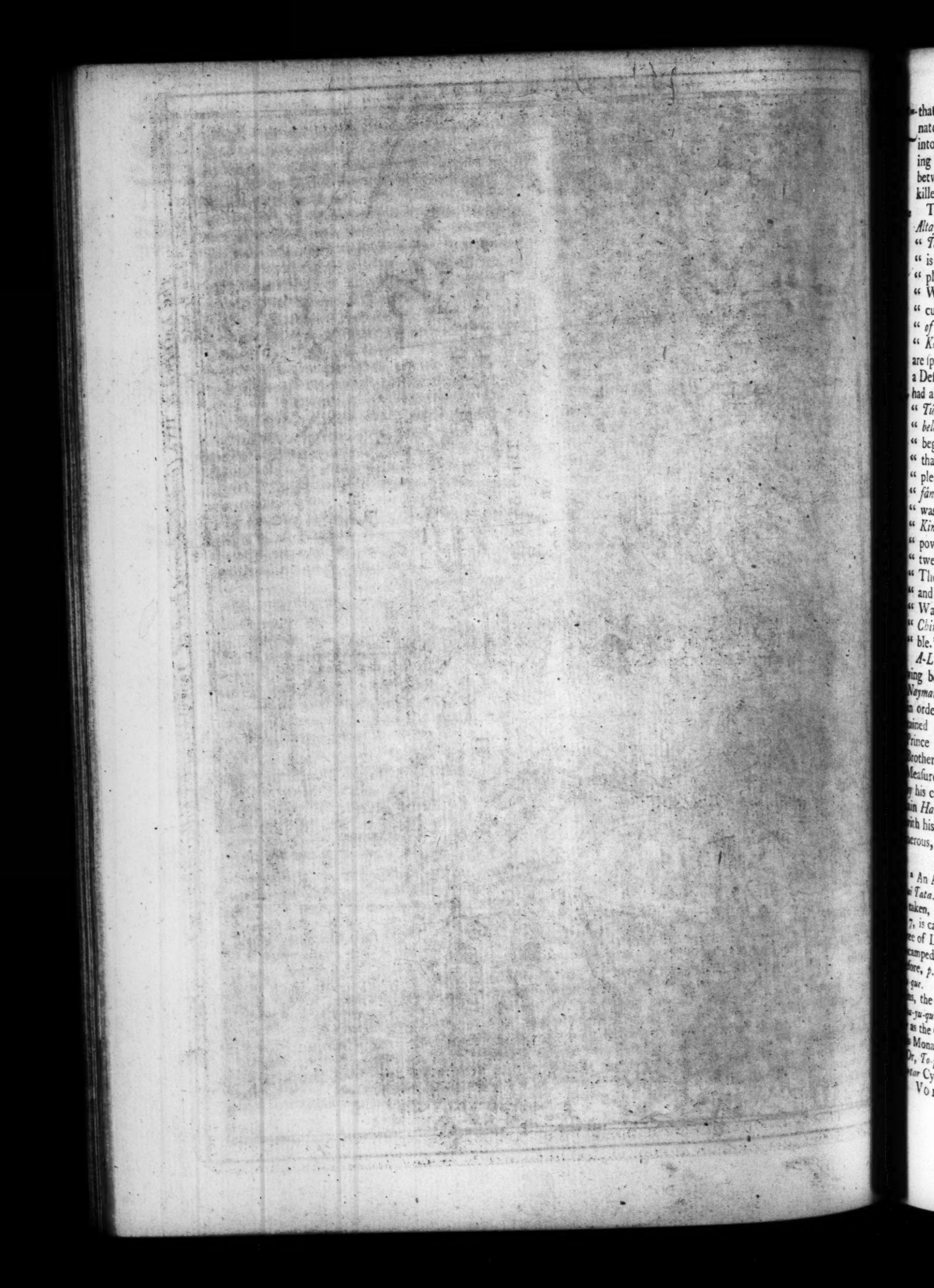
Reproached by that Prince,

THE Rupture between *Temûjen* and *Toli*, put moſt of the Princes of *Tartary* in Motion. The firſt was joined by his Brother *Haſar Wha-chen*, Prince of the *Hongkirats*, and *Pu-tû*, Prince of *I-ki-lye-tſe*, *Queli*, *Toli*'s Brother, *Chapar*, and ſeveral other Lords. After many Conſultations with his four Generals, the Army ſet forward; and being arrived at the River *Pan-chûni* [k], or *Long-ka*, whoſe Water was very muddy, *Haſar* cauſed a Horſe to be killed. *Temûjin* taking-up ſome of the Water, drank of it; then invoking Heaven, promiſed to ſhare with his Officers, during his Life, both the *ſweet and the bitter*; wiſhing, in caſe he ever ſhould be ſo unhappy as to violate his Oath, that he might *become as the Water which he drank*. All his Allies, and Officers, did the ſame after him. This Ceremony linked them exceedingly firm to him; and the Families of thoſe who drank the Water on that Occaſion, valued themſelves much on Account of their Fidelity: Nor were they held in leſs Eſteem by others.

THE two Armies met between the *Tula* and *Kerlon* [l], where, after a bloody Fight, that of *Temûjin* gained a compleat Victory. Moſt of the vanquiſhed Troops joined his. *Toli* had much-ado to get-off, and many of his own Officers would have killed him. He was purſued and taken, by one of the Parties ſent after him, but the ſame Day eſcaped, and retired into the Territories of the *Naymans*; where an Officer

[a] The *Tartar* Pronunciation of the *Perſian Ghebr*. The *Chineſe* Word is *Cha-pa-eul*. [b] This Mountain, according to the *Chineſe* Geographers, is five hundred *Li* (or fifty Leagues) to the Weſt of the Mountain *Kin*, about the forty-fifth, or forty-ſixth Degree of Latitude, and twelfth or thirteenth Degree of Longitude Weſt of *Pe-king*, where the King of the *Tu-que* (or *Turks*) uſed to encamp in the ſixth Century. [c] *Aſa-a*
[d] Or, *Ilako*; called *Ilaka Sanghin* by *De la Croix*, and *Sungun* by *Abul'ghâzi*. [e] Or, *Juji*. [f] Th
Reaſon of his Return is not mentioned in the *Chineſe* Hiſtory: But *Abul'ghâzi* aſſigns it. See before, *p.* 418.
[g] Straits of the Mountains South of the River *Orghûn*: Latitude forty-eight Degrees twenty Minutes, Longitude twelve Degrees ten or twenty Minutes Weſt. [h] That is, *Weſt of the River*, meaning the *Whang*.
It is the Name of the Country between *Ning-hya* and *Etſina*, *Si-ning*, *Kan-chew*, and *Sha-chew*, with adjoining Parts Weſtward. [i] *Hiſt. de Genteh.* p. 5, *& ſeqq.* [k] This River cannot be far from
Orghûun and *Tûla*. It is called *Paljuna* by the Oriental Authors. See *Amœnit. Litterar.* vol. 3. p. 174.
haps near *Balzuna-balak*, mentioned by *Abu'lghâzi*. See before, *p.* 419. d. [l] The *Mongols* pronounce it *Ker*

The EMPIRE of HYA (including great part of Tangut) adapted to the History of Jenghiz Khan.
30 Long.d from Pe-king
25
20
15
10
5
White Tatars
KARA KURAM
Empire of KITAY
DESART
Kabbin Kabi or
The Great KOBI
Halashan
Kurbuku
Alin
Pilahotay
HYA
AORTUS
EMPIRE
The SIRA
OR
YELLOW
The KOBI or DESART
Kan-chew
Kan-chew or
King-hya
Long
SHEN-SI
CHAN-GAN or SI-NGAN FU
Part of the
Hien-yang
Part of TIBET
Marid-zaka
M. Charak
M. Machu
L. Puka
M. Tarku
Long.d from Ferro
99
104
109
No 46.



that Country knowing him, caused the unfortunate Prince to be slain. His Son *Ilaho* retired first into the Kingdom of *Hya* [a]: From whence being driven, and flying to the Country of *Ku-tse*, between *Turfan* and *Kashgar* [b], he was there killed, by Order of the Prince thereof.

To the South South-East of the Mountain *Altay*, dwelt People called *White Tata*. "The "*Tata* are different from the *Tatars*; that Name "is sometimes given by the *Chinese* to the Peo- "ple in general inhabiting beyond the great b "Wall; and, at other Times, to certain parti- "cular Hords, whereof some were called *Tata* "*of the Water* [c], situate almost due North of "*Korea*; others *White Tata*", of whom we are speaking. Their Chief, called *A-la-u-tse*, was a Descendant of the ancient *Tû-que* [d] Princes, and had a very great Esteem for *Temûjen*. "These "*Tû-que*, or *Turks*, are those called by *D'Her-* "*belot*, Oriental *Turks*. The *Chinese* History "begins to speak of them in the Year 545. At c "that Time they were an inconsiderable Peo- "ple, who dwelt to the North-West of *Tur-* "*fân*, and not long before their Employment "was to work Iron near a Mountain called "*Kin* [e]. But in a few Years they grew very "powerful, subduing the whole Country be- "tween the *Caspian Sea*, and the River *Lyau* [f]. "They were divided into *Tû-que of the North*, "and *Tû-que of the West*. They had great "Wars, either among themselves, or with the d "*Chinese* [g], to whom they were very formida- "ble."

A-LA-U-TSE, Chief of the *White Tata*, having been invited by *Ta-yang* [h], King of the *Naymans*, to join with him and Prince *Chamuka*, in order to curb the Power of *Temûjen*, he detained the Messenger, and gave the *Mongol* Prince Notice of the Proposal. Hereupon his Brother pressing him to take speedy and vigorous Measures, he mounted his Horse, and followed e by his choicest Soldiers, marched to the Mountain *Hang-hay* [i], where *Ta-yang* was encamped, with his *Naymans*; who, though much more numerous, were defeated, and their *Khân* killed.

a On which many Hords declared for the Victor, who before dared not. This happened in 1204, and the next Year *Temûjen* began to make Incursions on the Territories of the King of *Hya*. 1206. Jenghiz Khân.

"*HYA* is the Name of a Kingdom, which *Empire of* "contained, in *Shen-si*, all to the North of *Hya*, "*Ping-lyang fû*, as far as *Kya-yu-quan* [k]; the "Country of *Ortus*, and *Etsina*; the Country "of *Koko-nor*, with that lying between *Kya-* "*yu-quan*, and *Sha-chew* [l]; besides several Pla- "ces to the North and West of *Kya-yu-quan* [m]." In another Place, this Author says, "*Temûjen* "began this Year to attack the Princes of *Hin*, "called *Si-hya* [n], or *Hya of the West*." [Whence this large Dominion seems to have had more Masters than one; and, indeed, within these Limits ought to be included the Princes of *Tangut*, mentioned, though confusedly, by *Abu'lghâzi*, and other Oriental Authors. These reigned over a People, called by the *Chinese*, *Tu-fan*, and *Si-* c *fan*. They were at that Time in a declining State, and partly subject to the King of *Hya*, which may be the Reason why they are not mentioned in this Part of the *Chinese* Annals, al- *Account of* though we meet with the History of them at *it.* large in another Part [o], and are informed there, that they were involved in the common Ruin by the *Mongols* in 1227.

THE Kingdom of *Hya* was founded about the Year 951, by *Li-ki-tsyen*, a *Tartar* of *Tu-pa* [p], which is still in Possession of the *Tu-fan*, to whose Assistance he owed his Success. Its Capital was *Hya-chew*, at present *Ning-hya* [q]; from which City the Kingdom took its Name. The Power of this new State increased so fast, that about fifty Years after its King assumed the Title of Emperor, and so continued till the Time of *Jenghiz Khân* [r].]

IN the twelfth Month of the Year 1206, Ching-kîz which is that of the *Tiger* [s], the Chiefs of Hords, Khân *pro-* and Generals of the Army, assembled at the Head *claimed.* of the River *Onon*. The Troops were divided into nine Bodies, each of which having set-up a Pavilion, and displayed a white Standard, they acknowledged *Temûjen* for their Sovereign, by

[a] An Account of it will be given presently. [b] *Gaubil* was not well-acquainted with its Extent. [c] [Or, *Su Tata*. *Rubrugius* mentions *Su Moguls*, or *Moguls of the Water*.] [d] [*Gaubil*, p. 2, whence this Account is taken, places them to the North of the Mountain *Altay*.] [e] This seems to be the same Mountain, which, [f], is called *Tû kin*, towards the forty-fifth or forty-sixth Degree of Latitude, and twelfth or thirteenth Degree of Longitude West of *Pe-king*. Here the King of the *Tu-que* (or *Turks*) in the sixth Century, usually encamped. [Perhaps we find here the Original of the *Moguls*, and the Fable of *Irgana-kon*, mentioned before, *p.* 410. d.] [f] In *Lyau-tong*. [g] The Founders of the *Tang*, and latter *Han* Races, were of these *Tu-que*. [h] [By *Abu'lghâzi* called *Tay-yan*, and] by *D'Herbelot*, *Tayanek*. [i] It is a great Chain of Mountains, the most Western of which is about Latitude fifty Degrees, Longitude seventeen Degrees West. [k] Or, *Kya-yu-quan*. [l] Latitude forty Degrees twenty Minutes, Longitude twenty Degrees forty Minutes. [m] As far as the Country of *Hami*. [n] [*Si-hya* signifies, properly, *the Guards of the West*. Perhaps those who founded the Monarchy were the Western Guards of the great Wall.] [o] An Account will be given of them hereafter. [p] Or, *To-pa*. See before, *p.* 55. b. [q] See the same. [r] See *Du Halde*, vol. 1. *p.* 27. [s] See the *Tartar* Cycle before, *p.* 400.

1209. Jenghîz. Khân. this general Cry, *Chingkiz Kohân* [a]. After a which he nominated *Mûhûli* and *Porchi*, his two chief Generals, and Prime-Miniſters. From this Event, the *Chineſe* Hiſtory commences the Empire of the *Mongol* Conqueror [b].

2. Chingkîz Khân *makes* War *againſt the* Emperor *of the* Kin.

Hya *tributary. The* Kitan. *The* Kin Tartars: *Their Empire founded.* Chingkîz Khân *provoked: Refuſes to pay Tribute: Invades the* Kin. *The* Kitans *revolt.* Chingkîz Khân *wounded: His Progreſs in* Kitay: *Its Emperor murdered: The Aſſaſſin ſlain. The* Kin *hard preſſed. Ravages of the* Mongols. *The Capital inveſted. Buy a Peace. The Court removes: Its bad Conſequences. State of* China. *Conqueſts in* Lyau-tong. Lyew-ko's *Fidelity.* Wan-yen's *Folly. The Capital taken.* Ho-nan *invaded. Many Places taken. A Rebellion quaſhed.* Ho-nan *evacuated.*

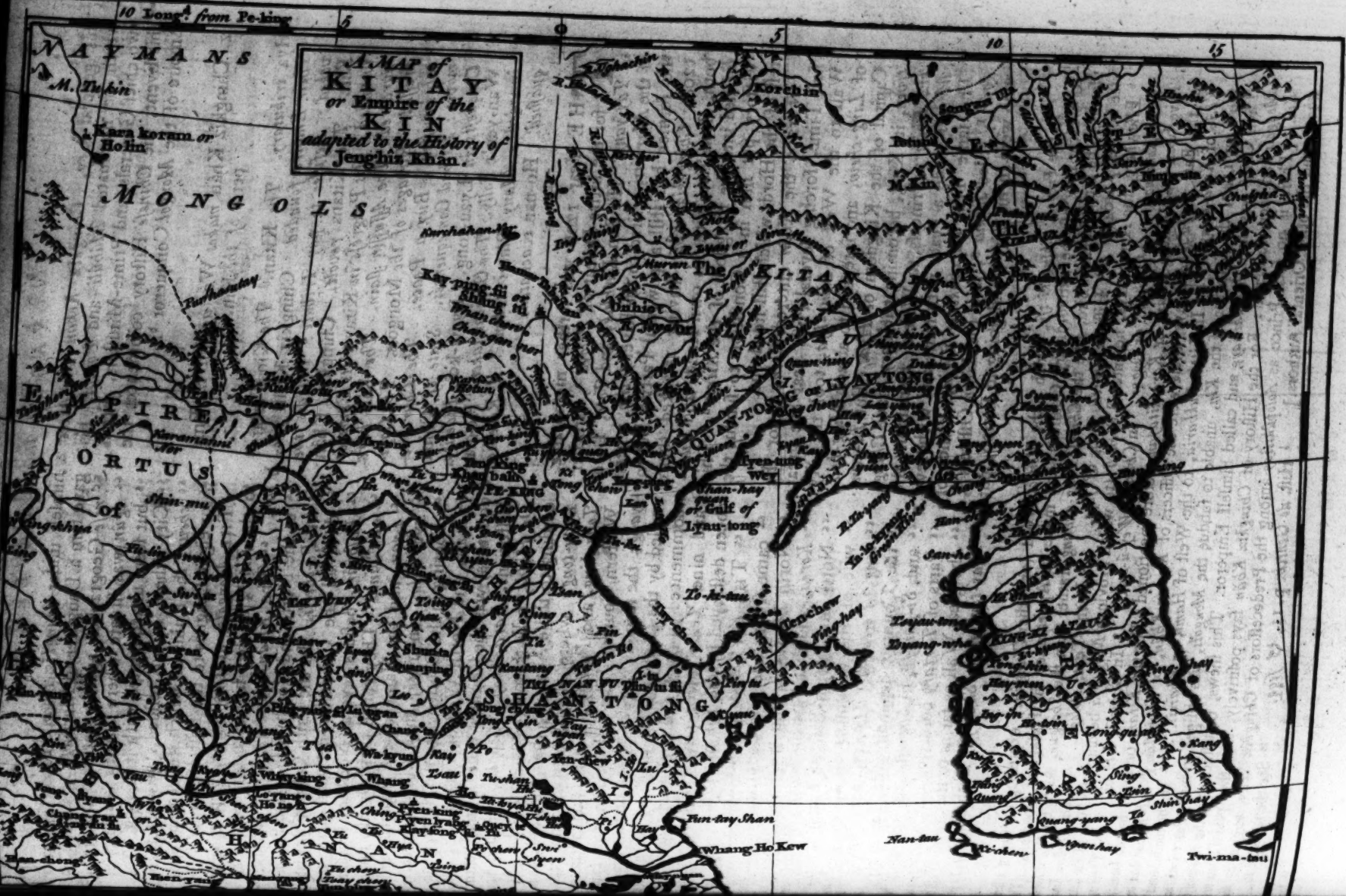
THE Year 1206 was farther memorable, for the intire Defeat of *Poloyu* [c], Brother of *Tay-yang*. His Son *Kuchluk*, and *Toto*, Lord of the *Markits*, retired to the River *Irtiſh*, where the former had ſtill a powerful Party: But in 1208, *Ching-kîz Khân* having attacked them both, ſlew *Toto* with his own Hand, and *Kuchluk* fled into the Kingdom of the *Kitan* [d]. This Victory put him in a Condition to ſubdue the reſt of the Hords which ſtill ſtood out.

Hya *tributary.* IN 1209 the *Khân* entered *China* [e], for the firſt Time, forcing ſeveral Poſts near the great Wall to the Weſt of *Ning-hya*, took the City of *Ling-chew*, and intended to attack *Ning-hya*, Capital of the Kingdom of *Hya*. But *Li-gan-tſven*, its King, becoming tributary, gave *Chingkîz Khân* a Princeſs to Wife: Hereupon the *Moguls* made a Peace with him, and withdrew. The ſame Year *Parchukorte Tikin*, Prince of *Igûr* [f], ſtiled *Idikut* [g], ſlew the *Kitan* Officers [h], who were in his City; and going in Perſon, put himſelf under *Chingkîz Khân*'s Protection, who gave him a Daughter in Marriage. "The Chineſe Geographers agree, that the Country of "*Igûr* was ſituate where *Turfan* [i] now ſtands; "but ſeem unacquainted with its Extent. The "City where *Idikut* reſided, was called *Ho-chew*; the Ruins of which ſtill remain, ſeven "or eight Leagues to the Eaſt of *Turfan*."

THE *Mongols*, at this Time, were tributary to the *Kin* [k], as they had been before to the *Kitan*. "The *Kitan* were *Tartars*, who dwelt "to the North and North-Eaſt of the Province "of *Pe-che-li*. In the tenth Century they ſub- "dued all the Countries between *Korea* and "*Kaſhgar*, beſides ſeveral Northern Provinces "of *China*. They called their Dynaſty that of "*Lyau*, and the Name of the Imperial Family "was *Yelu*. In 1209 they ſtill maintained a "Footing in the Countries to the North, North- "Eaſt, and North-Weſt of *Turfan* [l]." [This, doubtleſs, was the Country called by the Weſtern Hiſtorians, *Kara-kitay*. *Couplet*, and after him *Du Halde*, calls them *Sye-tan*, and *Si-tan*. According to thoſe Authors, their Empire began in *Lyau-tong*, where they had two royal Seats, *Tong-king*, and *Pe-king*, that is, the Eaſtern and Weſtern Courts: The firſt the ſame with *Lyau-yang*; the ſecond *Mugden* [m], the preſent Capital, called by the *Chineſe*, *Shin-yang*. Their Empire commenced in 917, and continued two hundred and nine Years under nine Emperors, having been deſtroyed by the *Kin* in 1126.]

"THE *Kin Tartars*, who ſucceeded them, "came from thoſe vaſt Countries lying to the "North of *Korea*, and were then Maſters of "*Korea*, and that Part of *Tartary* ſituate to the "North and North-Eaſt of *Lyau-tong*: Like- "wiſe of the Provinces of *Lyau-tong*, *Shan-* "*tong*, *Pe-che-li*, *Ho-nan*, and *Shan-ſi*: Of "the Country depending on *Fong-tſyang-fû* "and *Si-gan-fû* in *Shen-ſi*; as well as of the "Parts of *Tartary* bordering on *Lyau-tong*, and "the great Wall as far as to the North-Weſt of "*Tay-tong-fû* in *Shan-ſi*. Both *Tartaries* to the

[a] In the *French*, *Ching-ki-tſe*, which is the *Mongol* Word (or rather *Chingkîz*) expreſſing the Cry of a Bird to which they aſcribe extraordinary Qualities, and make its Appearance the Preſage of Good-luck. [This ſeems to be ſome fabulous Bird, like the *Chineſe Fong-whang*, rather than the *Shongur*. As to the Word *Kohân*, ſee before, *p.* 404.] [b] Hiſt. *de Gentch.* p. 9, *&c ſeqq.* [c] In the Text, *Pologu.* [d] Or, *Weſtern Kitan.* [e] Elſewhere, the Author ſays, he entered *Shen-ſi* (to which Province *Ning-hya* belongs) by Way of the Country of *Koko-nor.* [f] *Vigur*, or *Oygur.* In *Chineſe*, *Wey-û-eul.* [g] In *Chineſe*, *I-tû-hû.* [h] [Theſe muſt have been the Weſtern *Kitan*, or *Kara-kitayans* before mentioned: For the *Kitan*, or *Lyau*, had no Dominion in the Eaſt. *Abu'lghâzi* ſays, theſe were the Officers of *Kavar Khân*, of *Turkeſtân*; but *Kavar* had been *Khân* of *Kara-kitay*.] [i] In *Little Bukharia*, to the Weſt of *Hami*, or *Khamil*. [k] In the tenth Month of the Year 1147, the Emperor of the *Kin*, unable to ſubdue the *Mongols*, was obliged to make Peace with them. Their Chief was then *Aolopûkiliay*, and called himſelf Emperor. This ſhews, that ſince then the Power of the *Mongols* had been weakened: For the Hiſtory of *Chingkîz Khân* ſays poſitively, that they paid Tribute to the *Kin*. [There is no ſuch Prince as *Aolopûkiliay* among the Predeceſſors of *Chingkîz Khân*, as given by *Abu'lghâzi*, and the other Oriental Authors.] [l] Hiſt. *de Gentch.* p. 11, *&c ſeqq.* [m] See the ſame, *p.* 26.


A MAP of
KITAY
or Empire of the
KIN
adapted to the History of
Jenghiz Khan.
10 Long.s from Pe-king
5
0
5
10
15
NAYMANS
MONGOLS
Kara koram or Holin
Korchin
The KITAN
EMPIRE
ORTUS
of
Shin-mu
Kay-ping-fu or Hing fu
Whan chew
Yen-king
Pe-king
Yen-tung Bay
Whan-hay or Gulf of Lyau-tong
QUAN-TONG or LIAY-TONG
To-ki-tau
Fun-tay Shan
Whang Ho Kew
Nan-tau
Twi-ma-tau

" forty-ninth or fiftieth Degree of Latitude, " and nineteenth or twentieth Weſt of *Pe-king*, " which were then full of petty Princes, paid " Tribute to the Emperor of the *Kin*; who kept " his Court in a City, at preſent deſtroyed, " called *Yen-king*, a few Furlongs to the South-" Weſt of *Pe-king* [a]."

[THE Empire of the *Kin*, bounded on the Weſt by that of the *Hin*, or *Hya*, began from the Fall of the *Kitan*, or *Lyau*, in 1126, and continued an hundred and ſeventeen Years under nine Emperors, till ſubverted in 1243, by the Weſtern *Tartars*. But the *Manchews*, who are Deſcendants of the *Kin*, and bear the ſame Name, reſtored it again in the laſt Century, with a vaſt Acceſſion of Dominion and Power.

THIS great Dominion, poſſeſſed firſt by the *Lyau*, and afterwards by the *Kin*, is that called by *Abu'lghâzi Khân*, and other Authors, the Empire of *Kitay*, or *Katay*, which ſeems to take its Name from the *Kitan*: Upon the Deſtruction of whoſe Empire many fled Weſtward, and eſtabliſhed a new Dynaſty, called the *Weſtern Lyau*, in the Parts near *Turfan*, which muſt have been the Country called *Kara-kitay*, as before obſerved, ſo frequently mentioned by other Authors, who yet ſeem Strangers to its Situation.]

SOME Time before the *Mongols* and other Hords had acknowledged *Chingkiz Khân* for their Sovereign, *Tay-ho*, Emperor of the *Kin*, ſent *Yong-tſi*, a Prince of the Blood, to the City of *Tſing-chew*, (now called *Kuku-hotun* [b]) to receive from them the annual Tribute. On this Occaſion *Yong-tſi* made Slight of *Temûjen*, and adviſed finding-out ſome Pretence to put him to Death: But the Emperor rejected the Propoſal; which coming to *Temûjen*'s Ears, he reſolved to be revenged on the Author of it.

WANG-YEN-KING, Emperor of the *Kin*, dying in the tenth Month, *Yong-tſi*, who ſucceeded him, ſent the Year following (1210) an Officer to order *Chingkiz Khân* to pay the Tribute. That Prince demanded who he came from; and being told, from *Yong-tſi*, then Emperor, he abſolutely refuſed; ſaying, he was himſelf a Sovereign, and would never acknowledge *Yong-tſi* for his Maſter. *It is ſaid*, added the *Khân*, by Way of Sneer, *that the* Chineſe *ought to have the Son of Heaven for their Maſter; but, at preſent, they know not how to chuſe a Man.* Having ſpoken theſe Words, he mounted his Horſe, and rode Northwards. *Yong-tſi* was ſtrangely nettled at thoſe cutting Expreſſions. *Chingkiz Khân* had other Reaſons to be diſpleaſed with the *Kin*. Among the reſt, *Ching-pû-hay*, a Prince of his Houſe, had been ſlain by them in 1206; to revenge which, the *Mongols* waited for an Opportunity: Beſides, their *Khân* was told, *Yong-tſi* intended to have him ſeized. Theſe Things determined him to go and encamp along the *Kerulon*; where he aſſembled a formidable Army, compoſed of *Veteran* Troops. From thence he ordered *Chepe Noyan* [c], and *Yelû Kohay* [d], to march towards the Borders of *Shan-ſi*, and *Pe-che-li*; who having obſerved the Country, and made ſome Spoils, returned to the main Army.

THE *Kin* had great Forces in *Lyau-tong*, which was the Strength of their Empire. In the ſame Province and Countries depending on it, there ſtill remained alſo a conſiderable Number of *Kitan*, and many Princes of the Family of the *Lyau*, whom they had deprived of the Empire. But as *Yong-tſi* grew jealous of them ſince the Riſe of *Chingkiz Khân*, he commanded double the Number of *Nyu-che* [e] Families to be put in all Places where they were ſettled, in order to watch their Motions. After this Precaution, which gave a general Diſcontent to the *Kitan*, the Emperor cauſed Notice to be given everywhere, that the *Mongols* intended to attack him, raiſed powerful Armies, and poſted Troops in all the fortified Places on both Sides of the great Wall, from the *Whang-ho* to *Lyau-tong*.

IN the Spring, and firſt Month of the Year, 1211, *Aſilan* [f], Prince of *A-la-lû*, in the Weſt, came with a Body of Troops to offer his Service to *Chingkiz Khân*, and *Idikût*, Prince of *Igûr*, to conſult the Preſervation of his Country. The Army began its March, Southward, the Beginning of the ſecond Month; on which *Yong-tſi* ſent to make Propoſals of Peace, but they were rejected. *Chepe*, with the choiceſt of the Troops, forced the Poſts of the great Wall to the North-Weſt and North-Eaſt of *Tay-tong fû* [g], while others ſeized the Fortreſſes without that Barrier. *Mûhûli* took the Poſts about *Pau-gan*, and *Yen-king*, in *Pe-che-li*. *Chapar* ſurprized the Gariſon

1211. Jenghîz. Khân.

Invades the Kin.

[a] See Hiſt. *de Gentch.* p. 3, and 146; and *Souciet*, p. 186. [b] *Khukhu*, or *Huhu-hotun*, deſcribed before, *p.* 369. [c] He was one of the *Mongols* beſt Generals. The Title of *Noyan* (called by other Authors, *Nevian*) is given only to Princes of the reigning Family, Sons-in-law of *Khâns*, or great Lords, who are Chiefs of Hords. [d] *Yelu Ko-hay* [written alſo *Yelu Kolay*, perhaps by Miſtake] was a great *Mandarin* of the *Kin* Emperors, who being ſent to ſettle ſome Affairs with *Chingkiz Khân*, was ſo charmed with him, that he entered into his Service. He was a Prince of the Imperial Family of the *Lyau*, or *Kitan*, whoſe Name was *Yelu*. [e] So the *Kin* are called, as coming from a Part of *Eaſtern Tartary*, formerly called by the *Chineſe*, *Nyu-che*. [f] This ſeems to be *Arſlân*, *Khân* of the *Karliks*. See before, *p.* 420. b. [g] In *Shan-ſi*, Latitude forty Degrees fifteen Minutes, Longitude three Degrees fifteen Minutes Weſt.

1213. Jenghîz Khân. of *Ku-yong-quan* [a], an important Place; and a *Chingkîz Khân* defeated a conſiderable Body of the *Kin*, near *Swen-wha fû*; which he took, with the Fortreſſes about *Tay-tong fû* [b], then called *Si-king*, or *the Weſtern Court*. In ſhort, they made Incurſions as far as the Capital.

The Kitan *revolt.* *WA-CHIN*, Prince of the *Hongkirats*, the *Khan*'s Brother-in-law, who had been ſent to the Frontiers of *Lyau-tong*, to ſound the Pulſes of the *Kitan* Lords, and attack the *Kin* on that Side, found the Prince *Yelu Lyew-ko*, at the Head of an hundred thouſand Men, ready to declare for his Maſter; in Teſtimony of which he aſcended the Mountain *Kin* [c], ſacrificed a white Horſe and black Ox, broke an Arrow, and made an Oath to be faithful to *Ching-kîz Khân*. *Lyew-ko* was of the Royal Family of the *Lyau* [d], a good Officer, had many Vaſſals, and, provoked at the Indignities which the *Kitan* daily received from the *Kin*, took Arms as ſoon as he heard that the *Monguls* reſolved to make War upon them. The *Khân*, to prevent *Lyew-ko* from being drawn-off again, made him very advantageous Offers, and gave him the Title of King [e]; furniſhing *Waching* and *Chepe* with good Troops to aſſiſt him. *Lyew-ko* having cauſed himſelf to be proclaimed King every-where, took many Places; and marching againſt the *Kin* Army, gained a great Victory. On this many *Kitan* Lords ſhook-off their Yoke, and ſeveral Cities ſubmitted to him. After this he took *Tong-king* [f], or *Lyau-yang*, a City of *Lyau-tong*. This great Conqueſt got *Lyew-ko* great Reputation, and made the *Kin* raiſe great Forces to ſave that Province [g].

Chingkîz Khân wounded. IN 1212, the *Khân* ſubdued *Whan-chew* [h], and *Mûhûli* the Fortreſſes without the great Wall, near the *Whang-ho*. And when the *Moguls* had maſtered all the ſtrong Places between that City and River, they prepared to beſiege *Tay-tong fû*. To prevent them, *Yong-tſi* ſent *Hûjakû*, or *Kiſhe-lye* [i], and *Wan-yen*, at the Head of three hundred thouſand Men. *Mûhûli* having adviſed *Chingkîz Khân* to go meet this Army, which was encamped near the Mountain *Yehû* [k], the *Monguls* attacked, and, notwithſtanding the Superiority of their Numbers, defeated them. In Autumn the *Khân* inveſted *Tay-tong fû* [l], where he met with more Reſiſtance than he expected. Having, in a vigorous Attack, loſt many Men, and been dangerouſly wounded by an Arrow, he raiſed the Siege, and retired into *Tartary*; after which the *Kin* retook *Pau-gan*, *Swen-wha fû*, and even *Ku-yong-quan*.

CHINGKIZ KHAN, who in this Diſgrace was comforted by the News from *Lyau-tong*, being recovered of his Wound, re-entered *China* in 1213, recovered *Swen-wha fû* and *Pau-gan*, defeated an Army of the *Kin* near *Whey-lay* [m]; and one of his Generals took *Ku-pe-kew* [n]. After this Battle, the *Khân*, not able to enter by *Ku-yong-quan*, forced the Fortreſs of *Tſe-kin-quan*, and took *I-chew*, and *Cho-chew* [o]: But *Chepe* returning from *Lyau-tong*, paſſed on to *Nan-kew*, (a Place of Importance) and took *Ku-yong-quan*, which is not far diſtant. On the other Side, in the ſeventh Month, a great Battle was fought at the Mountain *U-whey-lin*, near *Quan-chang hyen* [p], wherein the *Kin* were cut to Pieces.

IN the eighth Month, *Hûjakû*, Generaliſſimo of the *Kin* Troops, who had been caſhiered in 1212 for bad Service, and reſtored, ſeized on the Perſon of *Yang-tſi*, and, ſoon after, cauſed him to be ſlain. The true Cauſe of the *Mongul* Succeſſes was that General's Hatred to thoſe who were the Occaſion of his Diſgrace (the Year before) which laſted two Months. After being replaced, he was ordered to encamp to the North of the Court: But, inſtead of endeavouring to ſtop the Enemy's Progreſs, he minded nothing but Hunting, nor regarded the Emperor's Orders. At length, he marched with his Army to the Imperial City, under Pretence of preventing a Conſpiracy which he had diſcovered. He ſent Horſemen to the Palace to cry aloud, that the *Monguls* were at the City Gates. He put to Death ſuch as he ſuſpected; and having diſpoſed his Troops in different Quarters, the Officers and *Mandarins* aſſiſted him, without the leaſt Suſpicion.

[a] A Fortreſs nine Leagues North North-Eaſt of *Pe-king*; and *Yen-king* is three or four North of *Ku-yong-quan*. [b] All in *Shan-ſi*. [c] According to the *Chineſe* Geographers, this Mountain muſt be forty-five or fifty Leagues North of *Mûgden*, Capital of *Lyau-tong*. [d] Of which *Yelu* was the Name. [e] [*Khân*, or *Whang*, we preſume, of *Lyau-tong*] [f] [That is, the Eaſtern Court, Latitude forty-one Degrees twenty Minutes, Longitude ſix Degrees fifty ſix Minutes Eaſt. In the Jeſuits Map, it is placed on the North-Side of the River *Takſa*, that falls into the *Lyau*, and is a diſtinct Town from *Lyau-yang*, which lies three Miles to the South, and was then a great City.] [g] Hiſt. *de Gentch.* p. 13, *& ſeqq.* [h] A City of *Tartary*, to North-East of *Pe-king*, between the forty-ſecond and forty third Degree of Latitude; now deſtroyed. [i] In *Tartarian*, *Hiſke-lye*; the ſame as *Hû-ſha-hû*, or rather in *Tartarian*, *Hûjakû*. [k] Seven or eight Leagues Weſt, or Weſt North-Weſt of *Swen-wha fû*. [l] *Ki-ſhe-lye*, or *Hûjakû*, the Governor, fled. The *Chineſe* Hiſtories differ in the Dates, and Order of Facts, about this Time. [m] Four or five Leagues Weſt of *Ku-yong-quan*. The Battle was very bloody, the Field being ſtrowed with the dead Bodies for four Leagues together. [n] A famous Fortreſs at one of the Gates, in the great Wall, Latitude forty Degrees, forty-three Minutes, fifteen Seconds; Longitude forty three Minutes Eaſt of *Pe-king*. [o] [Cities in the Weſt Borders of *Pe-che-li*. *Tſe-kin-quan* twenty-five Miles Weſt of *I-chew*.] [p] A City on the Borders of *Shan-ſi*, and *Pe-che-li*.

of his dethroning their Prince. As ſoon as he had ſecured the Gates of the City, he ſeized the Palace, and confined the Emperor; then depoſed him, and put him to Death. After which, finding he could not get himſelf declared Emperor, he enthroned *Sun*, a Prince of the Blood.

THESE Diſtractions determined *Chingkiz Khân* to beſiege the Imperial City. *Chepe*, after taking *Ku-yong-quan*, ſet forward with five thouſand choſen Horſe to join the Army. But his Van-Guard coming to the River *Tſau* [a], and endeavouring to paſs the Bridge, was intirely defeated by *Hûjakû*, who was carried in a Carr, being hurt in the Foot. Next Day, being hindered from marching himſelf, by his Wound opening, he ordered *Chu-hu Kau-ki* to advance with five thouſand Troops to oppoſe the Enemy; but that General coming too late, *Hûjakû* would have put him to Death; which the Emperor, knowing him to be a good Officer, would not ſuffer. Then *Hûjakû* ſaid to him, *If you beat the Enemy, I will ſpare you; if you are defeated, you ſhall die.* *Kau-ki* marched againſt the Enemy; but a North Wind ariſing, which blew the Sand into his Soldiers Eyes, he was forced to re-enter the City with Loſs. As he took it for granted *Hûjakû* would put him to Death, he ran with his Troops to that General's Palace; who being apprized of his Deſign, got on his Garden-Wall; but falling, broke his Leg. The Soldiers having there killed him, *Kau-ki* carried his Head to the Gate of the Palace, and ſurrendered himſelf up to the *Mandarins*, in order to be condemned to Death: But the Emperor having publiſhed an Edict, wherein he charged *Hûjakû* with ſeveral Crimes, praiſed *Kau-ki*, and, afterwards, made him Generaliſſimo in his Room.

LI-GAN-TSVEN, King of *Hya*, (which had been in Peace with the Empire for fourſcore Years) finding himſelf preſſed by the *Mongols*, demanded Aid of the *Kin* who; refuſed it, as having Occaſion themſelves for their Troops. Hereupon, the *Hya*, after they had made Peace with the *Mongols*, as before-mentioned, in 1210, declared War againſt the *Kin*, and attacked *Kya-chew* [b], in *Shen-ſi*. The ſame Year, *Li-gan-tſven* dying, *Li-tſun-hyu*, his Relation, ſucceeded him. This Prince, more ſucceſsful than his Predeceſſor, took *King-chew* [c] at the End of 1213.

SINCE the Time *Chingkiz Khân* had invaded *China*, many *Chineſe* Officers, who had been taken Priſoners, entered into his Service: Theſe he greatly eſteemed, and gave them Parties of their own Nation to command. Reſolving to attack the *Kin* on every Side, he mixed the *Chineſe* and *Tartarian* Troops together; forming out of them four Armies. One he ordered to encamp to the North of *Yen-king*, the Imperial City; another to ravage the Country to the North and Eaſt, as far as *Lyau-tong*; the third, under three of his Sons, to deſtroy all to the South and South-Weſt, as far as the *Whang-ho*; while himſelf, with *Toley*, his fourth Son, marched through *Pe-che-li* to *Tſi-nan fû*, Capital of *Shan-tong*. 1214. Jenghiz Khân.

THE *Kin*, for their Defence, ſent their beſt Troops to guard the difficult Paſſages of Rivers and Mountains; cauſing all People, fit to bear Arms, to enter into the Cities. The *Khân* being informed of this, ordered his Generals to take all the old Men, Women, and Children, out of the Villages, and unfortified Towns, and ſet them in the Front of the Army. The People from the Walls, on hearing the Voice of their Friends, refuſed to defend themſelves at their Deſtruction. The Deſolation was general throughout *Shan-ſi*, that Part of *Ho-nan*, North of the *Whang-ho*, *Pe-che-li*, and *Shan-tong*. The *Mongols* plundered and deſtroyed more than ninety Cities; burnt to Aſhes an infinite Number of Towns and Villages; took all the Gold, Silver, and Silks, they met with; maſſacred thouſands of uſeleſs People; carrying into Slavery an extraordinary Number of young Women and Children. The Spoil which they took in Cattle was ineſtimable; and in all thoſe vaſt Countries there were but ten Cities, which the *Mongols* could not ſubdue: Among which, in *Pe-che-li*, were *Yen-king*, the Imperial City, *Tong-chew*, *Ching-ting fû*, and *Tay-ming fû*. All this happened in the End of the Year 1213, and Beginning of the next [d]. *Ravages of the Mongols.*

IN 1214, *Chingkiz Khân* being returned from *Shan-tong*, aſſembled all his Troops in one Body, and inveſted *Yen-king*, in the fourth Month, encamping on the North Side. His Generals preſſed him, without Delay, to ſcale the Walls and ruin the City; but the *Khân* having had other Views, would not conſent. Inſtead of that, he ſent an Officer to tell the Emperor of the *Kin*, that his Maſter was willing to return into *Tartary*: But that, to appeaſe the Anger of the *Mongul* Troops, it was neceſſary to make them conſiderable Preſents; adding, that he ought to conſider, that *Yen-king* was almoſt the only Place which remained in his Poſſeſſion to the North of the *Whang-ho*. One of the *Kin* Miniſters pro- *The Capital inveſted.*

[a] It is a Canal, whoſe Water coming from *Chang-ping-chew*, paſſed by the Imperial City, from which the Bridge could not be far. *Pe-king* having been built ſince, and new Canals dug, great Alterations have enſued in the little Rivers between the *When-ho* and *Pey-ho*. [b] Latitude thirty-eight Degrees ſix Minutes, Longitude ſix Degrees four Minutes Weſt. [c] In *Shen ſi*: Alſo Latitude thirty-five Degrees twenty-two Minutes, Longitude nine Degrees five Minutes Weſt. [d] Hiſt. *de Gentch.* p. 17, *& ſeqq.*

voked

1214. Jenghiz Khân. voked at this Meſſage, propoſed to go-out and fight the Army of *Ta-che* [a]; ſaying, many of the Soldiers were ſick, and, that it was not in a Condition to make a vigorous Attack.

Buy a Peace. ANOTHER Miniſter ſaid, they had every Thing to fear if they loſt a Battle, and but little Good to expect from a Victory: That the Troops in the City had nothing in View but to leave it, moſt of them having Families; but that, when the *Mongols* were retired, they ſhould be better able to conſult what was proper to be done. The Emperor approving this Advice, ſent a Lord to the *Mongols* to deſire a Peace; wherein it was ſtipulated, that a Daughter of the late Emperor *Yong-tſi* ſhould be given to *Chingkiz Khân*, with five hundred young Boys, and as many Girls, three thouſand Horſes, Silk, and a great Sum of Money. The Condition being performed, the *Khân* raiſed the Siege; and, departing by the Way of *Ku-yong-quan*, cauſed all the young Children, whom he had taken in *Shan-tong*, *Ho-nan*, *Pe-che-li*, and *Shan-ſi*, to be ſlain.

The Court removes, AFTER the Retreat of the *Mongols*, the Emperor *Sun* declared to his Council, that he reſolved to remove his Court to *Pyen Lyang* [b], in *Ho-nan*. *Tû-ſhâ-ni*, a wiſe and faithful Miniſter, repreſented, that in ſuch Caſe, the Northern Provinces would be loſt. He obſerved, that *Lyau-tong* being very ſtrong by Situation, it was eaſy to maintain themſelves there; that there was no more to be done than to make new Levies, fortify the Court, fill the Gariſons, and recruit the Troops of that Province. Moſt of the Grandees were of his Opinion: But the Emperor ſaid, that as the Treaſures were exhauſted, the Troops weakened, and Cities round the Capital deſtroyed, *Yen-king* was no Place of Security for him. Accordingly he departed with his Family and ſome Troops, leaving the Prince, who was to be his Succeſſor, to encourage the Inhabitants.

Its bad Conſequences. THAT Monarch had ſoon Occaſion to repent this bad Step. Being arrived at *Lyang-hyang*, (a City five Leagues South-Weſt of *Pe-king*) he demanded back of his Troops their Horſes and Cuiraſſes. The major Part refuſing to obey, ſlew their General, and choſe three others. After which they returned and ſeized the Bridge of the River *Lû-kew* [c]. From thence, *Kanta*, one their Generals, ſent a Courier to *Chingkiz Khân*, then encamped at the City *Whan-chew*, in *Tartary*, to offer himſelf and his Troops at his Service. As ſoon as that Prince was apprized of the Emperor's Retreat, he was much incenſed; complaining, that he had been deceived by the *Kin*, and reſolved to re-enter *China*. To that Purpoſe he ſent his General, *Min-gan*, with a great Force, to join *Kanta*, and beſiege *Yen-king*. As ſoon as the Emperor heard this News, he ordered his Son to leave that City, and repair to *Pyen-lyang*. This alſo was againſt the Advice of his Miniſters, ſupported by the Example of *Ming-whang* [d]. The Departure of the Prince diſcouraged the Gariſons of *Yen-king*, and other Places.

THE Conqueſts of the *Mongols*, and Retreat of the *Kin* Emperor, gave great Uneaſineſs to the *Chineſe* Emperors of the *Song* Race. They were Maſters of the Southern Provinces of *China*; as, *Quan-tong*, and the Iſle of *Hay-nan*, *Quang-ſi*, *Yun-nan*, *Se-chwen*, *Quey-chew*, *Hû-quang*, *Kyang-ſi*, *Che-kyang*, *Fo-kyen*, and almoſt all *Kyang-nan*. In *Shen-ſi* they poſſeſſed the Country of *Hang-chong fû*, beſides ſome Places in the Diſtrict of *Kong-chang fû*, and on the Borders of *Se-chwen*. The great Wars which they had carried-on againſt the *Kin*, had forced them to make a ſhameful Peace; whereby they were to pay an annual Tribute [e] in Silk and Silver. It was reſolved, therefore, at this Juncture, to refuſe tendering the Tribute any longer. But the Propoſals made by the King of *Hya*, to join their Forces againſt the *Kin*, were rejected [f].

THE *Kin* had, in *Lyau-tong*, an Army of two hundred thouſand Men, who had retaken many Places, conquered the preceding Years by *Lyew-ko*; and, among the reſt, *Lyau-yang*: But in the ninth Month, *Mûhûli*, followed by the General *Wîr*, of the Hord of *Shan-tſu*, entered that Province, in order to ſuccour the Prince, and cut off the Communication with *Pe-che-li*; which was effected. The huge Army of the *Kin* being filled with Traitors, diſperſed; and the inferior Officers killed their General. King *Lyew-ko* recovered *Lyau-yang*, and *Pe-king*, now called

[a] This is one of the Names given by the *Chineſe* to that large Region, at preſent poſſeſſed by the *Mongols* and *Kalkas*. [b] Called alſo *Nan-king*, or *the Court of the South*, and ſtill *Pyen*. It ſtood nearly where *Kay-fong fû*, the Capital of *Ho-nan*, ſtands at preſent. [c] Now called the *When-ho*. The *Kyau*, or Bridge, is two Leagues Weſt South-Weſt of *Pe-king*, and a very fine one. [d] Or, *Hiun-Tſong*, the *Chineſe* Emperor of the *Tang* Race; who retiring from *Shen-ſi* to *Se-chwen*, left his Son behind him to defend the Province. In 756, *Gan-lo ſhan* rebelling, an hundred and fifty thouſand Men, from *Turkeſtân* and the *Mohammedan* Countries, came to aid the Empire. The Hiſtory of this great Revolution is one of the moſt curious Parts of the *Chineſe* Hiſtory; and gives great Light into the oriental Hiſtory, and Geography of the Countries between *Shen-ſi* and the *Caſpian* Sea. It appears, that, in thoſe Times, a great Number of *Arab* and *Perſian* Veſſels frequented the Port now called *Kanton*. [This confirms *Renaudot*'s *Anciennes Relations*, &c. p. 8, *& ſeqq.* Of the Rebellion above-mentioned, ſome Account is given by *Du Halde*, vol. 1. *p.* 23, and 199.] [e] [The Emperor *Kau-tſong*, in the Articles of Peace made in 1144, ſubſcribed himſelf a Subject, and tributary to the Emperor of the *Kin*. See *Couplet*, *Tabl. Chron. Sinic.* p. 73.] [f] *Hiſt. de Gentch.* p. 22, *& ſeq.*

Mug-

1216. Jenghiz. Khân.

Mugden, surrendered to *Mûhûli*; who put to the Sword a great Number of submitting Soldiers, under Pretence, that they came-in too late: But ſtopped the Slaughter, on being told, ſuch a Conduct would hinder many other Places from yielding. Towards the End of the Year, the City *Tong-chew* [a], an important Port to the Eaſt of *Yen-king*, ſurrendered to the *Mongols*. The Emperor of the *Kin* having been obliged to lay Taxes on the People, it furniſhed ſeveral Lords with a Pretence; ſome to ſubmit to the *Mongols*, and others to throw-off their Dependence.

In 1215, many of the *Kitan* adviſed *Lyew-ko* to be declared Emperor independent of the *Mongols*: But he rejected the Propoſal, as contrary to the Oath he had taken to be *Chingkiz Khân*'s Subject; to whom he ſent his Son *Sye-tû* with ninety Waggons loaded with rich Preſents [b], and a Liſt of the Families which had ſubmitted to him, amounting to ſix hundred thouſand. Towards the End of the Year he came himſelf to do Homage to the *Khân*. The Emperor being informed of the Diſtreſs *Yen-king* was in, ſent a great Quantity of Proviſions, with Forces, for its Relief: But the firſt Convoy, under the Conduct of an unexperienced General, arriving at *Pa-chew* [c], his Army was there defeated; on the News whereof the other Generals fled, and left all the Proviſions a Prey to the Enemy.

WAN-YEN CHANG-WHEY [d], and *Mo-nyen Chin-chong*, commanded in *Yen-king*. The former, out of all Hope of Succours, propoſed to the latter to die for their Country. *Mo-nyen*, on whom the Troops immediately depended, refuſing, *Wan-yen* retired in a Rage, and told a *Mandarin* his Reſolution. The firſt Day of the fifth Month he wrote a Petition to the Emperor, wherein he touched on Matters of Government, and mentioned the Crimes of a bad Miniſter, whom the Emperor made-uſe of, meaning *Kau-ki*, who ſlew *Hûjakû*. He finiſhed, by confeſſing himſelf guilty of Death, for not being able to ſave the Imperial City [e]. This done, with a compoſed Air, he called his Domeſtics, and divided all his Effects amongſt them. Then, cauſing a Cup of Poiſon to be filled, he wrote a few Words: After which, ordering the *Mnndarin*, who was with him, to leave the Room, he drank it off, and died before his Friend was gotten many Paces from the Houſe.

The ſame Evening, the Emperor's Wives, knowing that *Mon-yen* was preparing to leave the City, came to tell him, they would go-out along with him. He complied, but ſaid he would go before, to ſhew them the Way. The Ladies confiding in him, returned to the Palace: But *Mon-yen* not caring to be troubled with their Company, left them behind. Hereupon the *Mongol* Army entring the City, a great Number of the Inhabitants, and *Mandarins*, periſhed in the Diſorder. A Troop of Soldiers ſet-Fire to the Palace, which burnt for a Month. *Chingkiz Khân*, who was then at *Whan-chew* [f], ſent to compliment the General, *Min-gan*, on the Occaſion, ordering him to diſpatch into *Tartary* the Silks, Gold, and Silver, found in the Imperial Treaſury. *Mon-yen* coming to *Pan-ting fû*, in *Pe-che-li*, told thoſe, whom he had brought along with him, that they ſhould never have gotten there, had he undertaken to conduct the Ladies of the Palace. When he arrived at *Pyen-lyang*, the Emperor, though extreamly troubled for the Loſs of the Capital, did not mention a Word to him about it, and gave him a great Poſt: But ſhortly after he was put to Death, for having had, as it was ſaid, bad Deſigns. His Majeſty having read *Wan-yen*'s Petition, declared him *Wang*, or King [g].

The Capital taken.

MIN-GAN, who was ordered to ſearch for a *Mandarin* of the royal Race of the *Lyau* (or *Kitan*) called *Yelu Chû-tſay* [h], having found him, conducted him to *Chingkiz Khân*; who, at the firſt Interview, conceived a high Eſteem for this great Man, and ſet him at the Head of his Affairs. *San-ke-pa* being ſent, with ten thouſand Horſe, to attack *Tong-quan* [i], a famous Paſs in the Mountains between *Shen-ſi* and *Ho-nan*, marched through the Territories of the King of *Hya*, who ſtill continued the War againſt the *Kin*, and this Year wreſted from them the City of *Lin-tau fû* [k]. He took his Rout by *Si-gan fû*, (Capital of *Shen-ſi*;) but failing in his Attempt on *Tong-quan*, marched to *Yû-chew* in *Ho-nan*, through croſs-Roads full of deep Torrents, over which they made Bridges with their Pikes and Halberds. Arriving, after many Difficulties, in

Ho-nan *invaded.*

[a] [In *Pe-che-li*, on the River *Pe-ho*, about twelve Miles Eaſt of *Pe-king*. See before, *p.* 23. e.] [b] They were expoſed on Felts for ſeven Days, to give Heaven Notice. [c] Latitude thirty-nine Degrees three Minutes, Longitude nought. [d] He was a Prince of the Blood; the Family Name of the *Kin* being *Wan-yen*. [e] [His Want of Power to ſave the City could be no Crime: But he would not wait to ſee what might have happened. As ſuch a Death could be of no Service to the State, but rather Diſſervice, it had no Pretence to Merit.] [f] Almoſt North of *Pe-king*, or North North-Weſt. [But, elſewhere, it is put North North-Eaſt. See before, *p.* 436. Note h.] [g] Or, *Regulo*, as it is expreſſed in the Accounts of *China*. It is an ancient Cuſtom in the Empire, to reward and puniſh the Dead. [And this ſhews the *Kin* obſerved thoſe Cuſtoms then, as the preſent *Kin*, or *Man-chews*, do at preſent.] [h] *Yelu* was the Family Name of the *Kitan* Emperors. [i] Latitude thirty-four Degrees thirty-nine Minntes; Longitude ſix Degrees ſeventeen Minutes Weſt. [k] In *Shen-ſi*, Latitude thirty-five Degrees twenty Minutes; Longitude twelve Degrees twenty Minutes Weſt.

Sight

1217. Jenghîz Khân.

Sight of *Pyen-lyang* [a], Capital of that Province, the *Kin* Troops ſallied, and made him retire to *Shen-chew* [b], on the *Whang-ho*; which being frozen, *San-ke-pa* croſſed it, and eſcaped. The Emperor *Sun*, after this, ſent to demand Peace of *Chingkîz Khân*; who propoſed ſuch hard Conditions, that they were rejected. *Mûhûli* and *Wîr*, in *Lyau-tong*, diſperſed, with much Addreſs and Courage, ſeveral Parties which endeavoured to ſhake-off the *Mongol* Yoke [c].

Many Places taken.

IN 1216, the *Mongols* took their Meaſures ſo right, that *Tong-quan* was forced in the tenth Month; after which they poſted themſelves between the City of *Yû-chew*, and the Mountain *Song* [d]. The Court being alarmed at this, one of the Cenſors of the Empire repreſented to his Majeſty, that *Pyen-lyang* would be taken in the ſame Manner as *Yen-king* was, unleſs he took the Field, with the Gariſon, which was numerous, ſecured the Poſt of *Tong-quan*, fortified the Frontiers of *Shen-ſi*, and Paſſages of the *Whang-ho*; unleſs alſo he hindered the *Mongols* from gaining Footing in *Ho-nan*, and making Inroads thither, which ruined the Inhabitants. On the contrary, the Miniſter *Chû-hû Kau-ki* perſuaded the Emperor to think only of defending the Capital: Which Conduct, ſays the Hiſtory, ruined the Dominion of the *Kin*.

A Rebellion quaſhed.

MUHULI, after the Conqueſt of the Parts of *Lyau-tong*, towards *Lyau-yang* [e], ordered *Chang-ping*, one of the Generals there, to march into *China*, and join the other Troops: But being informed he was a Traitor, had him put to Death the End of the Year 1215. Hereupon his Brother *Chang-chi*, to revenge his Blood, revolted, and took *King-chew* [f], with moſt of the other Cities of the Province included between the great Wall of *China*, the River *Lyau* [g], the wooden Paliſado, and the Sea. After this, he cauſed himſelf to be proclaimed King; and in 1216 declared for the *Kin*, who gave him the Command of their Troops in *Lyau-tong*. *Mûhûli*, who had retaken *Quang-ning hyen* [h] the preceding Year, at the End of this beſieged *King-chew* [i]. *Chang-chi* had good Troops, and the Place being very ſtrong, *Mûhûli* ordered *Wîr* to go and attack an important Poſt on a neighbouring Mountain, while another General ſhould be ready to cut-off the Troops detached from the City to ſuccour it. *Wîr* having obeyed his Orders, *Chang-chi* ſallied-out with Part of the Gariſon. Hereupon *Monkû-pûwha*, placing himſelf between that Poſt, and the City, gave Notice to *Mûhûli*, who lay towards *Quang-ning*. The General marching all Night, by Day-break came-up, and attacked *Chang-chi* on one Side, while *Monku* did the ſame on the other; ſo that he was entirely defeated: Yet getting-back to the City, he defended it bravely for more than a Month; when an Officer of the Gariſon delivered him to the *Mongols*, who cut-off his Head, and took Poſſeſſion of the Place.

THE *Mongols* having abandoned *Ho-nan*, paſſed the *Whang-ho*, under the Conduct of *Se-mo-ho*, furnamed *Patûrû*, or *the Couragious*, and marched towards *Ping-yang fu*, in *Shan-ſi*: But *Su-ting*, who commanded the Troops there, having gathered thoſe from the dependent Places, met, and defeated them [k].

3. *His* Expedition *into the* Weſt, Return, *and* Conqueſt *of* Hya.

Kuchluk *vanquiſhed.* Mûhûli *highly honoured.* *The* Khân *marches Weſtward.* *Kingdom of the* Weſtern Lyau. Kuchluk *ſlain.* Mawara'lnahr *invaded: Conqueſts there, and in* Irân. *Death of* Karazm Shâh. Kin-cha *invaded.* *Conqueſts in* India. *The* Khân *returns.* *Affairs of* Lyau-tong, *and of* Kitay. *Cities recovered.* Chang-yau's *Exploits.* Korea *made tributary.* *Conqueſts in* Shan-tong, Shan-ſi, *and* Shen-ſi. Mûhûli's *Death, and Character.* Ching-kiz Khân's *Return: Invades* Hya: *Progreſs in* Ho-nan, *and in* Hya: *That Kingdom deſtroyed.* Chingkîz Khân's *Sickneſs, and Death: His Children, and Wives.* *Female Bravery.* *Ceremony of proclaiming* Oktay Khân. *Remarks upon the preceding Hiſtory.* Mongul *Emperors in* Tartary *and* China.

IN the Year 1216, *Chingkiz Khân*, after reſting for ſome Time in his Palace, which he had built near the River *Lûkû* [l], in *Tartary*, went and encamped near the *Tula*; from whence he ſent *Suputay* againſt the *Markats*, who had raiſed new Troops, and always ſupported the King of the *Naymans*. This Prince, after his Defeat, had gone-about to ſeveral Hords, of the *Kitans*, *Naymans*, and *Markats*, to ſtir them up againſt the *Mongols*. *Chepe* was detached, in the Year 1217, towards the River *Irtiſh*, where he

[a] Now, *Kay-fong fû*. [Before, it is ſaid to have been near that City. See *p.* 438. Note [b].] [b] A City of *Ho-nan*, fifteen Leagues Eaſt North-Eaſt of *Tong-quan*. [c] *Hiſt. de Gentch.* p. 26, *& ſeqq.* [d] A famous Mountain to the North-Eaſt of *Yû-chew*; [rather, to the North-Weſt, we conjecture.] [e] Latitude forty-one Degrees ſeventeen Minutes; Longitude ſix Degrees fifty-ſix Minutes Eaſt, then a great City. [f] Latitude forty-one Degrees eight Minutes; Longitude four Degrees forty-five Minutes Eaſt. [g] Called alſo *Sira mûren*. [h] Latitude forty-one Degrees thirty-nine Minutes; Longitude five Degrees twenty-ſix Minutes Eaſt. [i] Latitude forty-one Degrees ſix Minutes; Longitude four Degrees forty-four Minutes. [k] *Hiſt. de Gentch.* p. 35 *& ſeq.* [l] *Gaubil* takes it for the *Kerolen*, or *Kerlon*. [If ſo, perhaps, this might have been the Place where *Para-hoton*, or *the City of the Tiger*, was afterwards built.]

1218. Jenghîz Khân.

vanquiſhed *Kuchluk* (Son of the *Nayman* King) who had taken-up Arms afreſh. After his Victory, he marched Weſtward; but the *Chineſe* Hiſtory relates no Particulars of his Expedition. At the ſame Time *Chûchi*, the Emperor's eldeſt Son, took his Journey towards a Country very far from *China*, to the North-Weſt. The Hiſtory does not name this Country, but mentions ſome People, or Hords, whom he ſubdued; as the *U-ſe-han*, *Ha-na-ſa*, *Ku-lyang-û-ke-ſhe*, and *Taymihoinirkan* [a].

CHINGKIZ KHAN having now reſolved to carry his Arms Weſtwards, called *Mûhûli* before him, and after beſtowing Commendations publickly on his great Qualities, declared him Generaliſſimo of the Troops, and his Lieutenant-General in *China*. He conferred on him likewiſe the Title of King, and made it hereditary in his Family. On this Occaſion, he cauſed the *Chineſe* and *Tartar* Troops to be drawn-out, with their Standards diſplayed, and ordered them to obey *Mûhûli* as himſelf, delivering him, at the ſame Time, a royal Seal of Gold, to put to all his Orders. That General, the ſame Year, marched at the Head of his Troops for *China*; where, in a ſhort Time, he ſubdued many Cities in *Shan-ſi*, *Pe-che-li*, and *Shan-tong*. *Li-chew* [b] having held-out to the laſt Extremity, *Mûhûli* would have put all the Inhabitants to the Sword; but at the Inreaty of *Chau-tſin*, one of his beſt Officers, a Native of that Place, who offered to die himſelf to ſave his Mother, Brothers, and the reſt of the Citizens, they were ſpared.

AT the End of the Year 1217, or Beginning of the next, *Chingkîz Khân* put himſelf at the Head of a puiſſant Army, in order to march into the Weſt. Before he ſet-out, he declared the Prince *Tyemûko* [c], his fourth Brother, Regent of the Empire. Among the choſen Generals, who accompanied the *Khân*, there were ſeveral *Chineſe*; and he formed Companies of Soldiers, who had the Art of caſting huge Stones againſt beſieged Cities. His firſt Enterprize was againſt *Kuchluk* (Son of *Poluyu*, late King of the *Naymans*) who had put in Motion all the Countries to the Weſt and North of *Turfân*, as far as the Rivers *Sihun* and *Jihun* [d], on one Side; and, on the other, as far as the *Obi* and *Irtiſh*. He was leagued alſo with the *Markats*, and Princes of *Ki-cha* [e], a vaſt Country to the North and North-Eaſt of the *Caſpian Sea*; beſides thoſe of the *Kangli*, who inhabited the Country to the North-Eaſt of the Territories of *Samarkant* [f].

Kingdom of the Weſtern Lyau.

AN Army of three hundred thouſand Men having advanced with a Deſign to oppoſe the *Khân*'s Paſſage, he entirely defeated them. Theſe are ſaid to have been the Remains of the *Kitan*, of whom there were many Hords about *Turfân* [g]. "*Yelu Ta-che*, Prince of the *Lyau*, find-
" ing his Houſe deſtroyed by the *Kin*, leaving
" *Tay-tong fu*, a City of *Shan-ſi*, with a few
" Followers, retired to the *Pe Tata* [h], who en-
" camped to the South-Eaſt of *Mount Altay*.
" From thence he removed to the Neigbour-
" hood of the City *Ho-chew* (near *Turfân*) ſtill,
" ſays the *Chineſe* Geography, called *Pe-ting-*
" *tû-hû fû*: There, by Means of eighteen
" Hords, he was ſupplied with ten thouſand
" choice Men, and prepared all Sorts of Arms.
" *Pi-le-ko*, King of the *Whey-hû* [i], let him paſs
" through his Territories. *Ta-che* having van-
" quiſhed all who oppoſed him, arrived, with
" an ineſtimable Booty, at *Sun-ſe-kan* [k]. The
" *Whey-hû* Princes (who dwelt in thoſe Parts)
" advancing to give him Battle, were entirely
" defeated. He ſtaid at that City ninety Days;
" and marching Weſtward, went to *Kirman* [l],
" where his Generals proclaimed him Emperor.
" Then returning Eaſtward, after twenty Days
" March, he fixed his Seat at *Hu-ſe Wa-eul-*
" *tû* [m]. Thus was the Dominion of the Weſtern

[a] [Names not to be found in any of the Oriental, or Weſtern Hiſtorians, or Travellers: But with regard to the Affairs of the Weſt, very remote from *China*, we are to expect nothing, either particular, or exact, in the *Chineſe* Hiſtory; as we have obſerved in the Introduction to this Section.] [b] At preſent, *Li-hyen*, a City of *Pe-che-li*. [c] [By *Abu'lghâzi*, *Tamûka*. See before, *p.* 411. d.] [d] [Theſe are the *Arab* Names of the Rivers formerly called *Jaxartes*, and *Oxus*; now *Sîr*, and *Amû*; which, we preſume, are not in the *Chineſe* Hiſtory.] [e] [Elſewhere, written *Kin-cha*; but, we preſume, faultily. This muſt be *Kipchâk*, or *Kipjâk*.] [f] *Hiſt. de Gentch.* p. 32, *& ſeqq.* [g] [See before, *p.* 434. a.] [h] [Theſe muſt be the *White Tata*. See before, *p.* 433.] [i] [They dwelt about *Turfân*. See before, *p.* 431. e.] [k] *Gaubil* takes it to be the City *Kojend*, on the River *Sîr*, in *Great Bukharia*. [l] [Not *Kirmân*, in *Perſia*, we preſume. Perhaps *Karmina*, in *Great Bukharia*, near *Bokhara*, or ſome Place to the North of the *Sîr*, now deſtroyed.] [m] Elſewhere, *p.* 56. of the *French*, *U-ſe Wa-eul-tû*. *Wa-eul-tû* is the *Mongol* Word *Ortû*, which ſignifies the *King's Palace*, or Reſidence. [This Seat of the *Kitan* Kings muſt have been in the Weſtern Parts of *Little Bukharia*, ſince it was but twenty Days March from *Sunkeſan*, or *Kojend*; and *Hulaku* found the Country, where they formerly inhabited, to the Weſt of *Almaleg*, fifteen thouſand *Li* (or fifteen hundred Leagues) to the Weſt of *Ho-lin*, or *Kara koram*; although this Diſtance ſeems much too great. *Gaubil* judges this *Ortû* ſhould lie to the Weſt of *Kaſhgar*. But ſuppoſing this to be the Country of *Kara-kitay*, it does not agree with the Situation given it by *Abu'lghâzi*, who makes it a Part of *Kitay*: But, in all Likelihood, may be miſtaken, as he is in many other Matters relating to the Eaſtern Part of *Tartary*.]

Mogul Empire.

"*Lyau* (or *Kitan*) founded, in the Year 1124, by *Ye-lu Ta-che*, the Reigns of whose Succeſſors [a] are inſerted in the *Chineſe* Hiſtory, till it was deſtroyed by *Kuchluk*, in the Year 1212 [b]; as hath been before related [c]."

Kuchluk *plain.*

KO-PAU-YU, one of the *Chineſe* Generals in *Chingkiz Khân*'s Army, having been deſperately wounded in the Battle with the *Kitan*, that Prince honoured him with a Viſit in his Tent. When recovered, he was ſent to beſiege *Biſhbaleg* [d]; which was taken, with the other Cities in that Country. At the ſame Time *Ganchor*, a Lord of the Hord of *Yongku* [e], ſubdued the City and Country of *Almaleg* [f]. *Koſmeli*, one of the great Officers of the laſt *Kohân* of the Weſtern *Lyau*, underſtanding that *Chingkiz Khân* came to make War on *Kuchluk*, perſuaded the Chief of the City of *Aſan* [g], and thoſe of other Hords, to ſubmit to *Chepe*. *Chingkiz Khân* being informed of this, ſent for *Koſmeli*, and gave him the Command of a Body of the Van-Guard. *Kuchluk* was defeated [h], and his Head ſtricken-off, by the *Khân*'s Order: After this, it was expoſed to View in all the Towns and Villages of the *Naymans*, and *Kitan*, through which they paſſed. Hereupon thoſe Hords, with the *Kankli*, acknowledged *Chingkiz Khân* for their Sovereign.

Mawara'l-nahr *invaded*,

THE People of the *Si-yu* [i], having maſſacred certain Perſons ſent by the Emperor, he was ſo enraged at it, that after ſubduing the Countries in the Neighbourhood of *Kaſhgar*, he went and beſieged *Otrar* [k]: Which being taken in 1219, the Governor, called *Achir* [l], who had committed that Crime, was put to Death. In the third Month of the Year 1220, he took *Pu-whа*; in the fifth *Sun-ſe-kan*; and, in the ſeventh, *Kan-to-lo-eul*. At *Sun-ke-ſan* [m] he met with Reſiſtance from the *Whey-hû* [n], whoſe King, called *Jalâl-addîn* [o], quitted the City, on the *Khân*'s Approach. *Pi-tû*, Son of King *Yelu Lyew-ko*, though dangerouſly wounded, ſeeing *Chuchi*, the *Khân*'s eldeſt Son, an intrepid Prince, engaged almoſt ſingly againſt a Troop of the Enemy, ran to his Aſſiſtance, and, though quite ſurrounded, they broke through, and eſcaped. Prince *Yelu-kohay*, his Relation (for there were many *Kitan*, both Officers and Soldiers, in the Army) was left Governor of the Place.

THE *Whey-hû* had lined the Banks of the River *Gan-mû* [p] with their beſt Troops, covered by no fewer than ten Intrenchments: They likewiſe crouded the River with Barks. But the General *Ko-pau-yu* cauſing fiery Arrows to be made, and ſhot at the Barks, ſet them in a Flame. The Blaze and Smoak putting the *Whey-hû* in Diſorder, the *Mongols* attacked their Intrenchments on every Side, and forced them [q].

IN 1221, the *Mongul* Year of the Serpent, *Chingkiz Khân* ſubdued the Cities of *Bokhara* [r], and *Sye-mi-tſe-kan*. *Chûchi* took *Yang-ki-kan*, and *Pa-eul-ching*. During the Summer-Heats, the *Khân* reſided at the *Iron Gate* [s], a Fortreſs to the Weſt of *Samarkant* [t]. There he received two celebrated Embaſſies from the Emperors of the *Song*, and *Kin*, who made Propoſitions of

[a] [The *Perſian* Hiſtorians mention two of the Kings of *Kara-kitay*, under the Title of *Kûr Khân*, or *Gûr Khân*. To the firſt the *Khân* of *Balaſgun* reſigned his State: After which he conquered *Kaſhgar*, *Khoten*, *Biſhbalig*, and *Turkeſtân*, in 1141. His Succeſſor, *Kujang*, was Contemporary with *Jenghiz Khân*, and is made to live eighty-one Years. Theſe *Kara-kitayans* came from *Kitay*, and founded their Dominion in the Parts about *Imil*, mixed with *Turks*. See *Hornius Arca Noæ*, p. 287, & *ſeq.* This Account of the Seat of the *Kara-kitayans*, agrees with that aſſigned the *Kitan* in the Text: But differs from *Abu'lghâzi*'s, who ſays their *Khân* ſettled there, after being driven out of *Kara-kitay* in 1177. He ſhould, perhaps, have ſaid, out of *Kitay*, where he might have been ſome Chief of a Hord: He alſo makes this *Khân* the ſame who was invited to *Balaſagan*, and afterward routed by *Kuchluk*.] [b] Hiſt. *de Gentch.* p. 34, and 127. [c] See before, *p.* 420, a, and 421. a. [d] Or, *Biſhbalik*. In the *Chineſe*, *Pye-che-pa-li*: It lies to the North of *Turfán*. [e] In the Weſtern Parts of *Tartary*. [f] [Or, *Almalig*, ſo called by *Abulfeda*, and other Oriental Writers. In the *Chineſe*, *O-li-ma-li*.] [g] This Town, or Hord, ſeems not to have been far from *Kaſhgar*. [h] [The Defeat and Death of *Kuchluk*, is related ſomewhat differently by *Abu'lghâzi Khân*. See before, *p.* 422. a.] [i] By *Si-yu*, muſt be underſtood the People of *Mawara'lnahr*, or the *Karazmians*, who then held the Empire in the Weſt of *Aſia*: Or, it may be the Title given to the *Karazmian* Monarch by the *Chineſes*, as they did that of *Tan-yu*, to a *Khân* of *Tartary*. *Si-yu*, ſignifies, *the Weſtern Yu*.] [k] In the *Chineſe*, *Wo-ta-la*. D'Herbelot writes *Gair* [and *Abu'lghâzi*, or rather his Tranſlators, *Gaghir*. In theſe Matters, the Hiſtorians of the Weſt of *Aſia* are to be preferred.] [l] There is no determining, with any Certainty, what Places theſe were; only *Sun-ke-ſan* is ſuppoſed to be *Kojend*, and the rather, becauſe a Catalogue of the Hiſtory of the *Lyau* calls it *Ho-chong*, or *Ko-chong*. [m] Account is given of the *Whey-hû* before, *p.* 431. e. They may be written alſo *Whey-he*, or *Whey-ke*. [n] In *Chineſe*, *Cha-la-ting*. He is called alſo *So-tan*, or *Sû-on-tan*, and *Ko-ſey-cha-çuc-ſû-on-tan*, that is, *Soltân of the Kingdom of* Ko-ſey-cha. Thus the Father, *Mohammed Karazm Shâh*, is often confounded with his Son. [*Ko-ſey-cha* ſounds like *Kaſchak*, or *Kipjak*, although by the Situation, this latter ſhould rather be *Ki-cha*, before-mentioned.] [p] This ſeems to be the *Jihûn*, or *Amû*, [by the Sound: But ſhould rather be the *Sihûn*, or *Sîr*, on which *Kojend* is ſituate.] [q] [There is no Account of this in *Abu'lghâzi*'s Relation of the Siege; or of *Timûr Malek*'s brave Defence, in the *Chineſe* Hiſtory.] [r] In *Chineſe*, *Po-ha-eul*, that is, *Bogar*. [s] [Or, *Kolluga*.] [t] In *Chineſe*, *Sa-ma-eul-han*.

Peace

Peace; but being reſolved to deſtroy thoſe Powers, they were not accepted. In Autumn *Balk* [a] was taken. *Chingkiz Khân* having ordered his General, *Porchi*, to inſtruct *Chagatay*, his ſecond Son, in the Art of War, named that Prince Governor of great Part of his Weſtern Conqueſts. *Chuchi*, *Chagatay*, and *Oktay*, in the Year 1221, took *Yu-long*, and *Kye-ſhe*. *Toley*, formed under the *Khân* himſelf, took *Ma-lu*, *Sha-ki-ko*, *Ma-lu-ſi-la-tſe* [b], and other Places. This Year the *Khân* declared *Ho-lin* [c] the Metropolis of his Dominions in *Tartary*; that is, the Place where the Princes and Chiefs of Hords were thenceforward to hold their general Aſſemblies [d].

In 1222, the Emperor reſolving to beſiege *Talkan* [e], gave a great Body of Troops to *Toley*; whom *Idikut*, King of the *Igûrs*, deſired to accompany, at the Head of ten thouſand of his Subjects. *Toley*, who liked the *Igûrs*, was charmed to have their Prince in his Army, both becauſe he had excellent Officers, and was a great Commander, having given many Proofs of his Valour in Conjunction with *Chepe*, againſt the *Whey-hû*. *Idikut* [f] was of an ancient Family, of the Chiefs of the Hord of above five hundred Years ſtanding. They firſt poſſeſſed the Country where the River *Selinga* riſes: In Proceſs of Time they became Maſters of the Country of *Kau-chang*, *Igûr*, or *Kyau-chew*, being the ſame with that of *Turfân*. The *Chineſe* Geography ſays, that the People of *Igûr* underſtood the *Chineſe* Characters, and had the Books of *Confuſius*; that they honoured the Spirit of Heaven, had many *Bonzas* among them [g], and followed the *Chineſe* Kalendar [h].

Toley and *Idikut* firſt took *Thûs* [i], *Niſhabur* [k], and other Places. Afterwards they acquired a great deal of Plunder in the Kingdom called *Mû-lay* [l]; then paſſing the River *Shû-ſhû-lan*, and taking the Road of *Ye-li*, arrived at *Talkhân*; which, by their Aſſiſtance, was taken and deſtroyed. *Chingkiz Khân* being informed, that *Jalâl-addin* [m], King of the Weſt, had joined *Mye-li*, marched at the Head of his Troops, and defeated the Army of the two Princes; *Mye-li* was taken, but the other eſcaped. Touching this Event, the *Chineſe* Authors differ. Some ſay, *Cha-la-ting*, or *Jalâl-addin*, fled firſt to *Herat* [n], and then to *Han-yen*; that being beaten at both Cities, he retired into the Sea. Others more rightly, make *Mye-li* [o] the King of the *Mohammedans*, and affirm, that being hotly purſued by the *Mongols*, he entered the Sea, and died. All agree, that he abandoned his Money and Jewels, which fell into their Hands. 1224. Jenghîz Khân.

The King of *Kin-cha* [p] having not only ſpoken diſreſpectfully of the Emperor, but often given Shelter to his Enemies, the General *Suputay* aſked Leave, in 1223, to make Incurſions into his Country. To him were joined *Chepe* and *Koſmeli*. They marched firſt along the *Tenkiz Nor* [q], and made Roads over Mountains which ſeemed inacceſſible. They ruined the Cities of *Ku-eul*, *Te-ſhe*, *Wan-ſha*, *He-lin*, and others. Then paſſing the *Wolga* [r], in ſeveral Battles, defeated the People of *Kûr-ſhe*, *A-ſû* [s], and the *Ruſſians* [t]; whoſe Chief was called *Mi-chi-ſe-la*. This Lord was taken, and, at length, beheaded; the Country of *Kin-cha* ravaged; and *Ho-han Ho-to-ſe*, Prince of the *Kang-li*, defeated, near the City *Po-tſe-pa-li*. At the Return from this Expedition, *Chepe* [u] died in great Reputation. Kin-cha invaded.

While *Chingkiz Khân* paſſed the hot Seaſon at *Pa-lu-van*, whither his Sons and Generals repaired to him, they agreed on a Form of Government for the Weſtern Conqueſts. And here it is obſervable, that the Emperor, beſides the Officers of War, firſt appointed *Tagûrſi* [w], or *Mandarins*; who had Seals, and determined civil Matters.

In 1224, the *Khân* marched to a great King- *Conqueſts in India.*

[a] *Pan-le-ki*, in *Chineſe*; which, with *Tye-li-mi*, or *Termi*, that is, *Termed*, were taken by the *Khân* in Perſon. [b] [As neither the Order of the Conqueſts, their Dates, nor Names of the Places, in the *Chineſe* Hiſtory, are the ſame as in that of *Abu'lghâzi*, and other Weſtern Writers, it is very difficult to reconcile them together. However, *Ma-lû* ſeems to be *Marû*; of which Name there are two Places.] [c] The ſame with *Kara-koram*. [d] [Theſe are called *Kuriltay*, by the *Mongols*.] [e] *Ta-li-han*. [f] *Abu'lfaraj* writes, *Idikût*, that is, *Lord of the Empire*, p. 283. [g] *Gaubil*, from hence, ſeems to ſuppoſe they were Chriſtians: Rather the contrary reſults. [h] Hiſt. *de Gentch.* p. 34, & *ſeqq.* [i] [Called alſo *Maſh-had*, that is, *the Place of Martyrdom*, meaning, of *Imâm Riza*.] [k] *Nye-cha-u-eul*. [l] *Mûlay* is the Country where *Hulagu*, *Jenghiz Khân*'s Grandſon, made ſo fierce a War againſt the Inhabitants, who were a bad Sort of People, but warlike, and intrenched in the Mountains: It is a Part of *Jebâl*. [Theſe are the *Melahedah* (whence *Mulay* is a Corruption) called alſo *Aſſaſſins*, and their Prince, *the old Man of the Mountain*. They poſſeſſed Part of *Jebâl*, or *Kuhiſtân*, that is, *the Mountain Country*; in *Perſian*, *Irâk*.] [m] [In this Place, and elſewhere, *Chalanting*.] [n] In *Chineſe*, *Ha-la-he*, or *A-la-he*. [o] [By *Mye-li*, muſt be underſtood *Mohammed Karazm Shâh*, the Father of *Jalâl-addin*.] [p] [Before called *Ki-cha*. This muſt be *Kipchak*, for it fell to *Chuchi*'s Share.] [q] So the *Mongols* call the *Caſpian Sea*. *Nor*, ſignifies *Sea*, or *great Lake*. The *Chineſe* write, *Tyen-ki-tſe*. [The *Turks* call the Sea, *Denghiz*; as *Kara Denghiz*, or, *the Black Sea*.] [r] *O-li-ki*. [s] This Country, which furniſhed the *Mongols* with good Officers, was not far from the *Caſpian Sea*. [t] *Wo-lo-tſe*. [u] Called by *D'Herbelot*, *Jebe Noyan*. [w] *Ta-lu-cha*.

Mogul *Empire.*

dom in the Eaſt, called *Hin-tû*, *In-tu*, or *Sin-tû* [a]. Here coming to a narrow Paſs, called *the Iron-Gate*, fortified both by Nature and Art, it is ſaid, ſeveral *Monguls* ſaw a Monſter, reſembling a Stag, with green Hair, a Horn in his Forehead, and the Tail of a Horſe, who told them, *their Maſter muſt turn back*. *Chingkiz Khân*, ſurprized at this Relation, aſked *Yelu-chu-tſay*, his Prime Miniſter, about it; who informed him, the Animal was named *Kyo-twan*, that he underſtood four Languages, and, poſſibly, did not love Slaughter. Hence he took Occaſion to exhort him to return, and deſtroy no more People.

The Khân *returns.*

AFTER this, the Emperor cauſed ſeveral *Indian* Cities to be plundered; but finding his great Officers weary of a War ſo far from home [b], reſolved to take the Road of *Tartary*. Several Officers out of the Weſt went, with their Families, to ſettle in *China*. *Jagatay* was left to govern the conquered Countries, and follow, in all Things, the Advice of *Porchi*, his Generaliſſimo. *Chuchi* was ſent into *Kin-cha*, where he ſoon after died; leaving his Son *Batu* [c], a young Prince of great Hopes, for his Succeſſor [d].

Affairs of Lyau-tong.

CHINGKIZ KHAN ſet forward, accompanied by his other two Sons, King *Idikût*, the Princes *Pi-tâ*, *Wa-chen*, *Po-yau-ho*, Son of the Prince *A-la-u-tſe*, with the Generals *Su-pu-tay*, *Cha-han*, *Koſmeli*, *Ko-pau-yu*, and others, reſolving to make War on the King of *Hya*. He had left the Government of his Dominions to his Brother *Wa-che*, who managed with great Prudence. In 1220, the Princeſs *Tyau-li* repaired to this Prince's Court, to notify the Death of her Spouſe *Lyew-ko*, King of *Lyau-tong*. *Wa-che* received her with Magnificence, and ſent her back with Troops to govern *Lyau-tong* till the Return of the *Khân*; which Truſt ſhe diſcharged with great Applauſe.

And of Ki-tay.

ON the other Hand, *Mûhûli*, his Lieutenant-General in *China*, acquired much Reputation in the War, which he maintained againſt both the Emperor of the *Kin* and King of *Hya*. In 1218, *Chang-yau* [e], a General of the *Kin* Army, gathered a large Body of Troops to revenge the Death of another General, his Friend, who had been murdered by an Officer, who was his Enemy. Coming to *Tſe-kin-quan* [f], he was attacked by *Mingan*, and fought bravely; but his Horſe falling, he was taken: And being brought bound before the Victor, refuſed to kneel to him; ſaying, as he was a General himſelf, he would rather die firſt. *Min-gan* admiring his Greatneſs of Soul, diſmiſſed him with Honour; and treated the other Priſoner Officers well: Yet, at the ſame Time, ordered *Chang-yau*'s Father and Mother to be put to Death. The Son hearing this, after debating the Matter with himſelf, to ſave their Lives, offered to enter in the *Mogul* Troops; and few Officers were his Equals, or did the *Khân* more Service.

THREE Months after, *Mûhûli*, accompanied with his Son *Pûlu*, or *Polû*, recovered the Places in *Shan-ſi*, which the *Kin* had taken back and fortified. *Tay-ywen fû*, the Capital, ſuſtained three Aſſaults: But the Officers perceiving they could neither defend the City, nor make a Sally, and cut their Way through the *Mongols*, killed themſelves. The Officers of other Places followed their Example, rather than fall into the Hands of *Mûhûli*'s Troops. The Emperor of the *Song* [g], who had already declared War againſt the *Tartars* of *Nyu-che* [h], refuſed to make Peace with them; and, by Edict, exhorted his Subjects to drive them out of *China*. Hereupon, the Emperor of the *Kin* ſent his Son and Heir againſt the *Song*; which War was carried-on with various Succeſs.

THE Beginning of the Year 1219, *Kau-ki* [i], Miniſter of the *Kin*, built a little City within the Incloſure of *Kay-fong fû* in *Ho-nan*, and fortified it very ſtrongly. In the fourth Month, *Chang-yau* having been nominated to the Command of a Body of Troops by *Mûhûli*, took ſeveral Cities in the Diſtrict of *Pau-ting fû*; and then went to attack *Kya-gu*, the Murderer of his Friend, who was intrenched on a Mountain: But not being able to force his Works, he cut-off his Water; ſo that the other was obliged to ſurrender. *Chang-yau* tore-out his Heart, and ſacrificed it to the Manes of his Friend. Afterwards, retiring with his People to *Manching*, a little unfortified City, to the North-Weſt of *Pau-ting fû*, *U-tſyen*, General of the *Kin*, came to beſiege him. *Chang-yau* cauſing all the uſeleſs Men to mount the Walls, ſallied with the braveſt of his Soldiers, and cut his Way, with great Slaughter, through his Enemies. Having eſcaped this Danger, he found himſelf ſurrounded by a Body of Reſerve. At the firſt Onſet, to of his Teeth happened to be knocked-out with an Arrow: But becoming rather more furious, although he had loſt almoſt all his Men, he broke through them; and, with the few Soldiers left him, aſſaulted and plundered four little Cities that were in his Road: After which, receiving ſome Reinforcements, he acquired Fame

[a] [That is, *India*, called by the Orientals, *Hend*, and *Send*.] of *Mongols* was ſent to *Arabia*, and took *Metena* (or *Medina*.) [b] Several *Chineſe* Books ſay, that an Army [c] *Pa-tû*. [d] Hiſt. *de Gentch.* p. 38, &c. *Seqq.* [e] He was a Native of *I-chew*, in *Pe-cheli*. [f] A famous Fortreſs in the Mountains of *Pe-che-li*, Latitude thirty-nine Degrees twenty-ſix Minutes, Longitude one Degree nine Minutes Weſt. [g] Or, of *China*, who had the Southern Provinces. [h] Or, *Nyu-chin*, that is, the *Kin*. [i] Or, *Chu-yu-kau-ki*.

by the Conqueſts he made in the Diſtricts of *Ching-ting fû* and *Pau-ting fû*, in *Pe-che-li*.

THIS ſame Year, the *Mongols*, by their Arms, made *Korea* [a] tributary; and, at the End of it, the *Kin* Emperor put-to Death his Prime Miniſter *Kau-ki*, who was accuſed of being, by his bad Advice, the Cauſe of all the Evils which the Empire ſuffered. In 1220, in the eighth Month, *Mûhûli* arriving at *Man-ching*, near *Pau-ting fû*, above-mentioned, ſent a Party to the Paſs of *Tau-ma-quan*, a Fortreſs in the Mountains [b]; who having beaten a Detachment of the *Kin*, the Governor of *Ching-ting fu* ſubmitted, and delivered that important Place to *Mûhûli*; who ordered his Army to ſet at Liberty all the Priſoners they had made, forbidding Slaughter and Plunder under the ſevereſt Penalties.

THE *Kin*, after the Death of *Kau-ki*, took proper Meaſures for defending their Dominions. He was ſucceeded by *Su-ting*, who had both Experience and Skill in the Art of War. This Miniſter had found Means to ſet on-foot an Army of two hundred thouſand Men in *Shan-tong*; with which he fruſtrated the Deſigns both of the Emperor of *China*, and King of *Hya* in *Shen-ſi*, who were forced to raiſe the Siege of *Kong-chang fû* [c]. The Army which the *Kin* had in *Shan-tong* being encamped at *Whang-ling-kang*, the General ſent twenty thouſand Foot to attack *Mûhûli*, who lay near *Tſi-nan fu*, the Capital of that Province which he had taken. The *Mongul* General having had Notice hereof, went to meet [d] this Detachment, fought and defeated it. Afterwards he attacked the Enemy's Army, drawn-up on the River-Side, making his Cavalry diſmount, and, after a furious Battle at cloſe Fight, routed them; an infinite Number being drowned in the Flight [e].

MUHULI, after this Victory, made ſeveral Conqueſts, and ſat-down before *Tong-chang fû* [f]; but perceiving it would hold-out too long, raiſed the Siege and left Troops to block it up. In the fifth Moon of the Year 1221, the Gariſon falling in Want of Proviſions, attempted to withdraw: But the Officer, who commanded the Blockade, entirely defeated them, killing ſeven thouſand, and then took Poſſeſſion of the City. *Mûhûli*, from *Tong-chang fû*, marched to *Tay-tong fû* in *Shan-ſi*; then paſſing the *Whang-ho*, forty Leagues Weſt of that City, entered the Country of *Ortûs*, and ſpread Terror through the Kingdom of *Hya*. The beſt Courſe its King had to take, was to do whatever the *Mongol* General would have him. He committed no Hoſtility this Year againſt *Hya*, but attacked the *Kin*. He blocked-up *Yan-gan*, a City of *Shen-ſi*; but found it too-well fortified, and provided, to be quickly taken. He ſlew more than ſeven thouſand of the Enemy, ſubdued *Kya-chew*, which he fortified, and ſome other Places. His Deſign was to ſeize the Poſts which might facilitate the taking of *Tong-quan*, in order to go and beſiege *Kay-fong fû*. 1225. Jenghîz Khân.

IN 1222, *Mûhûli* made many Conqueſts in the Diſtrict of *Ping-yang fû*; and the Year following, attacked *Fong-tſyang fû* in *Shen-ſi*. The *Mogul* General repaſſed the *Whang-ho*; and having driven the *Kin* out of ſeveral Poſts in *Shan-ſi*, and recovered *Pû-chew* [g], which they retook the Year before, he ſet-out upon another Expedition, but fell ſick at *When-hi hyen*; and perceiving himſelf near his End, ſent for his Brother *Tay-ſun*, and earneſtly recommended to him the taking of *Pyen-king* [h], as a Matter of great Importance, being grieved that he had not done it himſelf. After theſe Words he expired, aged fifty-four Years; forty of which he had ſerved in the Army with Succeſs. Mûhûli's Death,

MUHULI was conſidered by all the *Moguls* as the firſt Captain of their Empire. *Chingkîz Khân* had an entire Confidence in him. The great Dignity to which he was advanced, did not leſſen his military Ardour; and in all the grand Enterprizes, he underwent as much Fatigue as the meaneſt Soldier. The *Khân*, before he was declared Emperor, retreating, after a Defeat, by Night, to his Camp, and not able to find it for the Snow that had fallen, being much fatigued, lay down upon ſome Straw to ſleep. Hereupon *Porchi* and *Mûhûli* took a Covering and held it over him all Night in the open Air. This generous Action gained them much Reputation, and rendered their Families in great Eſteem among the *Mongol* Princes. *Mûhûli*'s Death was very afflicting to *Chingkîz Khân*; who appointed his Son *Pûlû* to ſucceed to his Titles and Dignities. And Character.

IN the Year 1224, and ninth Month, the Emperor of the *Kin* died: He was ſucceeded by his Son *Shew*, who, next Month, made Peace with the *Hya*.

IN the Beginning of the Year 1225, the Emperor *Chingkîz Khân* arrived at the River *Tûla* Chingkîz Khân's Return,

[a] Called by the *Tartars*, *Solgho*; and, by the *Chineſes*, *Kau-li*, and *Chau-tſyen*. *Gaubil* ſent a Map of it to *France*. [b] Latitude thirty-nine Degrees ſix Minutes; Longitude one Degree forty-five Minutes. [c] Latitude thirty-four Degrees fifty-ſeven Minutes forty-nine Seconds; Longitude eleven Degrees forty-five Minutes Weſt. [d] The Number of his Troops is not mentioned. [e] Hiſt. *de Gentch.* p. 42, *& ſeqq.* [f] Latitude thirty-ſix Degrees thirty-two Minutes twenty-four Seconds; Longitude eighteen Degrees. [g] A City a League and an half Eaſt of the *Whang-ho:* Latitude thirty four Degrees fifty one Minutes; Longitude ſix Degrees thirteen Minutes Weſt. [h] A City ſeventeen Leagues South South-Weſt of *Ping-yang fû*.

in

Mogul *Empire.*

in *Tartary*, after near ſeven Years Abſence in the Weſt: And it is eaſy to judge what Impreſſion his Return made in the Minds of the neighbouring Powers, whether Friends or Enemies. *Tyau-li*, Queen of *Lyau-tong*, came to meet that Monarch with the Princes, her Nephews: That Lady, who had much Spirit, fell on her Knees to acknowledge *Chingkiz Khân*, and made him Compliments on his great Conqueſts. The Emperor, in his Turn, condoled her on the Death of the King, her Spouſe; praiſed the Manner in which ſhe governed her Kingdom; and promiſed his Protection to her whole Family. *Tyau-li*, after returning Thanks, prayed him to nominate *Pi-tû* King of *Lyau-tong*. The *Khân* could not help admiring the Juſtice and Prudence of this Lady: For *Pi-tû* was Son of *Lyew-ko*, but his Mother was dead; and *Tyau-li* had ſeveral Children by the ſame King. As *Shenko*, the eldeſt, had all the Qualifications proper for governing, the Emperor was for having them reign in Conjunction: But the Queen perſiſting in her Requeſt for *Pi-tû*, that Monarch nominated him; and had the Goodneſs to relate to her the many brave Actions he had done in the Weſt. The Emperor kept *Shenko* at his Court; and ordered a great Lord to conduct the Queen and the new King into *Lyau-tong*.

Invades Hya.

LI-TE, King of *Hya*, had given Shelter to *Sun-quan-ki* and *Che-lu-ho*, two great Enemies of the *Monguls*: Of this the *Khân* loudly complained; but *Li-te*, far from making Satisfaction, took thoſe very Perſons into his Service. To this imprudent Action, and his refuſing to give his Son in Hoſtage, as he had promiſed, the *Chineſe* Hiſtory imputes the Ruin of the Kingdom of *Hya*. The *Khân*, provoked, marched in Perſon, and, in the ſecond Month of the Year 1226, took *Yetſina* [a]. After this the *Monguls* forced all the Fortreſſes, which were very numerous, between that City, *Ning-hya*, *Kya-yu-quan* [b], and *Kan-chew* [c]. *Sû-chew* [d], *Kan-chew*, and *Si-lyang fû* [e], were alſo taken. The King of *Hya* died in the ſeventh Month of Grief, to ſee his Dominions become a Prey to the *Mongols*. In the eleventh Month, the *Khân* took *Ling-chew*, to the South of *Ning-hya*, and then encamped thirty or forty Leagues to the North of the former.

OKTAY, his third Son, accompanied by General *Chahan*, went into *Ho-nan*, and laid Siege to *Kay-fong fû*, Capital of that Province, and then the Reſidence of the *Kin* Emperor; but they were obliged to raiſe it. However, in 1227, marching into *Shen-ſi*, they took moſt of the Fortreſſes that were in the Diſtricts of the Metropolis *Si-gan fu*; then advanced towards the Places and Forts which the *Kin* poſſeſſed in the Departments of *Fong-tſyang fû* and *Han-chong fû*. *Oktay* having gone into *Tartary*, and left the Command to *Chahan*, the *Kin*, who concluded his Deſign was to re-enter *Ho-nan*, offered new Propoſals of Peace to *Chingkiz Khân*; which being rejected, they made a laſt Effort. They reſolved to think of nothing, but defend themſelves the beſt they could in *Ho-nan*: They fortified the Paſſages of the *Whang-ho* and principal Cities: They furniſhed *Tong-whan* with a great Number of Troops; and ſet on-Foot an Army of two hundred thouſand choſen Men, commanded by the beſt Officers they had [f].

CHINGKIZ KHAN having in the Spring left an Army to beſiege *Ning-hya*, Capital of the Kingdom of *Hya*, ſent a great Body of Troops, who ſeized the Countries of *Koko Nor* [g], *Qua-chew*, and *Sha-chew* [h]. The *Khân*, at the Head of another Body, made himſelf Maſter of *Ho-chew* [i] and *Si-ning* [k]. Then, after cutting in Pieces an Army of thirty thouſand Men, he went and beſieged *Lin-tau fû*, which belonged to the *Kin*: This he took, with ſeveral others; and then, proud of ſo much Succeſs, went to paſs the Summer-Heats on the Mountain *Lû pan* [l], in *Shen-ſi*.

LI-HYEN, King of *Hya*, who ſucceeded *Li-te*, being reduced to the laſt Extremity in *Ning-hya*, ſurrendered, at Diſcretion, in the ſixth Month, and ſet-out for *Lû-pan* [m], to humble himſelf before the Emperor. That Prince had

[a] *Yetſina*, *Etſina*, *Eychina*, or *Echina*, was a conſiderable City of the Kingdom of *Hya*; the ſame *M. Polo* calls *Ezina*. The *Chineſe* Geography places it to the North of *Kan-chew*, and North-Eaſt of *Su-chew*, an hundred and twenty Leagues from the former; but that Diſtance muſt be too great. It is at preſent deſtroyed. [It ſtood upon a River of the ſame Name, called alſo *Echina*. It runs by *Sû-chew*, and a Branch of it by *Kan-chew*.] [b] It is a Fort, at the Weſt-End and Gate of the great Wall. [c] *Kan-chew* is the *Kampition* of *M. Polo*. [d] *Su-chew* is *Su-chure* of *M. Polo*. [e] *Si-lyang fû* was then a very great City. It is now a Fortreſs, called *Yong-chang-wey*: Latitude thirty-eight Degrees twenty Minutes; Longitude fourteen Degrees ten Minutes Weſt. [f] Hiſt. *de Gentch.* p. 46, *&* *ſeqq.* [g] The true Pronunciation is *Hû-hû-nor*, or the Lake *Hû-hû*, at preſent poſſeſſed by the *Eluths*. See before, *p.* 402. [h] *Sha-chew*, Latitude forty Degrees twenty Minutes; Longitude twenty Degrees forty Minutes Weſt. It is near *Qua-chew*, to the Weſt of it. [i] *Ho-chew*, in *Shen-ſi*, fourteen or fifteen Leagues to the North-Weſt of *Lin-tau fû*. [k] *Si-ning*, in *Shen-ſi*, near *Ko-ko-nor*. [l] About Latitude thirty-five Degrees; Longitude ten Degrees forty-five Minutes Weſt. [m] One Hiſtory ſays the Khân was at *Tſing-chû-i*, a City in *Shen-ſi*, depending on *Kong-chang fû*, when *Ning-hya* was taken.

no sooner left the City than he was slain [a]. Both the Palace and City were plundered. A cruel Slaughter was made of the Inhabitants; the Plains being covered with dead Bodies: Those who escaped the Sword, flying to the Mountains, Woods, and Caves. It is remarked in the History, that the *Monguls*, since they issued-out of their sandy Desart, did nothing but plunder, kill, burn, and destroy all before them wherever they came.

CHINGKIZ KHAN having thus put an End to the Kingdom of *Hya*, after it had continued near two hundred Years under its own Princes, who were *Tartars* of the Tribe of *Topa* [b], intended also to complete the Conquest of the Empire of the *Kin*. But, the Beginning of the Year 1227, he fell sick on the Mountain before-mentioned; and finding Death approach, on the eighteenth of *August* [c], sent for the Generals of the Army, and before them declared Prince *Toley*, his fourth Son, Regent of the Empire, till the Arrival of his Brother *Oktay*, whom he nominated for his Successor and Heir. Then recommending Union and Peace among them, he told them, with regard to the War against the *Kin*, that as the best of their Troops guarded *Tong-quan*, and they were Masters of the Mountains to the South, where they had fortified themselves, besides having a great River to the North for their Frontier, it was therefore difficult to attack and vanquish them, without the Assistance of the *Song* (or *Chinese*;) who being their mortal Enemies, he advised them to demand a Passage through their Territories, in order to attack them: That entering by the Cities *Tang* and *Teng* [d], they should march directly and besiege *Ta lyang fû* [e]: That this would oblige the *Kin* to call their Troops from *Tong-quan*; and, that as they would be fatigued by the Length of the Journey, they might be attacked with Advantage. Having spoken these Words, he died, aged sixty-six, after a Reign of twenty-two Years.

The Emperor of the *Mongols* had a great Number of Children. But the History mentions only six Sons, and three Daughter. *Chuchi*, the eldest Son, was a great Captain, active, violent, and delighting in War. *Chagatay* was universally beloved for his Wisdom and Affability. *Ogotay*, or *Oktay*, was endowed with much Prudence and Greatness of Soul; was courageous, and loved Justice [f]. *Toley* was beloved by his Father, and generally esteemed by the *Tartars*. Of *Uluche* and *Kolyekyen*, the two last, nothing remarkable occurs. The three Princesses were married to *Idikût*, *Poyaho*, and *Po-tu*, as hath been already observed: And the Heirs of these three Sons-in-law of the *Khân* usually marry the Daughters of the *Mongul* Emperors. 1228. Jenghîz Khân.

CHINGKIZ KHAN had a great Number of Wives, many of whom bore the Title of Empress. All these Wives were distinguished by their Palaces; and these Palaces, called *Ordû*, or *Ortû* [g], were to the Number of four. The first and most considerable of the Empresses was *Hyuchen*, Daughter of *Te-in*, Lord of the *Hongkirat* Hord: *Oktay* and *Toley*, being her Children, were, for that Reason, preferred to the rest. The *Khân* excluded the Princes of the Family, born of *Chinese* Women, from inheriting the Crown. *And Wives.*

TOLEY, upon his Father's Death, sent Officers to notify it to the Princes of his House, and Generals of the Army. Mean-while, the War against the *Kin* was carried-on with more Vigour than ever. *Ho-chew* [h], in *Shen-si*, had held-out a long Time, animated by the Bravery of *Chin-in*, the Governor; who, at length, finding the City ready to be forced by the Enemy, advised his Wife to provide for her Safety. That Lady answered resolutely, that as she had shared with him the Honours and Pleasures of Life, she would die with him, and immediately took Poison. His two Sons, and Daughter-in-law, followed her Example. *Chin-in*, after causing them to be interred, slew himself, and the City was taken. The *Kin*, commanded by a Prince of the Blood, defeated the *Mongols*, and killed eight thousand of them in the Beginning of the Year 1228. *Female Bravery.*

TOLEY having caused the *Khân* to be interred *Ceremony of proclaiming*

[a] This must be the *Shidurkû* of *Abu'lghâzi Khân*; and, if so, the Kingdom of *Hya* must be his *Tangût*, and the City of *Ning-hya*, the City of *Tangût*; although *Tangût* was a different Dominion, inhabited by the *Si-fan*, or *Tu-fan*: But these being then subject to the King of *Hya*, and *Tangût*, which once made a great Figure, only known to the Western Historians, this seems to be the Reason why the latter make no Mention of *Hya*, or the *Chinese* of *Tangût*. [b] From the same Hord sprang the Emperors of the *Wey*, formerly so powerful both in *Tartary*, and the Northern Provinces of *China*. These *Tartars* came originally from the Countries to the North-East of *Pe-king*, between the forty-fifth and forty-third Degree of Latitude. They settled first near *Tay-tong fû* in *Shan-si*. Their Monarchy began in 386, and ended in 572. There is a History in *Chinese* of this Dynasty. [c] One History puts his Death seven Days later, at a Place called *Sali-chowen*; the *Chinese* Word *Chowen*, denoting the *Sali* to have been a Place full of Fountains, Lakes, and Hills. [d] *Teng-chew*, and *Tang-kyen*, Cities of *Ho-nan*, depending on *Nan-yang fû*, and bordering on the Province of *Hû-quang*, by which, and *Shen-si*, he counselled them to enter *Ho-nan*. [e] At present *Kay-fong fû*, Capital of *Ho-nan*. [f] See Hist. *de Gentch.* p. 99. [g] *Wa-cul-tû*. See before, *p.* 441. e. [h] This City was called *Si-Ho-chew*, or *Ho-chew of the West*, to distinguish it from the other Cities of that Name. At present it is called *Man-chew*, being a considerable Fortress, twenty Leagues South of *Lin-tau fû*.

in

Mogul Empire.

in the Cave of *Ki-nyen*, in a Mountain to the North of the ſandy Deſart [a], went to meet his Brother *Oktay*: But the Grandees and Generals not knowing but *Toley* deſigned to make himſelf Emperor, dared not give that Title to *Oktay*. After waiting near the River *Kerlon* till *Chagatay* [b] arrived, the Princes of the Imperial Houſe unanimouſly agreed to adhere to *Chingkiz Khân*'s Will; and, by Advice of *Yelu Chû-tſay*, a general Aſſembly of the Princes and great Lords was appointed to meet at *Ho-lin* [c], in the Year 1229, on the twenty-ſecond of the eighth Month. That Day being come, *Chagatay* and *Toley*, attended by the Princes of their Houſe, the Chiefs of Hords, and Generals of the Army, went, and kneeling before *Oktay*'s Tent, with a loud Voice wiſhed a long and happy Reign to Prince *Oktay*; a Ceremony never before uſed on the Occaſion by the *Mongols*. The new Emperor made *Yelu Chû-tſay* his Prime-Miniſter, and imparted every Thing to his Brother *Toley*, thoſe two Princes having had an intire Affection for each other [d].

Oktay Khân.

Remarks upon

THE foregoing Hiſtory of *Chingkiz Khân*, or *Jengkiz Khân*, is given from the *French*, containing fifty-five Quarto Pages, very little ſhortened, except in the Stile, and by the Method of diſpoſing the Matters. From thence the Reader may perceive, that the Hiſtory of this Conqueror's Wars in *China*, and the Eaſtern Parts of *Tartary*, is delivered very imperfectly, as well as erroneouſly, by the *Perſian*, and other Weſtern Authors: That the Eaſtern Part of *Aſia* was then divided between three great Powers, *viz.* the Emperors of *China*, of *Kitay*, and of *Hya*: That all *Tartary*, to the North and Weſt of *China*, was ſubject, or tributary, to the two laſt: That by *Tangût* in *Abu'lghâzi*, and other Authors, is to be underſtood the Kingdom of *Hya* [e]; and by *Shidurku*, *Li-hyen*, its laſt Monarch: That the Country of *Kara-kitay* was not near *Kitay*, much leſs contiguous to it, as *Abu'lghâzi Khân* repreſents it; but at a great Diſtance towards *Kaſhgar*.

HE will find here likewiſe, among other Things, the Original of the *Turkiſh* Dominion in *Tartary*, in the ſixth Century, agreeable to what is related in the *Byzantine* Hiſtorians; and that *Wang Khân*, ſuppoſing him to be the ſame with *Preſter John*, as ſome Authors affirm, was (to uſe *Gaubil*'s Words) much leſs powerful than they have repreſented him; nor does the *Chineſe* Hiſtory mention any Thing about his Religion [f]. If to this we add the exact Information we receive concerning the Parts of *Tartary*, where the *Tatars*, *Monguls*, *Naymans*, *Karo-its*, and other Tribes [g] inhabited, as well as the Situations of *Kara-koram*, *Etzina*, *Kampition*, *Biſhbalig*, and ſeveral other remarkable Cities, which had puzzled the Learned of *Europe* hitherto to aſcertain, it muſt be acknowledged, that Geography, as well as Hiſtory, is greatly beholding to this *Chineſe* Account of *Jenghîz Khân*; nor is that of his Succeſſors leſs intereſting to thoſe Sciences. It is Pity our Plan will not permit us to inſert the Whole here; but becauſe the very Names, at leaſt the *Tartarian* [h], of thoſe who reigned in *China*, are unknown to the Weſtern Writers, we have ſubjoined a Table of them, with the Dates of their Reigns.

Mongul *Emperors reigning over* Tartary, *and* *Part of* China.

		Reign begun.	Reign ended.
1.	*Genghîz Khân*, or *Tay-tſû*	1205	1227
2.	*Oktay Khân*, or *Tay-tſong*	1229	1241
	Queen Turakina, or *Tolyekona*, Regent.		
3.	*Kayuk Khân*, or *Ting-tſong*	1245	1248
	Q. Wa-û-li-haymiſh, Regent.		
4.	*Mengko Khân*, or *Hyen-tſong*	1251	1259

The Ywen-chau, *or Dynaſty of* Monguls *reigning over all* China *and* Tartary.

1.	*Koplay*, or *Ywen Shi-tſu*	1260	1294
2.	*Timûr*, or *Ching-tſong*	1295	1307
3.	*Hay-ſhan*, or *Vu-tſong*	1308	1311
4.	*Ayyulipalipata*, or *Jin-tſong*	1311	1320
5.	*Shote-pala*, or *Ing-tſong*	1320	1323

[a] The Hiſtory of the *Mongols* ſays, this Cave was the uſual Burying-Place of his Succeſſors. Several *Mongul* Lords of his Poſterity at *Pe-king*, affirm the Place of his Burial to be on the Mountain *Han*: Latitude forty-ſeven Degrees fifty-four Minutes; Longitude nine Degrees three Minutes Weſt. [*Abu'lghâzi* ſays, it is called *Burkhan Kaldin*. See before, *p.* 429. b.] [b] One Hiſtory ſays, *Oktay* would have given up the Empire to *Jagatay*, but that he would not accept of it. [c] [*Gaubil* informs us, in this Place, that there was a Diſſertation at the End of his Hiſtory of the *Mongol* Emperors, to prove, that *Ho-lin* is the ſame with *Kara-koram*, the Capital of the Empire of *Chingkiz Khân*; but no ſuch Thing has been publiſhed.] [d] Hiſt. *de Gentch.* p. 56 *& ſeqq.* [e] This new Monarchy ſeems to have been quite unknown to the Weſtern Hiſtorians, who miſtook it for *Tangût* (which had been famous through *Aſia* for many Ages) becauſe the Kingdom of *Hya* ſprang up on the Ruins of it, and for the moſt Part conſiſted of Countries which formerly belonged to it. [f] See *Souciet Abrege Chronol.* p. 187. [g] In order to find the Situations of the Tribes and Places mentioned in the Hiſtory of *Jenghîz Khân*, Recourſe muſt be had to the Deſcription of *China* and *Tartary*, the Tables of Longitude and Latitude at the End, and the general Maps; our Work not admitting of particular ones. [h] In the following Table, the firſt is the *Mongul* Name, the ſecond the *Chineſe*.

6. *Yeſun*

6. *Yesuntimûr*, or *Tay-ting*	1324	1328	a *SHUNTI* was driven-out of *China* by *Hong-vû*, Founder of the *Tay-ming* Dynasty. His Son *Ayyewshilitata*, in 1370, founded at *Holin*, or *Kara-koram*, a new Dynasty, called the *Yuens of the North*.
7. *Asukipa*, or *Tyen-shun*	1328		
8. *Hoshila*, or *Ming-tsong*, and *Tutimûr*	1328	1329	
9. *Tutimûr* alone, or *Ven-tsong*	1329	1332	
10. *Ilin-chipan*, or *Ning-tsong*	1332		
11. *Toheantimûr*, or *Shunti*	1333	1368	

Introduction.

CHAP. IV.

A DESCRIPTION *of* TIBET, *or* TIBBET.

INTRODUCTION.

ALTHOUGH *Tibet* is a Country of very large Extent, yet it scarce appeared in our Maps, before those published by *De l'Isle*. It was there represented as a narrow Kind of Desart, lying between *India* and *China*, without either Towns, Rivers, or Mountains, although no Part of *Asia* abounds more with the two latter. *Europeans* had, indeed, received some confused Accounts of it from the Missioners sent into the *Indies*; but none particular enough to form any right Judgment of its Qualities, Form, or Dimensions. The Jesuits *Grueber*, and *Dorville*, were the first who (having travelled through great Part of it, in their Way home from *China* in 1661) gave us any tolerable Ideas of its large Extent, or the Customs of its Inhabitants.

THE Letters relating to their Travels are published in *Thevenot*'s *French* Collection. *Kircher* also, in his *China Illustrata*, has given an Account of their Journey through that Country, with Cuts of the most remarkable Things that occurred, as delivered to him by themselves [a]. But, as they travelled only one Road, they have gone but a little Way towards further-ing-out the Geography of those unfrequented Regions. In short, the Map-Makers had almost nothing to work-upon for *Tibet*, but the scanty Materials of those Friars (for *Desideri* [b] says but little of the Country, or Road he took) before the late Missioners in *China* procured a Map of which, though far from being compleat, or exact, in every Particular, affords, on the Whole, a very satisfactory View of the Country.

WITH respect to the Inhabitants, Animals, and other Productions, we are not, perhaps, so well-provided; there being very few Materials for the History to be met-with, but what come from the above-mentioned Missioners. As those who transmitted the Map were not in *Tibet* themselves, they have communicated only a few scattered Remarks, which they had from the *Lama* Mathematicians, who surveyed the Country [c]. Of this Kind are those to be found in *Avril*'s Travels, and *Gerbillon*'s Historical Observations on *Tartary*, who had his Informations from a *Chinese* Envoy. Others, as *Tavernier*, and *Thevenot*, have occasionally spoken, from Report, concerning *Butan*, or *Tibet*. The most compleat and express Piece yet extant upon the Subject, seems to be, *A Description of the Kingdom of* Butan, written by an anonymous Author [d]: But as it does not appear from what Authority he has taken his Memoirs, they are to be made-use of with Caution.

Very defective.

SECT. I.

The Name, Extent, Mountains, *and* Rivers *of* Tibet.

The Name, Situation, Extent, Bounds. Tibet *surveyed: Account of the Map: Its Imperfections. Mountain* Kantes *terrible to pass. Ele-*

[a] A Translation is inserted in *Ogilby*'s *China*. *Thevenot* has omitted the Cuts. [b] *Desideri*, the Jesuit, travelled, in 1714, from *Kashmîr* in *India*, to *Lapas*; but gives little or no Account of the Road, or the Country. These are published by *Du Halde*, in the fourth Volume of his Description of *China*, under the Title of *Geographical and Historical Observations on the Map of* Tibet, *containing the Dominions of the Grand* Lama, *and adjacent Countries subject to him, reaching to the Source of the* Ganges, *extracted from the Memoirs of* Pere [illegible]. [c] An Account of this is given in the *Nieuv. Mercur. Paris*, for *July* 1718.

Country of Tibet.

vation of Tibet. *River* Yarû, *or* Tſan-pu. Ny-kyang, Lan-tſan. Kin-cha Ky-ang. *Source of the* Whang-ho. *River of* Gold. *Lake of Stars. Lakes of* Tibet.

The Name,

THE Country, which *Europeans* call *Tibet*, or *Thibet*, is named, by the Orientals, *Tibt*, or *Tobt*. It is alſo pronounced, by ſome Nations, *Tobet*, or *Tupet*. The *Tartars* call it *Barantola*, under which Name they comprehend all that vaſt Tract lying between the great River *Ya-long*, and the Source of the *Ganges*, extending above twenty Degrees from Eaſt to Weſt, and more than eight from North to South. The People of *Kaſhmîr*, and other on this Side the *Ganges*, call it *Bûton*, or *Bûtan*; and the *Chineſe*, *Tſan*, or *Tſan-li*, from the great River *Tſan-pû*, which runs through it. But *Laſſa*, or *Laſa*, being the richeſt and pleaſanteſt Province, and dignified with the Reſidence of the Grand *Lama*, thoſe Borderers frequently give that Name to the whole Country [a].

WE are likewiſe told, that among the *Tartars*, the Name of *Tanguth*, or *Tangût*, is common to all the Countries, from *Koko-Nor*, to the South of the *Ganges* [b]. But others aſſure us, that it is unknown to the Inhabitants, who call themſelves *Vojid* [c]. The like may be ſaid of *Tufan*, which *Gaubil* ſays is the Name of *Tibet*, or rather one of its Names [d]: That is, ſuch as may be given to it by the *Tu-fan*, or *Si-fan* themſelves, who were formerly Maſters of it, or ſome particular bordering People; for it is certain, neither of thoſe two Names belongs to *Tibet*, at preſent.

Situation, Extent, Bounds.

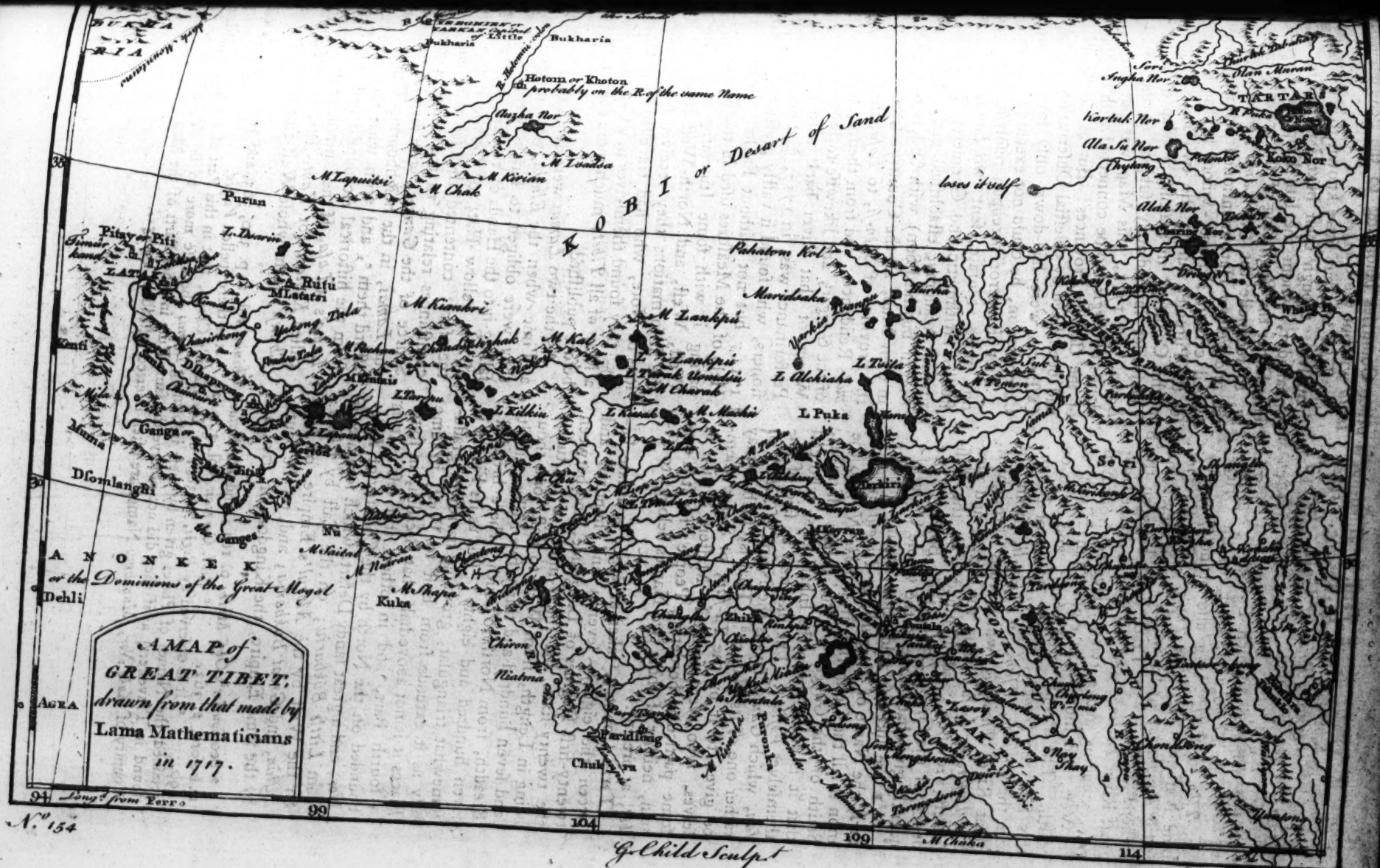
THIS Country, taken at large, is ſituate between the eighty-ſeventh and hundred and twenty-firſt Degrees of Longitude, and between the twenty-ſixth and thirty-ninth of Latitude; being in Length, from Weſt to Eaſt, one thouſand ſeven hundred and thirty-five Miles; and its Breadth, from North to South, where broadeſt, ſeven hundred and eighty: But as its Figure is ſomewhat triangular, growing narrower gradually as it extends from Eaſt to Weſt, in ſome Places it is not above half that Breadth, in ſome a fourth Part, and in others ſtill leſs. It is bounded on the North by the Country of *Koko-Nor*, and a great ſandy Deſart, which ſeparates it from *Little Bûkharia*; on the Eaſt by *China*; on the Weſt by the *Mogul*'s Empire, or *Hindûſtân*, and *Great Bukharia*; and, on the South, by the ſame Empire, the Kingdom of *Ava*, and other Countries belonging to the Peninſula of *India* without the *Ganges*.

As *Tibet* was but little known to the *Chineſe* themſelves, though their next Neighbours, an Ambaſſador, whom the late Emperor *Kang-hi* ſent thither the Beginning of the preſent Century, to reconcile the two *Lama* Factions of the red and yellow Hat, mentioned hereafter, employed certain Perſons, whom he had brought for the Purpoſe, during the two Years he ſtaid in the Country, in making a Map of all the Territories immediately ſubject to the Grand *Lama*. In 1711, this Map was put into the Hands of *Regis*, to be connected with the Maps of the *Chineſe* Provinces: But as no Situation had been fixed by celeſtial Obſervation, and the Diſtances were laid-down only from common Computation, he could not execute his Orders.

THE Emperor hereupon reſolving to procure one more accurate, ſent two *Lamas*, who had ſtudied Arithmetic and Geometry (in a mathematical Academy, eſtabliſhed under the Protection of his third Son) with Orders to compriſe, in their Map, all the Country, from *Si-ning* in the Province of *Shen-ſi*, to *Laſa*, the Grand *Lama*'s Reſidence, and from thence, to the Source of the *Ganges*; and likewiſe to bring ſome of the Water of that River back with them. This Performance was, in 1717, laid before the Miſſioners, who found it vaſtly preferable to that of 1711; but not without Faults. However, by Help of the Meaſures uſed in this Map, by comparing it with ſome Itineraries in the South-Weſt, Weſt, and North-Weſt Roads, and by the Informations they received from ſome Perſons of Note, who had travelled in that Country, they found themſelves in a Capacity to draw a Map of all *Tibet*, much more correct than any before publiſhed.

As the two *Lamas* were about their Work at a Time when the *Eluths* were ravaging *Tibet*, they were obliged to hurry-away, for Fear of falling into the Hands of the Enemy, they being of the yellow Hat, or *Chineſe* Party. They therefore, contented themſelves in many Circumſtances relating to the Countries round the Source of the *Ganges*, with ſuch Information as the *Lamas*, in the neighbouring Temples, could afford them [e], and with what they could learn from the hiſtorical Account found at the Grand *Lama*'s at *Laſa*. If the Latitude of the Mountain called *Kentais* (or *Kante-ſhan*, according to the *Chineſe*) from whoſe Weſt-Side the *Ganges* iſſues

[a] See *Souciet*'s *Obſ. Math.* p. 161; and *Du Halde*'s *China*, vol. 2. p. 360, 363, and 384. [b] *Du Halde*, as before, *p.* 363. [c] *Bibl. German.* vol. 3. p. 25. It is there ſpelled *Vodjid*. [d] Hiſt. *de Gentch.* 190. [e] It is obſerved by *Regis*, p. 388, of *Du Halde*'s *China*, that in this Part of the Map the Miſſioners retained the Names of Places given by theſe informing *Lamas* (becauſe more to be depended-on than thoſe found in Travellers) as if they did not obſerve the ſame Rule in other Parts of the Map: And, indeed, in the Country of *Koko Nor*, *Manchew* Names are often inſerted inſtead of *Mongul*.



N.o 154

G. Child Sculp.t

Plate LXVII. Vol. IV. p. 450

had been taken by Obſervation, the Courſe of a that River might have been more eaſily determined: For although the *Lama* Geographers traced the Courſe of the *Tſan-pu*, which flows from the Eaſt of the ſame Mountain, yet their Meaſures alone cannot be ſufficient for accurately fixing the Latitude of *Kentais* [a].

WEST of this Mountain, is another called *Kantel*, in the Map, *Kenti*; which, according to *Deſideri*, is frightful to look-at, and always covered with Snow: It divides *Kaſhmîr*, in *Hindûſtân*, from *Great Tibet*, which begins from the Top of it. From the Entrance on that Side, as far as *Leh*, or *Ladak*, the Road lies between the Mountains, which are a true Image of Sadneſs, Horror, and Death itſelf. They are heaped upon one-another, and ſo contiguous, that they are ſcarcely ſeparated by the Torrents, which fall impetuouſly down, and daſh with ſuch a Noiſe againſt the Rocks, as ſtuns and terrifies the moſt intrepid Travellers. The Top and Bottom of theſe Mountains are equally impracticable.

THE Road over them is ordinarily ſo narrow, that there is ſcarce Room to ſet one's Feet; and the leaſt falſe Step tumbles you down the Precipices, in great Danger of loſing your Life, or breaking your Limbs, as happened to ſome of the Karawân, which the Author went with. Shrubs, or Buſhes, would be of great Uſe on this Occaſion; but there is not a Plant, or ſo much as a Blade of Graſs, to be found on them. In paſſing the impetuous Torrents that ſeparated one Mountain from another, they found no other Bridge, than ſome narrow, tottering Plank, or ſome Ropes ſtretched acroſs, and twiſted with green Boughs: They were often obliged to put off their Shoes, in order to tread ſure: For the Author's Part, he ſtill trembled at the very Thoughts of thoſe dreadful Paſſages [b].

THE Land of *Tibet*, in general, is very high. *Gerbillon* obſerves, that a *Mandarin*, who had been there as Envoy, informed him, that in paſſing from *China* to *Tibet*, he found a ſenſible Aſcent; and that in general the Mountains, which are very numerous, are much more elevated on the Eaſt-Side towards *China*, than on the Weſt-Side facing *Tibet* [c]. Certainly, continues that Author, thoſe little Hills, whence the ſmall River *Altan-kol* [d] (or *Golden River*) takes its Riſe, muſt be vaſtly higher than the Sea; ſince this River, which is rapid enough, diſcharges itſelf into the Lakes of *Tſing-ſû-hay*, and the *Whang-ho* has a very ſwift Current from thoſe Lakes, for about two hundred Leagues, to its Fall into the Eaſtern Ocean. This Elevation of the Land makes the Country, on this Side, very cold for the Latitude; but when you deſcend the Mountains, and enter *Tibet*, the Air is much more temperate [e]. In the Weſtern Part, where *Deſideri* travelled, the Climate was very ſevere; the Winter being, he ſays, almoſt the only Seaſon which rules the Year round, and the Tops of Mountains continually covered with Snow [f]. *Geographical Remarks.*

THE Miſſioners have tranſmitted very little concerning the Geography of *Tibet*, except the Map [g], which affords many Materials for making a Deſcription of the Country. The great River, which runs quite through *Tibet*, from Weſt to Eaſt, according to *Regis*, is called *Yarû-tſan-pu*, or *Dſan-pu*, that is, *the River* Yarû; or, ſimply, *Tſan-pû* [h], *the River*, by Way of Eminence, in the ſame Manner as *Kyang* in *China* is almoſt become a particular Name of the *Yang-tſe-kyang*, which divides that extenſive Empire. It is yet hard to determine where the *Tſan-pû* diſcharges itſelf: But as it runs from *Tibet* South-Weſt towards the Sea, it probably falls into the Bay of *Bengal*, about *Arakan*, or near the Mouth of the *Ganges*, in the *Mogul*'s Empire; called by the *Tibetians*, *Anonkek*, or *Anonjen*. The Rivers to the Weſt of the *Tſan-pû* run into Countries very little known. It is no leſs uncertain, where many others empty themſelves. *River* Yarû, *or* Tſan-pû.

THE *Nu-kyang* enters *Yun-nan*, and after a Courſe of ſome hundred *Li*, changes its Name to *Lû-kyang*, and paſſes into the Kingdom of *Ava*. The *Lan-tſan-kyang* likewiſe enters *Yun-nan*, and after receiving ſeveral ſmall Rivers, becomes the great *Kyu-long-kyang*, that is, *the River of the nine Dragons*, and flows into the Kingdom of *Tong-king*. On the North of the ſame Province of *Yun-nan*, runs the *Kin-cha-kyang*, or *River with Golden Sand*; which, after a long winding Courſe, falls into the *Yang-tſe-kyang*. The *Chineſe* Maps, which the Miſſioners found in the Tribunals of the Province of *Yun-nan*, as well as the Inhabitants of the Country, give the Name of *Nu-i* to the People beyond the River *Nu-kyang*; and to their Neighbours on the North of the Kingdom of *Ava*, that of *Ti-tſe*: But, probably, theſe are not the Names of thoſe half-ſavage Nations, inhabiting the Mountains, through whoſe Country, it is likely, ſome of the Rivers of *Tibet* muſt run [i]. Ny-kyang. Lan-tſan. Kin-cha-kyang.

WITH Regard to the *Whang-ho*, the *Chineſe* *Source of the Whang-ho.*

[a] *Du Halde*'s *China*, p. 384, & *ſeqq.* [b] *Lettres Edifiantes*, p. 190, & *ſeqq.* [c] The ſame is obſerved on the Side of *Tartary*, to the North of the great Wall; ſo that *China* lies in a Sort of Hollow, incloſed by the Mountains of *Tibet* and *Tartary*. [d] Near the Country of *Ko-ko Nor*. [e] *Du Halde*, as before, *p.* 258. [f] *Lettr. Edif.* vol. 15. p. 200. [g] It is inſerted in *Du Halde*'s *China*, divided into nine Sheets. [h] So it is named in the Map. [i] *Du Halde*, as before, *p.* 388.

Country of Tibet. Envoy told *Gerbillon*, that it has its Source [a] in a the North-East Part of *Tibet* [b], from a Lake, or rather three Lakes, called *Tſing-ſû-hay*, ſo near to each other, that they ſeem but one. From thence it haſtens towards the South, between Mountains; and being enlarged with all the ſmall Rivers of *Koko Nor*, it enters *China* near to *Ho-chew* (a City of *Shen-ſi*, on the Borders of *Se-chewen*, ten Days Journey in a ſtrait Line from the Source) by a very narrow Paſſage, between two vaſt ſteep Rocks, cut for the Purpoſe, as the *Chineſe* tell us, by their famous Emperor *Yu*.

River of Gold. THE Envoy farther informed him, that he had croſſed a River of *Koko Nor*, called, in the *Mongol* Tongue, *Altân Kol*, or *Golden River*: That it is about three Foot deep, and runs into the Lakes of *Tſing-ſû-hay*; has Abundance of Gold mixed with its Sands, which employs the Inhabitants, all the Summer, in gathering it, and makes a principal Revenue of the Princes of *Koko-Nor*: That a Perſon they employ will take ſix, eight, or ten Ounces, ſometimes more: They take the Sand from the Bottom of the River, then waſh it a little, and retaining what looks like Gold, melt it in Crucibles. This Gold, which ſeems to come from the neighbouring Mountains, is eſteemed very good, and ſold for ſix Times its Weight of Silver. There is alſo Gold in other Rivers belonging to the Grand *Lama*, and much of it is carried to *China* [c]. *Regis* agrees with *Gerbillon* in this, and particularly inſtances the *Kin-cha-kyang* [d], before-mentioned: But ſays, the Miſſioners are ignorant what River has ſupplied *China* with that Gold, which is preferred to all others.

Lake of Stars. *GAUBIL* is more particular, and exact, than *Gerbillon*. He ſays, that in the Place where the *Whang-ho* riſes, there are more than an hundred Springs, which ſparkle like Stars; whence it is called *Hotun Nor* [e], that is, *the Sea of Stars*, in the Country. The *Chineſe*, *Sing* [f] *ſû* [g] *Hay*, ſignifies, *the Sea of Stars and Conſtellation*. Theſe Sources form two great Lakes, called *Hala Nor*, or *Kara Nor*, that is, the *Black Sea*, or *Black Lake*, about two Miles from *Hotun Nor*. Afterwards there appear three or four little Rivers, which joined, form the *Whang-ho*, which has eight or nine Branches. In 1704, the Emperor *Kang-hi* cauſed the Source of this River to be ſearched after. In the Memoirs preſented to that Monarch, the Sources of the *Whang-ho* are named *Oton-tala* [h], conſiſting of many little Lakes; the Waters of which are received by two great Lakes to the Eaſtward; and all together produce the *Whang-ho* [i].

Lakes of Tibet. BESIDES the Lake of *Koko Nor*, which (according to *Grueber*) ſignifies *the Great Sea*, and is called by the *Chineſes*, *Si-hay*, or, *the Weſtern-Sea*, there are ſeveral other large ones in *Tibet*; as, the *Charing Nor*, and *Oring Nor*, not far from the *Hotun Nor*, or *Oton-tala*; the *Tenkiri*, above ſeventy Miles long, and forty broad, in Latitude thirty two Degrees, and Longitude Weſt of *Peking* twenty-four; the *Lankeri*, and *Map-ama*, where the *Ganges* begins. This is all that can be gathered from Authors, with regard to the Natural Geography of *Tibet*: As to the Natural Hiſtory, they afford very few Remarks.

SECT. II.

Of the Kingdoms *into which* Tibet *is divided, particularly* Great *and* Little Tibet.

Divided by Tibet Authors. THE Country, generally comprized under the Name of *Tibet*, is variouſly divided by Authors. *Bernier* [k], within its Limits, places three Kingdoms, *Little Tibet*, *Great Tibet*, and *Laſſa*. *Deſideri* does the ſame, calling the firſt *Baltiſtan*, and the ſecond *Butan*. Under which laſt Name, *Tavernier* [l], and others, ſeem to include both *Great Tibet*, and *Laſſa*. However that be, theſe three Diviſions, or Provinces of *Tibet*, are ſubject to ſo many diſtinct Sovereigns; excluſive of the Countries of *Koko Nor*, and the *Tu-fan*, or *Si-fan*, which properly fall within the Limits of *Tibet*, and have Sovereigns alſo of their own. Of theſe we ſhall give, ſeparately, what Account Authors furniſh us with.

1. Little Tibet, *or* Beläd̂iſtân.

Little Tibet *Bounds, Extent, and Produce:* Eſkerdû *the Capital.*

LITTLE TIBET, according to *Deſideri*, is called alſo *Baltiſtan* [m], and lies to the North-Weſt of *Kaſhmîr*, the Northern-Province of *Hin-*

[a] The Courſe of this River has been deſcribed before, *p.* 73. [b] In the Borders of the Country of *Ko-ko Nor*, deſcribed before, *p.* 402. [c] *Du Halde*'s *China*, p. 258. [d] This River, whoſe Name has the ſame Signification with that of the *Altûn Kol*, runs not far from the ſaid Lakes, which ſhews the Country abounds with Gold. [e] *Nor*, or *Naor*, is *great Lake*, or *Sea*. [f] *Sing*, not *Tſing*, ſignifies *Stars*. [g] Or, *Lyew*, ſignifies *Conſtellations*. [h] This is the *Mancheu* Word, and, indeed, moſt of the Names of Places in *Ko-ko Nor*, and the Borders of *China*, are given in that Language, inſtead of the *Mongul*, which is ſpoken by the Inhabitants. [i] *Gaubil*, Hiſt. *de Gentch.* p. 190, & *ſeq.* [k] Memoirs of the *Mogul* Empire, tom. 4, p. 122, & *ſeq.* [l] Travels in *India*, p. 182, & *ſeqq.* [m] Rather, we preſume, *Beläd̂iſtân*, that is, *the Mountain-Country.*

diſtan,

dûſtan, but a few Stages diſtant. This Author informs us little farther, than that the Country is fertile, its Inhabitants are *Mohammedans*, and the Princes who govern them, ſubject to the *Great Mogol* [a].

IN the Year 1664, they were tributary to that Monarch. *Bernier* acquaints us, that a Diſſenſion having ariſen a few Years before in the King's Family, about the Succeſſion, one of the Pretenders to the Crown applied, ſecretly, for Aſſiſtance to the Governor of *Kaſhmîr*; who, by *Shâh-Jehân*'s Order, gave him powerful Succours: And having put to Death, or Flight, all his Competitors, left him in Poſſeſſion of the Country, on Condition of paying Tribute yearly in Cryſtal, Muſk and Wool.

THIS petty King came to ſee *Aureng-Zeb*, when he was in *Kaſhmîr*, bringing with him a Preſent of the ſame Kind: But he had ſo pitiful a Train, that *Bernier* ſhould never have taken him for what he was. The Lord, in whoſe Service the Author was, having entertained him at Dinner, the better to get Information concerning thoſe Mountains [b], *Bernier* heard him ſay, that his Country, which borders on *Kaſhmîr* to the South, was bounded on the Eaſt by *Great Tibet*: That it was about thirty or forty Leagues broad [c]: That it afforded a little Cryſtal, Muſk, and Wool; but for the reſt, was very poor: That there were no Gold Mines, as was reported: That in ſome Places there was very good Fruit, eſpecially Melons: That they had very hard and troubleſome Winters, becauſe of the deep Snows which fell; and that the Inhabitants, who formerly had been *Pagans*, were almoſt all become *Mohammedans*, of the *Shiyah* Sect, which is that of the *Perſians*, as himſelf was [d].

THE ſame curious Author gives an Account of the Road to *Kaſhgar*, from whence we learn, that *Eſkerdû*, the Capital of *Little Tibet*, lies eight Days Journey from *Gûrche*, a Town on the Borders of the Kingdom of *Kaſhmîr*, which is four Stages from the City of that Name: That two Stages beyond *Eſkerdû* lies *Sheker*, another Town, ſituate upon a very famous medicinal River; and fifteen farther a Foreſt, on the Frontiers of the Kingdom; from whence, in fifteen Days more, you reach the City of *Kaſhgar*, which lies Eaſt of *Little Tibet*, inclining ſomewhat to the North [e].

2. Great Tibet, *or* Bûtân.

The Name: Extent: Chief Cities: Air and Soil: The Inhabitants: Its Commerce, Commodities, Religion: Lamas, *or Prieſts: Government.* Bûtân *invaded by the* Great Mogul. *The King's Artifice.*

THE Names of *Great Tibet* and *Bûtan*, which by ſome Authors are extended over the whole Country, from the Frontiers of *Hindûſtân*, to the Borders of *China*, are, by others, reſtrained to the Weſtern-Part of that Region: But what its Dimenſions are, none have undertaken to define: Even the *Lamas*, who made the Map of *Tibet*, have not divided it into Provinces, or Diſtricts; contenting themſelves with ſetting-down the Names of ſuch Parts as occurred to their Knowledge. *The Name.*

GREAT TIBET, according to *Deſideri* the Jeſuit, lies to the North-Eaſt of *Kaſhmîr*, and ſomewhat farther from it than *Little Tibet*. The Road thither, though extreamly difficult, is pretty much frequented. This Kingdom begins at the Top of a frightful Mountain, covered with Snow, named *Kantel*, which *Deſideri* arrived-at with the Karawân, thirteen Days after he had left *Kaſhmîr*. In ſeventeen more, travelling all the Way on Foot, through frightful Mountains, they arrived at *Leh*, or *Ladak* [f], a Fortreſs ſituate amongſt them, where the King reſides. They found no great Towns in thoſe mountainous Provinces [g]. *Ladak*, or *Latak*, is placed in the Map about ſeven Miles North of the River *Lachû*, which ninety Miles lower falls into the *Ganga*, or *Ganges*. Fifty Miles to the North North-Weſt of it, in the Mountain bordering on *Hindûſtân*, ſtands another Fortreſs, called *Timûr-keng* [h]. An hundred and ninety Miles Eaſt of *Latak*, and on the ſame River, lies *Chaſir-tong*, another City, or Fortreſs; and eighty Miles South-Eaſt of this, *Dſaprong*, or *Chaprong* [i]. But that Map does not give the Name of *Great Tibet*, or *Bûtân*, or, indeed, any general Name, to the Part where theſe Places are ſituate. *Extent.* *Chief Cities.*

DESIDERI obſerves, that the Weather, in *Great Tibet*, is very ſevere, and that Winter reigns almoſt all the Year round [k]. Agreeably to this, a Merchant of *Laſſa* told *Bernier*, that the whole Kingdom of *Great Tibet* was, in Com- *Air and Soil.*

[a] See *Lettr. Ediff.* tom. 15. p. 188. [b] Meaning his Country, which by this appears to have been very mountainous. [c] *De l'Iſle* makes it about two hundred and eighty Miles long, and an hundred and ſixty broad. [d] *Bernier*, as before, *p.* 122, & *ſeqq.* [e] The ſame, *p.* 128. [f] *Latak*, in the Map. [g] *Lettr. Ediff.* tom. 15. p. 189, & *ſeqq.* [h] Signifying, perhaps, the *Iron Caſtle*. *D'Anville* calls it *Timurkand*. [i] Probably, the *Chaparanga*, which *Antony Andrada* repreſents as a very great City. [k] *Lettr. Ed.* p. 200.

Country of Tibet. pariſon to his, a miſerable Country, full of Snow, for more than five Months of the Year [a]. According to *Deſideri*, the Earth produces nothing but Corn and Barley; ſcarce any Trees, Fruit, or Roots, are to be ſeen.

The Inhabitants. THE ſame Author writes, that the Inhabitants of *Bûtân* are, naturally, gentle and teachable; but unpolite, and ignorant, having neither Sciences, nor Arts (though they do not want Genius) nor any Communication with foreign Nations: That they wear nothing but Woollen: That their Houſes are ſmall, narrow, made of Stones piled rudely one upon another: That Traffic is ordinarily carried-on among them, by exchanging Proviſions: That the Merchants repair thither to look-for Wool: And that they have no Money of their own, but make-uſe of the *Mogul*'s Coin, each Piece being worth five *Roman Julias* [b].

Its Commerce, *GREAT TIBET* carries-on a Trade with the neighbouring Kingdoms, and formerly the Karawâns of *India*, as *Bernier* informs us, paſſed through it from *Kaſhmîr* to *China*; till the *Great Mogul*, *Shâh Jehân*, having made an Attempt upon that Country, the King ſuffered none to enter his Dominions, on that Side, for a conſiderable Time. In the Interim, they went by Way of *Patna* in *Bengâl*; but, at preſent, the old Road ſeems to be open again, *Deſideri*, the Jeſuit, having gone thither with a Karawân from *Kaſhmîr*.

Commodities, THE Commodities of *Tibet*, which the Merchants brought back, in their Return from *China*, according to *Bernier*, were Muſk, Cryſtal, and Jaſhen: But chiefly very fine Wool, of two Sorts, one of Sheep, the other called *Tour*, which is rather a Kind of Hair, like the Caſtor's, than Wool. The Jaſhen is found here: It is a bluiſh Stone, with white Veins, ſo hard, that it muſt be cut with Diamond Duſt. It is highly eſteemed in the Court of the *Mogul*. They make Cups of it, and other Veſſels, of which the Author had ſome very rich ones, curiouſly inlaid with Threads of Gold [c].

Religion. As to the Religion of *Great Tibet*, *Deſideri* takes Notice, that the firſt Plantations one meets with in *Bûtân*, are *Mohammedans*; but that the reſt are inhabited by *Gentiles*, who are leſs ſuperſtitious than thoſe in other idolatrous Countries. They call God, *Konchok* [d], and ſeem to have a Notion of the Trinity. They adore another Deity alſo, named *Urghien* [e], who, they ſay, was both God and Man, without Father, or Mother, but born of a Flower, about ſeven hundred Years ago [f]. Yet they have the Statue of a Woman, with a Flower in her Hand [g], who, they ſay, is *Urghien*'s Mother.

THEY adore Saints likewiſe, and uſe a Kind of Beads. No Sort of Meats is forbidden them. They reject the Tranſmigration of Souls, and Polygamy; in which three Points they differ from the *Indians*.

THEIR religious Perſons, called *Lamas*, wear a Habit different from ſecular Folks. They do not braid their Hair, nor wear Bobs in their Ears, like others; but have the Tonſure, like *Romiſh* Monks, and are obliged to perpetual Celibacy. Their Employment is to ſtudy the Books of the Law, written in a Language and Character different from the Vulgar. They recite certain Prayers, chanting them in the ſame Manner as is done in Popiſh Churches. They are the Perſons who perform the Ceremonies, preſent the Offerings in the Temples, and keep the Lamps lighted. They offer to God Corn, Barley, Dough, and Water, in very neat little Veſſels; which Offerings are eaten as a holy Thing by them. They are held in great Veneration, and live ordinarily in Communities, ſeparate from all profane Converſation. They have local Superiors, and over them a Superior General, whom the King himſelf treats with great Reſpect. One of that Prince's Relations, and the Son of the *Lompo*, or Prime-Miniſter, were *Lamas*. The King, and ſeveral of his Courtiers, conſidered *Deſideri*, and his Companion, as *Lamas* of the Law of *Jeſus Chriſt* come from *Europe*. They ſaid, their Book was like that of the Miſſioner; which, however, he would not believe. He adds, that many of them know how to read their myſterious Books, but none underſtand them [h].

THERE is only one *Ghiampo*, or abſolute Prince in *Bûtân*. He who reigned in 1715, was named *Nima-Nanjal* [i], and had under him a tributary King. After viſiting the *Lompo*, or Prime-Miniſter before-mentioned, called *the King's right Arm*, the Miſſioners had an Audience of his Majeſty himſelf, who received them ſitting on his Throne. Next Day they had a ſecond, and four Days after a third, wherein they were treated more familiarly than at firſt [k].

THIS Country has been ſo lately diſcovered, and little frequented, that ſcarce any Thing is to

[a] *Bernier*'s Memoirs of *India*, tom. 4. p. 128. [b] *Lettr. Ediff.* p. 194, *& ſeqq.* [c] *Bernier*, as before, p. 125, and 129. [d] In the *Italian*, *Konciok*. *Grueber* writes *Konjû*. [e] This, probably, is the ſame worſhipped in *Laſſa*, under the Name of *La*, and called in *China*, *Fo*. [f] That is, about the Year 1005: It ſhould rather be 2746 Years ago, if *Fo*, or *La*, be meant. [g] The *Mohammedans* of *Little Bukharia* believe, that the Mother of *Iſa*, or *Jeſus*, conceived by ſmelling a Flower. [h] How ſhould he know that? [i] In the Original *Nangial*. [k] *Lettr. Ediff.* p. 194, *& ſeqq.*

be met-with relating to its History, excepting a Particular or two mentioned by *Bernier*. This Author informs us, that seventeen or eighteen Years before he was in *Kashmîr* [a], *Shâh Jehân*, the *Great Mogul*, had attempted to conquer *Great Tibet*, as formerly the Kings of *Kashmîr* had endeavoured. His Army, after sixteen Days difficult March among Mountains, besieged a Castle; which, having taken, there remained no more to do, than to pass a River, which is famous, and very rapid [b], and so march directly to the capital Town, which might have been easily carried, the whole Kingdom being struck with a Panic; but the Season being far spent, the Governor of *Kashmîr*, who was the General, apprehending he should be surprized by the Snow, returned. After he was gone, the Garison left in the Castle, either for Fear of the Enemy, or Want of Provision, soon abandoned it; which frustrated his Design of returning thither the next Spring.

In 1664, the King of *Great Tibet* knowing, that *Aureng-Zebe* was at *Kashmîr*, and threatened him with War, sent an Ambassador with Presents of Musk, Crystal, and those precious white Cow-Tails, which, by Way of Ornament, are fastened to the Ears of Elephants; also a Jashen of great Price, on Account of its extraordinary Bigness.

This Ambassador's Train consisted of fifteen or sixteen Persons, all tall Men. Excepting three or four of the better Sort, all the rest were dry, meagre Fellows, with only three or four Hairs on each Side for a Beard, like the *Chinese*, and plain, red Bonnets on their Heads, like Seamen; the rest of their Garments suitable. Four or five of them had Swords, but the rest marched behind the Ambassador without any Thing in their Hands. He promised the *Great Mogul*, in his Master's Name, to suffer a Mosk to be built in the capital City; that his Coin, thenceforward, should, on one Side, bear the Impress of *Aureng-Zebe*, and himself become tributary. But it was thought, when the *Mogul*'s Back was turned, he would laugh at that Treaty, as he did at one he made formerly with *Shâh Jehân* [c]. However that be, all we know farther of the Affairs of *Great Tibet*, since that Time, is, that it hath at present a King of its own, as hath been before related.

SECT. III.

A Description *of the* Kingdom *of* Lassa, *or* Barantola.

1. *Its* Name, Extent, Cities, *and* Inhabitants.

Its different Names, to what owing: Its Bounds, and Extent: Cities and Towns. Tonker, *or* Lassa. *Mountain* Putala. *Inhabitants, their Shape: Their Dress: A slovenly People. Female Polygamy: Language and Characters: Soil and Produce: Rhubarb, Worm-Seed, Martens. Road of the Karawâns. Course of Trade. Commodities. Women Artizans. Silver Coin.*

Its different Names,

THE third Part, or Dominion, into which *Tibet* is divided, according to *Bernier*, and *Desideri*, is called *Lassa*, apparently from the Territory of *Lassa*, wherein the capital City is situate, whose Names are inserted in the Map. This Kingdom, *Grueber* tells us, is called by the *Tartars* [d], *Barantola*; and *Tavernier* describes it under the Name of *Bûtân*: For this last being the general Appellation used by the bordering Nations towards *India*, that Author might have taken the Name from the *Indian* Merchants at *Patna*, and not from the *Lassa* Merchants, who came there to sell their Musk [e]. It might be owing to the same Cause, that *Desideri* could never hear at *Kashmîr* of more than two *Tibets*, the *Great*, or *Bûtân*, and the *Little*: But at *Ladak* [f], the Capital of the first, he was told of a third, called *Lassa* [g]; the Name *Bûtân*, if used in the Country, being probably peculiar there to *Great Tibet*.

To what owing.

On the contrary, *Bernier* became apprized of three *Tibets* at *Kashmîr*, because he had his Information immediately from a Merchant of *Lassa*; and this might be the Reason why he does not give any of them the Name of *Bûtân*, which, perhaps, is not used in *Lassa*. However that be, this may account how one Author comes to apply the Appellation of *Bûtân* to *Tibet* in general; while another restrains it to *Great Tibet* only. *Grueber* calls this whole Country *Tangut*, and says, it is divided into several Parts, of which *Lassa*, or *Barantola*, is the chief [h]: Yet others assert, that the Name of *Tangut* is at present unknown to the People of *Tibet* [i]. This may be true, and yet it may be used by the *Tu-*

[a] He was there in 1664. [b] This must have been the *Ganges*, if the Capital was *Latak* in *Great Tibet*; and the *Tsan-pû*, if it was *Tonker* in *Lassa*. [c] *Bernier*'s Memoirs of *India*, p. 123, & *seqq*. [d] Meaning, we presume, the *Eluth Mongols*. [e] See *Tavernier*, part 2. p. 182. [f] In all Probability, this Part of *Tibet*, which *Desideri* calls *Bûtân*, after the *Indians*, goes only by the Name of *Ladak*, in the Country itself. [g] See *Lettr. Ediff.* tom. 15. p. 188. [h] On which depends *Retink*, a very populous Province on the East-Side. See his Letters, *p.* 1, in *Thevenot*'s Collection, tom. 4. [i] See before, *p.* 450, c.

tan,

Tibet.

Jan, or by the *Tartars* of *Koko Nor* (called by him *Kalmak*) through whose Territories that Missioner travelled, in his Way from *China*.

Its Bounds, THE Kingdom of *Lassa*, or *Barantola*, is bounded on the South by vast Chains of Mountains, covered with Snow, and no less difficult to pass than those, which secure *Great Tibet* on the West; the Torrents that separate them being to be passed on Planks, laid on Ropes stretched across them. On the West lies *Great Tibet*; on the North a great sandy Desart, which separates it from *Kashgar* and *Little Bukharia*; and, on the East, the Countries of *Koko Nor*, and the *Tu-fan*, bordering on *China*. According to the Report made to *Tavernier*, to the Northward nothing was to be found but vast Forests, and Snow; to the East and West, nothing but bitter Water [a].

And Extent, THERE is no determining, by the Map, how far this Country extends Westward, or by what Bounds it is separated from *Great Tibet*. *Desideri* says, this third *Tibet* is six or seven Months Journey from *Ladak*, through desart, and uninhabited Places [b]: If so-much, *Lassa* must be small, in Comparison of *Great Tibet*; but, properly, that is the Time the Author spent on the Road between the two Capitals of those Countries; nor does he mention when he passed out-of one Dominion into the other.

Cities and Towns. ACCORDING to the Map, the Country of *Lassa*, or *Lasa*, is fuller of Towns than *Great Tibet*, especially the Territory of *Lassa*, where stands the Capital of the Kingdom. The chief of these Towns are *Tonker*, *Changaprang*, *Shamnamrin*, *Chusor*, *Sankri*, *Dsanlarken*, all to the North of the *Yarú*, or *Tsanpú*, and on, or near that River; *Sûrman*, and the Ruins of *Tsitsirhana*, near *Koko Nor*. To the South of the *Tsanpú*, Cities are more numerous; the principal are, *Aridsong*, *Changlas*, *Jikséa*, *Rinkpû*, *Oytong*, *Lasoy*, *Tonk-chong*, near the River: *Chiron*, *Niamala*, *Paridsong*, *Tudsong*, *Tareng-dsong*, &c. near the South-Borders of the Country: But the Missioners have transmitted no Account of any of these Places, except the Capital. They only observe in general, that the Towns in *Tibet* are, for the most Part, but small [c], and none of them in a State of Defence: Nor is there, according to *Regis*, much Occasion for Fortifications; because the *Tartars* (whom they only have to fear) in their Wars, seldom undertake Sieges, chusing to fight in the open Field [d].

THE Capital is in the Map called *Tonker*, and situate at the Foot of the Mountain *Putala*, near the Confluence of a small River, with the *Kaltyû*, which falls into the *Tsanpû*, about thirty Miles to the South South-West. The Missioners, who call this Place *Lassa*, or *Lasa*, say scarce any Thing of it, only *Regis* observes, that it is rather a spacious Temple, than a City.

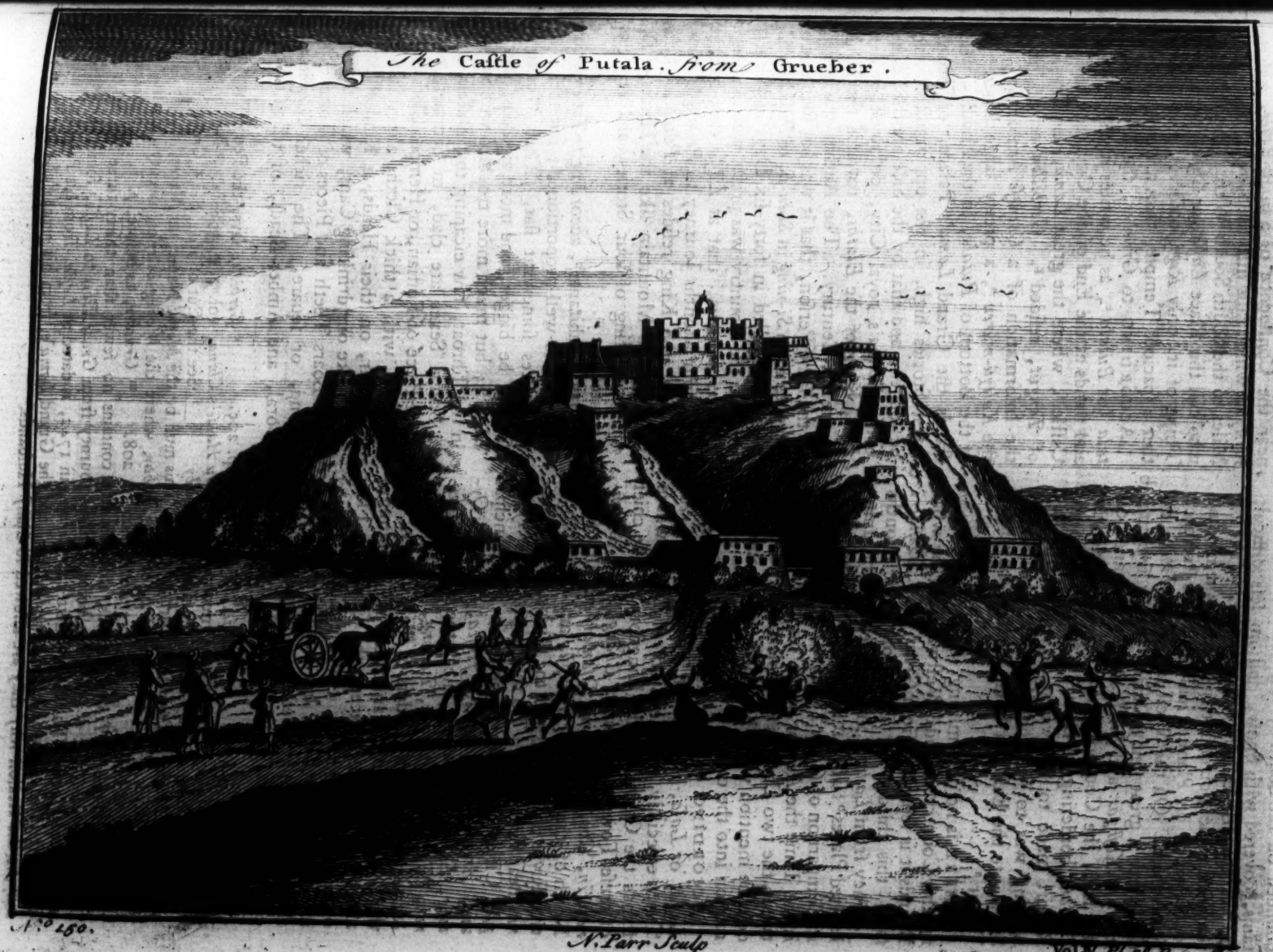
ACCORDING to *Grueber*, the Mountain *Putala* (or *Butala* [e], as he writes it) is very high, and stands at the End of the City, and on it the Castle [f], where the great *Lama*, and *Teva* King of *Tangut*, resided [g]. *Gerbillon* reports, from the Information of a *Chinese* Ambassador, that the *Kaltyû-mûren* [h], a pretty large River, runs at the Bottom of *Putala*, in the Middle of which stands the Grand *Lama*'s Palace, or Temple, seven Stories high, in the uppermost of which he lodges; and that by the Side are the Ruins of King *Tsanpa*'s royal City, destroyed by *Kushi Hân*, King of the *Eluths*, towards the Middle of the last Century. The Author was assured, by the same Person, that it was but four hundred Leagues from *Si-ning* in *Shen-si*, to *Putala*, which he had travelled in forty-six Days in Winter [i], and that the Country was pretty well inhabited [k]. *Desideri* observes, that at *Lassa* they reckoned it but four Months Journey to *Pe-king* [l]. *Grueber* says, the King resides at *Pûtala*, a Castle built on the Mountain like the Houses of *Europe*, consisting of four Stories, and very good Architecture [m].

THE Inhabitants [n], according to *Tavernier*, are strong, and well-proportioned; but their Noses and Faces somewhat flat. Their Women are said to be bigger, and more vigorous, than the Men [o]; but much more troubled with Swellings in the Throat, few escaping that Disease.

BOTH Sexes are clad, in Summer, with a large Piece of Fustian, or Hempen Cloth: In the Winter, with a thick Cloth, almost like Felt, and wear, on their Heads, a Kind of Bonnet, much like our drinking Cans, which they adorn with Boars Teeth and Pieces of Tortoise-Shells, round, or square. The richer Sort intermix Coral, and Amber-Beads, of which their Wo-

[a] *Tavernier*, p. 185. [b] *Lettr. Ediff.* tom. 15. p. 205. [c] *Gerbillon* says, the People dwell in small Towns, and Villages, living by Agriculture. [d] *Du Halde*'s *China*, vol. 2. p. 388. [e] Not *Bietala*, as in *Kircher*'s Account of his Voyage, translated by *Ogilby*. [f] See the Cut of it. [g] *Grueber*'s Voy. *p.* 1, and 20, in *Thevenot*'s Collection, part 4. [h] This must be the *Mogul* Name, as *Mûren*, in their Language, signifies a River. [i] By the Way of *Tsing-su-hay*, where the *Whang-ho* rises, twenty Days from *Si-ning*. [k] *Du Halde*, as before, *p.* 258. [l] *Lettr. Ediff.* p. 208. [m] *Grueber*, as before, *p.* 1. [n] *Horace*, a late *Capuchin* Missioner to *Tibet*, pretends, that Country contains no fewer than thirty-three Millions of People: Though *Desideri*, but a few Years before, in his Journey from *Great Tibet* to *Lassa*, found nothing but wild uninhabited Places. The King's Letter to *Horace*, in 1742, is dated at *Lassa*, from his Palace, *Khaden Khagar San* (misprinted, elsewhere, *Khadeno Khagser*) and the Grand *Lama*'s, from his *great Palace of* Putala. [o] That may be the Reason why they are allowed so many Husbands.

men



N.° 160.

N. Parr Sculp

Vol. N. Pl. 58. P. 456.

N. Parr Sculp

Vol. IV. Pl. 55. P. 456.

1. a Courtier in a Woman's dress.
2. Trophies erected on Mountains in honour of y^e Grand Lama.
P. 463.

N. 149.

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men make Necklaces. All wear Bracelets upon their left Arms only, from the Wriſt to the Elbow. The Women wear them tight, the Men looſe. About their Necks they wear a ſilken Twiſt, at the End whereof hangs a Bead of yellow Amber or Coral, or a Boar's Tooth, which dangles upon their Breaſts. On their left Sides, their Girdles are buttoned with Beads of the ſame [a].

GRUEBER obſerves, that the Courtiers were exceeding expenſive in their Dreſs; which conſiſted of Cloth of Gold, and Brocade. Some of them wore a Habit reſembling, in all Reſpects, that of Women [b], excepting that they made-uſe of a red Coat, after the Manner of the *Lama*. For the reſt, this Author ſays, the People of *Barantola* are very ſlovenly, for that neither Men, nor Women, wear Shirts, or lie in Beds, but ſleep on the Ground: That they eat their Meat raw, and never waſh their Hands or Faces: But that as to their Manners, they are very affable, and friendly to Strangers. Women are ſeen in their Streets, as among the other *Tartars*, contrary to the Cuſtom of the *Chineſe* [c].

WITH Regard to their Diet, *Tavernier* reports, that they feed-on all Sorts of Fleſh, except that of Cows, which they adore as the common Nurſes of Mankind; and that they are great Lovers of ſpirituous Liquors [d].

ALTHOUGH the Men, according to Friar *Horace*, are reſtrained to one Wife, and cannot marry within certain Degrees, without the Biſhop's Diſpenſation [e]; yet *Regis* obſerves, that a Woman there is allowed ſeveral Huſbands, who are generally related, and even ſometimes Brothers. The firſt Child belongs to the eldeſt Huſband, and thoſe born afterwards to the others, according to their Seniority. When the *Lamas* are reproached with this Cuſtom, they apologize for it by the Scarcity of Women, which prevails both in *Tibet* and *Tartary*, where the Males are more numerous: But this Excuſe, ſays the Miſſioner, is trifling; for the *Tartars* admit of no ſuch Irregularity [f].

THE ſame Author informs us, that the Language of *Tibet* differs intirely from the *Mongol* and *Manchew*, but nearly agrees with that ſpoken by the *Tû-fan*, or *Si-fan*; and that the *Tartars* call the Characters in uſe with the People of *Tibet*, the Characters of *Tangut* [g]. *La Croze* has publiſhed the Alphabet, which was given to *Bayer* by a *Mogul* Interpreter. He ſays, they are the ſame with the *Wigûr*, *Oygûr*, or *Jugur* Characters [h], as they uſed formerly to be called; which are in uſe through all the Eaſt, from the *Caſpian Sea*, to the Gulf of *Bengal*. Beſides the *Mogul* Letters, which are derived from them, and but little varying, our Author obſerves, that the Manner of Writing of all the *Indians* is very like it, and almoſt ſuſpects it to be derived from thence. He adds, that the Specimen of the *Bûtân* Characters, given by *Hide* [i], is the running-Hand Letters; thoſe of his Alphabet the Capitals: And that the anonymous Author of the Deſcription of *Bûtân* [k], ſpeaks in brief, but fully of both Kinds [l]. Laſſa Inhabitants.

THE above-mentioned Alphabet conſiſts of four Vowels, the *y* being wanting, and very rightly, for it is properly a Conſonant; twenty ſimple Letters, ten double Letters, and ninety-ſix compound Characters, or ſuch as are animated with their Vowels.

REGIS tells us, that the Miſſioners could procure no Account of the Plants produced in this Country, nor of the Nature of its Trade; only that it is chiefly carried-on by the Way of *Bengal* [m]: But *Tavernier* gives us ſome Account of both. According to him, the Soil is good, abounding in Rice, Corn, Pulſe, and Wine. The chief Commodities, in which the Inhabitants trade with other Nations, are Muſk, Rhubarb, Worm-Seed, and Furs. The moſt excellent Rhubarb comes from hence: It is a Root which they cut in Pieces, and ſtringing them ten or twelve together, hang them up to dry: As the Wet ſpoils it, the Merchants run great Hazards in bringing it; both Roads, eſpecially the Northern, being ſubject to Rain. Soil and Product. Rhubarb.

WORMSEED grows in the Fields, and muſt die before it can be gathered: But the Miſchief is, that before the Seed is ripe, the Wind ſcatters the greater Part, which makes it ſo ſcarce. When they gather it, they take two little Hampers, and, as they go-along, move them from the Right to the Left, and back again, as if they were mowing the Herb, which they bow at the Top; and thus all the Seed falls into the Baſkets. Wormseed. Martens.

HAD the Natives as much Art in killing the Marten, as the *Ruſſians*, they might vend great Store of thoſe rich Furs, conſidering the Animals are very numerous there.

THE ſame Author informs us, that there are two Roads to *Bûtân* (as he calls this Country, Road of the Karawâns.

[a] *Tavernier*'s Travels, part 2. p. 184, *& ſeq.* [b] See the Figure. [c] *Grueber*'s Voyages, *p.* 1, and 21. *Tavernier*, as before, *p.* 184. [e] *Nouv. Bibl.* tom. 14. p. 57. [f] *Du Halde*'s *China*, p. 385. [g] They are called, by the *Chineſes*, *Si fan Wha*, the *Language of the* Si-fan; and *Si-fan He*, *Writing of the* Si-fan: By the *Tartars*, *Tangut Jerjen*, that is, *the Characters of* Tangût; which laſt Term is common among them. See *Du Halde*, *Paris* Edit. vol. 4. p. 463; and the *Engliſh*, vol. 2. *p.* 388. [h] Something has been already ſpoken concerning the *Oygûr* Characters, and thoſe of *Tibet*. See before, *p.* 398, and 399. [i] In his *Hiſt. Relig. vetr. Perſar.* [k] Mentioned before. [l] See *Act. Erudit.* tom. 46. p. 415. [m] *Du Halde*, as before, vol. 2. p. 388.

Country of Tibet.

for the Reaſon before-mentioned;) the Northern by *Kabul* [a], the other, Southern, through *Patna* in *Bengal*, and the Territories of the *Raja* of *Nupal* [b]; being a Journey of three Months over the Mountains of *Naugrokot*, which are nineteen Stages of the Karawân from *Patna*, moſtly through Foreſts full of Elephants. They travel in *Palekis*, but generally on Oxen, Camels, and Horſes of the Country, which are exceeding ſmall, but very hardy. They are eight Days croſſing the Mountains. They can make-uſe of no other Carriage for their Goods, but thoſe ſmall Horſes, the Road is ſo narrow and rugged: But the Merchants are commonly carried-on the Shoulders of Women, who attend for the Purpoſe. From the Mountains they make-uſe of the ſame Kinds of Voiture, as at ſetting-out.

Courſe of Trade.

WHEN the Merchants, trading to *Bûtan* for Muſk and Rhubarb, get to *Gorroſhepûr*, the laſt Town belonging to the *Mogul*, and eight Stages from *Patna*, they apply to the Cuſtom-Houſe Officer to reduce the twenty-five *per Cent.* Duty on thoſe Commodities, to ſeven or eight; and if he refuſes, go the Northern-Road round-about, through *Kabul*. When they come there, the Karawâns part, ſome for *Tartary*, others for *Balk*. Here the Merchants, coming from *Bûtân*, barter their Goods with the *Tartars*, for Horſes, Mules, and Camels, Money being ſcarce in that Country. Thoſe Goods are afterwards tranſported, by the Purchaſers, into *Perſia*, as far as *Ardevil* and *Tauris*; whence ſome *Europeans* have imagined, that Rhubarb and Wormſeed came-out of *Tartary*, as, indeed, ſome of the former does; but not ſo good as the other Sort, being liable to corrupt ſooner. Some of the Merchants go to *Kandahâr*, and thence to *Iſpahân*, whither they carry Coral, yellow Amber, and Lapis Lazuli, all in Beads, if they can meet-with them.

Commodities.

THOSE who paſs through *Gorroſhepûr*, carry from *Pratna* and *Daka*, Coral, yellow Amber, Bracelets of Shells, particularly Tortoiſe, with great, thick Pieces of the laſt, ſome round, others ſquare. As the People of *Bûtân* burn Amber at the End of their Feaſts, like the *Chineſe* (ſome of whoſe Ceremonies they obſerve) it is in great Requeſt among them. The Merchants of this Country will give, at *Patna* above-mentioned, for a *Serre* (or nine Ounces [c]) of large Pieces of yellow Amber, as big as a Nut, bright and clean, thirty-five or forty *Rûpîs*; which will yield, in *Bûtân*, from two hundred and fifty to three hundred, according to its Colour and Beauty. Coral, wrought into Beads, is profitable enough; but they chuſe to have it rough, to ſhape it as they pleaſe themſelves.

THE Women and Maids are generally the Artiſts among them, as to thoſe Toys. They alſo make Beads of Cryſtal and Agat. As for the Men, they make Bracelets of Tortoiſe, and other Shells: They alſo poliſh thoſe little Pieces of Shells, which the Northern People wear in their Ears; and adorn their Hair with. In *Patna*, and *Daka*, there are above two thouſand Perſons thus employed, to furniſh the Kingdoms of *Bûtân*, *Aſem*, *Siam*, and other Northern and Eaſtern Parts of the *Mogul*'s Dominions.

THE King of *Bûtân* coins much Silver, in Pieces of the Value of a *Rûpi*. Whence the Author concludes, there muſt be ſome Silver-Mine in the Country: However, the Merchants could not tell where it lay. As for the Gold they have, which is but little, it is brought them by the Merchants of the more Eaſtern Regions [d].

2. *The* Religion *of* Tibet, *and its ſurprizing Conformity with the* Romiſh.

Religion of Tibet, *like the* Romiſh. *Jeſuitical Apology. The Parallel drawn by other Miſſioners. Chriſtianity in* Tibet. *A* Neſtorian *Forgery. Late groſs Impoſture of* Romiſh *Miſſioners. Report concerning* Chriſtian Tartars *accounted for.*

THE Religion of *Tibet* is the ſame with that profeſſed in *China* by the Sect of *Fo*, whereof already ſome Account [e] has been given: Nor have we much to add here, the Miſſioners, who have been in the Country, ſuch as *Grueber* the Jeſuit, *Deſideri*, and *Horace de la Penna*, Prefect of the *Capuchin* Miſſion lately eſtabliſhed there [f], having done little more than pointed-out the Reſemblance that they found between the Religion of *Tibet*, and their own.

SEVERAL Miſſionaries have imagined, that in the ancient Books of the *Lamas*, ſome Traces remain of the Chriſtian Religion; which, as they think, was preached there in the Time of the Apoſtles. Their Conjectures are founded upon, The Dreſs of the *Lamas*, which is not unlike that of the Apoſtles in ancient Paintings. 2. The

[a] Or rather, *Kaſhmîr*, before-mentioned. [b] This ſeems to be the *Nekpal* of *Grueber*, who went the Southern Road. [c] The *Serre* of yellow Amber, Muſk, Coral, Ambergriſe, Rhubarb, and other Drugs, containing nine Ounces to the Pound. [d] *Tavernier*'s Voyages, part 2. p. 182, *&* *ſeqq.* [e] See before, 206, *&* *ſeqq.* [f] An Account of their Proceedings was publiſhed at *Rome* in 1742, intitled, *Relazione del principio, e ſtato preſenti del vaſto Regno del Tibet, ed altri due Regni confinanti.* A *French* Tranſlation is inſer in the *Nouv. Bibliotb. ou Hiſtoire Litteraire*, tom. 14. from p. 46. to p. 82; with a Critique of fifteen Page the End, by the Journaliſt.

Subo

Subordination, which has some Affinity to the Ecclesiastical Hierarchy. 3. A Resemblance between some of their Ceremonies, and the *Romish*. 4. Their Notion of an Incarnation; and, 5. Their Maxims of Morality. But no Certainty can be had in this Matter, without being well-acquainted with their ancient Books; which, according to the *Lamas* of greatest Learning, relate only to the Transmigration of the Soul.

NOTHING can be inferred from the Resemblance of some of their Ceremonies to ours, says the same Jesuit; but that, like all other Nations, they have some Notion of Religion. The Apostles dressed according to the Fashions of the Countries wherein they resided, or to which they belonged; and a Subordination is found amongst Priests of other Religions, *Mohammedan*, as well as idolatrous [a]. From hence one would be apt to think, the Resemblance between the Religion of *Tibet*, and *Rome*, is very trifling: But, if any Credit is to be given to other Missioners, it is very glaring, and runs through almost all the Doctrines of the *Romish* Church, as well as the Ceremonies. *Gerbillon* mentions some of these Ceremonies. 1. Holy-Water. 2. Singing-Service. 3. Praying for the Dead. 4. Their Dress is like that in which the Apostles are painted, and they wear the Mitre and Cap, like the Bishops. 5. Their great *Lama*, nearly the same among them, as the Sovereign-Pontiff among *Romanists* [b].

GRUEBER goes much farther: He affirms, that although no *European*, or Christian, was ever there before, yet their Religion agrees with the *Romish*, in all essential Points. Thus they celebrate the Sacrifice of the Mass with Bread and Wine, give extream Unction, bless married Folks, say Prayers over the Sick, make Processions, honour the Reliques of Idols (he should have said Saints) have Monasteries and Nunneries, sing in the Service of the Choir, like the *Romish* Monks, observe divers Fasts during the Year, undergo most severe Penances, and, among the rest, Whippings; consecrate Bishops, and send-out Missioners, who live in extream Poverty, and travel bare-foot through the Desarts, as far as *China*. These Things, adds *Grueber*, I was an Eye-Witness of [c].

FRIAR *Horace* says, that in the main the Religion of *Tibet* is the Counterpart [d] of the *Romish*. They believe in one God, and a Trinity, but full of Errors; a Paradise, Hell, and Purgatory, but full of Errors also. They make Suffrages, Alms, Prayers, and Sacrifices for the Dead; have a vast Number of Convents filled with Monks and Friars [e], amounting to thirty thousand; who, besides the three Vows of Poverty, Obedience, and Charity, make several others. They have their Confessors [f], who are chosen by their Superiors, and receive their Licences from their *Lama*, as a Bishop, without which they cannot hear Confessions, or impose Penances. They have the same Form of Hierarchy, as in the *Romish* Church; for they have their inferior *Lamas* chosen by the Grand *Lama*, who acts as Bishops in their respective Dioceses, having under them simple *Lamas*, who are the Religious [g]. To these may be added the Use of Holy-Water, Crosses, Beads, and other Matters. *Lassa Religion.*

SOME, as we have observed, like *Regis*, would conceal this Resemblance, wisely considering, that it would be no Credit to their Religion to be so nearly related to one confessed to be grosly idolatrous, but would help to confirm the Protestant Charge of Idolatry upon it. Others would pretend, that the People of *Tibet* were once Christians, but now degenerated into *Pagans* [h]; and *Andrada* says, they have still an Idea of the Christian Mysteries, though confused and corrupted. *Grueber* having suggested, that he was the first Christian who had been in *Barantola*, or *Tibet*, *Thevenot*, his Collector, takes Care to acquaint the Reader, that the Jesuit was mistaken; for that he finds Christianity had spread farther through the East, than the Ecclesiastical Writers were aware-of; and that there had been Princes, and even whole Nations, Christians on the Frontiers of *China*. He adds, that he could even point-out the Time when Christianity was carried thither by the *Nestorian* Missioners, and how it came to be lost: But that it was necessary to wait till the Proofs could be printed in the Languages in which they were written, and some other Pieces added; which would contribute much, he says, to clear-up the Geography and History of those Countries. *Christianity in Tibet.*

WE are sorry those Tracts never were printed, but fear his Christian Princes and Nations were only such as the famous *Prester John*, and his People; who, as Christians, doubtless, had no other Existence, than in the Writings of the *Nestorian* Missioners [i], a Set of Men, it may be presumed, no less addicted to deceiving, than the *Romish* or *Grecian*. *Hayton*, not content with having *Ung*, or *Vang Khân*, and his Tribe Christians, affirms, that both *Kublay* the Conqueror of *China*, and his Brother *Hûlakû*, who reigned under him in *Persia*, were Converts to the Faith. *A Nestorian Forgery.*

[a] Du *Halde*'s *China*, vol. 2. p. 387, & *seq.* [b] The same, *p.* 263. [c] *Grueber*'s Letters, *p.* 18, & *seq.* *Thevenot*'s Collect. tom. 4. [d] *Une Image.* [e] *Desideri* says, they have the Monastic Life and Tonsure. [f] *Andrada* says, they use a Sort of Confession among themselves. [g] *Nouv. Bibl.* tom. 14. p. 55, & *seqq.* [h] See *Asrel*'s Travels, *p.* 163. [i] See before, *p.* 220, and 448. a.

Country of Tibet. But we find nothing like this in Hiſtory, unleſs a the *Bonzas* were Chriſtians, to whom the *Chineſe* Hiſtorians ſay the former was too much addicted.

Late groſs Impoſture To omit others, we have a flagrant Inſtance of this impoſing Spirit in the Miſſioners, juſt come to Hand from *Tibet* itſelf. Friar *Horace de la Penna*, before-mentioned, who is at the Head of that Miſſion, pretends, that he, and his Brother *Capuchins*, not only converted the City of *Laſſa*, but almoſt brought-over the King and the b great *Lama* himſelf; who gave them Leave to build a Church, and Licence to preach; recommended theirs as the true Law, and allowed their Subjects to embrace it [a]. Thus theſe Men did, with the greateſt Eaſe imaginable, what the Miſſioners in *China* deemed impoſſible to be effected. *Gerbillon* and *Regis* ſay, the People are ſo infatuated with their *Lamas*, that there is no Hope *Of Romiſh Miſſioners.* of converting them [b]. Much leſs can it be ſuppoſed the great *Lama*, who aſſumes the Title of a De- c ity, would turn Proſelyte to the *Capuchins*, and acknowledge a Man for his Superior. This would be to own himſelf an Impoſtor, to renounce his Infallibility (which one may as well ſuppoſe the Pope would do) ſubject himſelf to the Laws of a Mortal, and, in ſhort, ungod himſelf at once. Yet this groſs Forgery of Friar *Horace* is ſupported by the Pope, and the Congregation *de propaganda fide*, by whoſe Orders the Memoir was cooked-up, and publiſhed. It d is obſervable, that *Horace* does not once mention the Pretenſions of the Grand *Lama* to the Godhead; either through Ignorance, or knowing that a Circumſtance of that Nature would confute his falſe Aſſertions.

Report of Chriſtian Tartars HENCE it plainly appears, how little Regard ought to be had to the Teſtimony of the Miſſioners, *Romiſh* or *Neſtorian*, in Caſes of this Nature. *Gaubil* cannot conceive how ſuch a Notion ſhould prevail, of there being Chriſtian e Nations in the Eaſt, unleſs the Thing was Fact: But he himſelf, at the ſame Time, helps us to account for it in a very natural Way. He ſays, the *Chineſe* call the *Lamas* of *Tibet*, the *Bonzas* of the Weſt; and have often conſidered the Chriſtians among them as Weſtern *Bonzas*, or *Lamas*, and as *Mohammedans* [c]. Might not then the Notion have ariſen, and been propagated from the Report of other Nations, who miſtook the *Lamas*, and thoſe of their Perſuaſion, for f Chriſtians, on Account of the great Reſemblance which they found between the Religion of the Lamas, and that of the *Greek*, or *Roman* Miſſionaries? Of this the following Authorities amount almoſt to a Demonſtration.

KIRCHER tells us, that *Andrada*, the Jeſuit, undertook the Voyage into *Tibet*, on hearing that the Inhabitants were profeſſed Chriſtians [d]. In the Relation of the Journey of the *Ruſſian* Ambaſſador's, who went to *China* about the Year 1623, ſpeaking of the *Mongul Lamas*, or Friars, as they are called, there is this Expreſſion: *They ſay, that their Religion is the ſame with ours, only the* Ruſſian *Monks are black, and theirs white* [e]. The *Lamas* (ſays *Deſideri*) told us, *that their Book of the Law*, or Religion, *was like ours; the King alſo, and ſeveral of his Courtiers, conſidered us as* Lamas *of the Law of Jeſus Chriſt* [f]. Hence it may well be preſumed, that *Marco Polo*, and the Friars who went into *Tartary* in the thirteenth Century, miſtook the Follower of the *Lamas* for Chriſtians, if they have not deſignedly repreſented them as ſuch.

3. *Of the* Dalay Lama, *adored as* God *incarnated.*

His Origin and Name. Frequent Incarnations. Image Worſhip. A licenſed Man-ſlayer: The Impoſtor's Titles, and divine Attributes: Cheat, how kept up, and propagated: The Idol, how adored: Attended by Prieſts: Their Number at Putala. *Great* Lamas *State, in giving Audience: His Excrements worn, as precious Relics. The Donation of* Tibet.

THE chief Object of Worſhip in this Country, is the ſame which in *China* is called *Fo* [g], but by the *Lamas* in *Tibet*, *La* [h]. This Prince, who was born one thouſand and twenty-ſix Years before Chriſt [i], and reigned in a Part of *India*, called *Chang-tyen-cho* [k], or, as others ſay, *Si-tyen* [l], gave himſelf out to be God, aſſuming human Fleſh; and when he died, it was pretended, that he only withdrew for a While, and would appear again in a determinate Time; as he actually did, if the Teſtimony of his devout Diſciples, the Writings of the primitive Fathers amongſt them, and, in ſhort, the Tradition and Authority of the whole Church, from Age to Age, down to the preſent, are at all to be regarded in Proof. And this Impoſture has been practiſed ſince, as often as there has been

[a] *Nouv. Bibl.* tom. 15. p. 51, *& ſeqq.* [b] *Du Halde's China*, vol. 2. p. 363, and 388. [c] *Hiſt. de Gentch.* p. 107. [d] See *Ogil. China*, vol. 2. p. 344. [e] *Purchas Pilgr.* vol. 3. p. 799. [f] *Lettres Edifi.* tom. 15. p. 198. [g] *Couplet* ſays, *Fo* ſignifies *non Homo*, or, *no Man. Sin. Phil. Proœm.* p. 28. [h] *Gaubil* Hiſt. *de Gentch.* p. 142. note 13. [i] *Grueber* ſays, they believe him to be the Brother of the firſt King of *Tangût*, and ſtill uſually call him the Brother of all the Kings. See his Letters, *p.* 1, in *Thevenot's* Collection, tom. 4. [k] *Couplet Sinic. Philoſ. proœm.* p. 27, *& ſeqq.* [l] *Gaubil*, as before, *p.* 190, in the Notes.

Occaſion

N. Parr Sculp

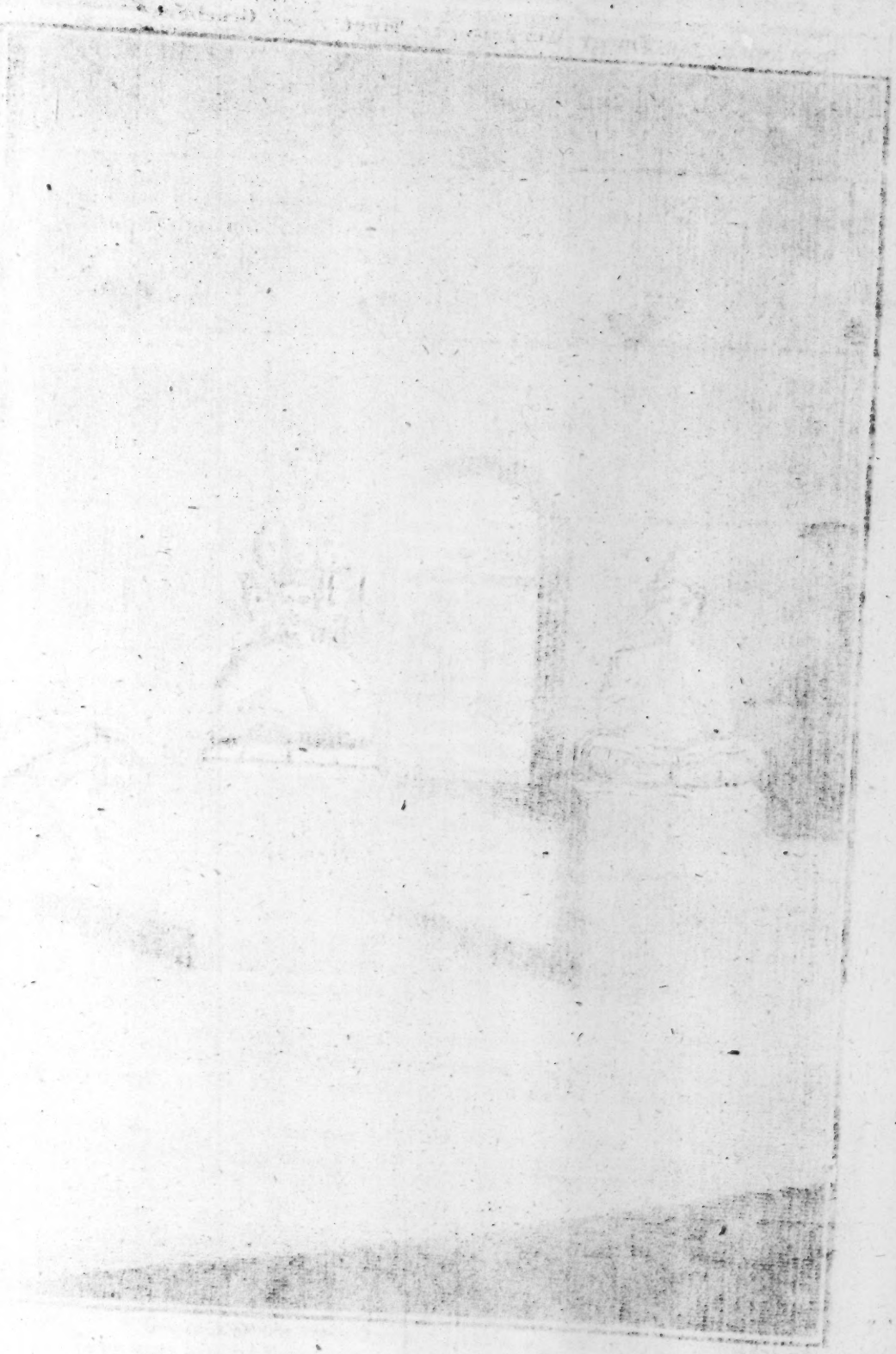
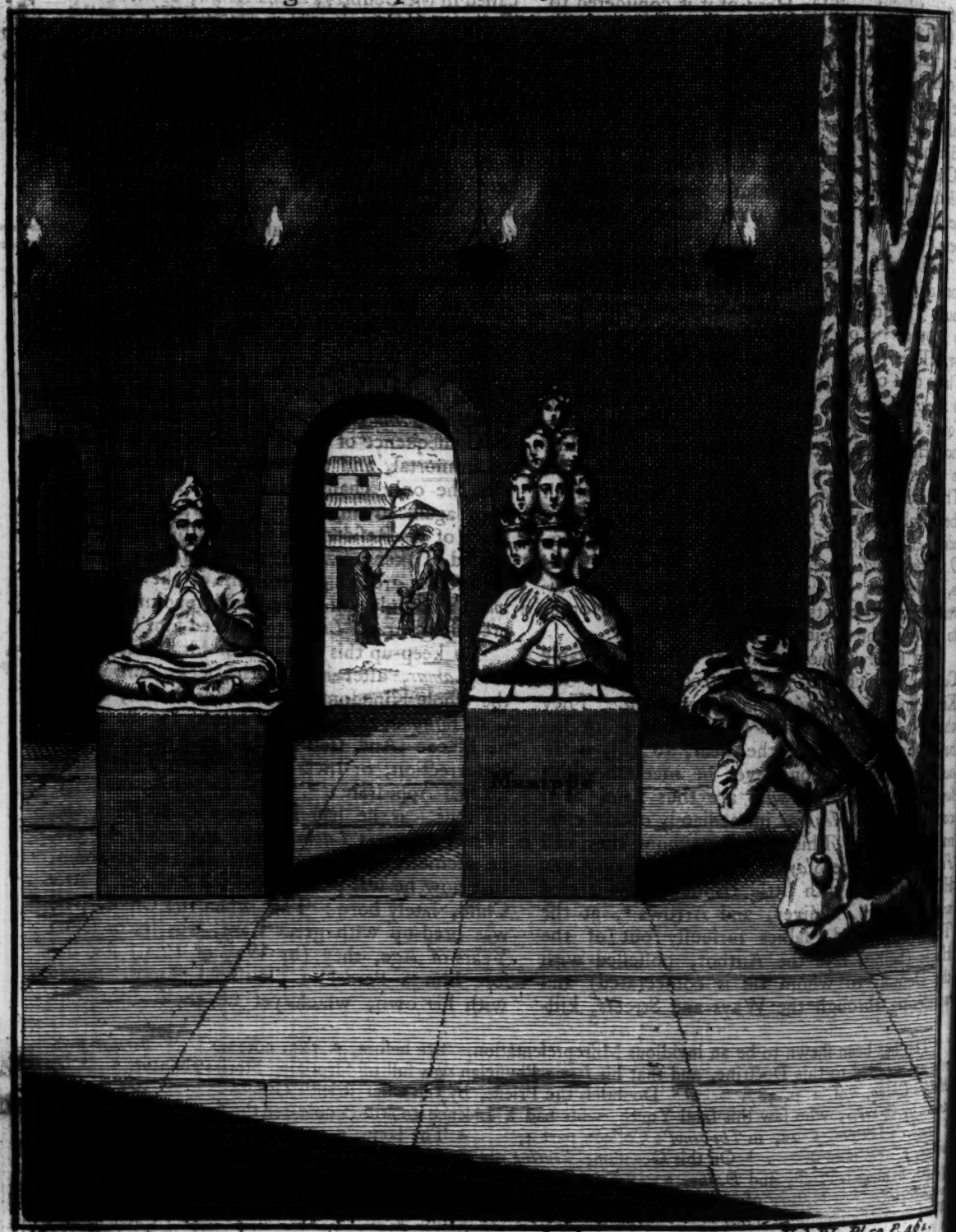


Image-Worſhip *in* Tibet. *from* Grueber.



*N.*150. *N. Parr Sculp.* Vol. IV. *Pl.*69. *P.*461.

Occaſion for it: So that the God *La* ſtill lives, and is corporally preſent in the Perſon of the *Dalay Lama*. In which Reſpect, the Church of *Tibet* has infinitely the Advantage of the *Romiſh*, inaſmuch as the viſible Head of it is conſidered to be God himſelf, not his Vicar, or Deputy; and the incarnate Deity, who is the Object of divine Worſhip, appears alive in human Shape, to receive the Peoples Adorations: Not in the Form of a ſenſeleſs Bit of Bread, or playing at Bo-peep in a diminutive Wafer, which would be too groſs a Cheat to impoſe on the Underſtandings of the *Tibetians*, however ignorant [a] and ſuperſtitious the Miſſioners, to their own Shame, repreſent them.

THE Prieſts account for the ſeveral Incarnations of their Deity, from the Doctrine of the Soul's Tranſmigration, or paſſing from one Body to another [b]; of which *La* was the firſt Inventor. They ſolve, after the ſame Manner, every Thing that concerns their principal Images; ſuch as *Menippe*, which has ſeveral Heads of different Forms [c]. *Grueber* (who calls it *Manipe*) ſays, thoſe Heads are nine in Number, and ſo placed, as to terminate in a Cone of monſtrous Height. This is the chief of all the Images, before which the People perform their ſacred Rites, with many odd Geſticulations and Dances, often repeating, *O Manipe Mi-hum, O Manipe Mi-hum!* that is, *O Manipe, ſave us!* They frequently ſet divers Sorts of Meats before this Image, in order to appeaſe the Deity.

THE ſame Author mentions a moſt deteſtable Cuſtom, which has been introduced into the Kingdoms of *Tangût*, and *Barantola*. They chuſe [d] a luſty Youth, to whom they grant Liberty, on ſet-Days of the Year, to kill, without Diſtinction, whomſoever he meeteth-with; ſuppoſing, that they who are thus ſlain, as if conſecrated by *Menipe*, immediately obtain eternal Happineſs. This Youth, whom they call *Fit*, that is, the *Slayer*, dreſſed in a very gay Habit, decked with little Banners, and armed with a Sword, Quiver, and Arrows [e], at the Times appointed, ſallies furiouſly out of the Houſe (being, ſays the Author, poſſeſſed with the Demon to whom he is conſecrated) and wandering through the Ways and Streets, killeth People at his Pleaſure, none making any Reſiſtance [f].

Laſſa Religion.

THE great *Lama*, who, as we ſaid before, is *La*, or *Fo* incarnate, is, according to *Grueber*, called in the Country, *Lama Konjû*, or *the Eternal Father* [g]. He is alſo ſtiled *Dalay Lama* [h]. The ſame Author ſays, in another Letter, that *Great Lama* ſignifies the *Great High Prieſt*, and *Lama of Lamas*; as he is alſo ſtiled, *the High Prieſt of High Prieſts* [i]. Theſe laſt Titles regard only his Office, or Degree, in his eccleſiaſtical or religious Capacity; but with reſpect to his divine Nature, or Quality, which intitles him to be adored as God, they term him likewiſe *the heavenly Father* [k], aſcribing to him all the Attributes of the true Deity; as, that he is omniſcient, and that all Things are open to his View, even the Secrets of the Heart. If at any Time he aſks Queſtions, it is not, ſay they, for Sake of Information, but to remove the Scruples of the Incredulous and Diſaffected. They believe, that *Fo* (or *La*) lives in him; hence thoſe of his Religion in *China* call him *Ho-fo*, or the *living Fo*. In Conſequence of this Perſuaſion, he is held to be immortal, and that when in Appearance, he dies, he only changes his Abode: That he is born again in an entire Body, and the happy Place of his Reſidence is revealed by certain pretended Tokens, which the *Tartarian* Princes themſelves are obliged to learn of the other *Lamas*; who only know the Child appointed by the preceding Grand *Lama* to ſucceed him [l].

The Impoſtor's Titles.

And divine Attributes.

TO keep-up this Opinion of his Immortality, the *Lamas*, after his Death, ſeek, throughout the whole Kingdom, for another Perſon, as like unto him, in all Reſpects, as may be, to ſupply his Place: And thus he has undergone a new Reſurrection, or Incarnation, ſeven Times ſince his firſt Appearance [m]. *Bernier* relates the Matter thus, as he had it from a *Lama* Phyſician. When the great *Lama* is old, and ready to die, he aſſembles his Council, and declares to them, that now he was paſſing into the Body of a little Child, lately born: That when this Child, who was bred-up with great Care, was ſix or ſeven Years of Age, they (by Way of Trial) laid before him a Parcel of Houſhold-Goods, mixed with his own, which yet he could diſtinguiſh

Cheat, how kept up.

[a] This has been ſhewn to be an invidious Miſrepreſentation. See before, *p.* 123. note a. [b] *Bernier* ſays, they are wedded to this Doctrine, and that his *Lama* Phyſician was full of ſurprizing Stories about it. [c] *Du Halde's China*, vol. 2. p. 387. [d] Doubtleſs the Prieſts, by the chief Prieſt's Orders. [e] See the Cut drawn by *Grueber*, who ſaw this fatal Youth, who had a Licence to kill People for the Good of their Souls. [f] *Grueber's* Letters, *p.* 22, in *Thevenot's* Collect. part 4. [g] The ſame, *p.* 1. *Deſideri* writes, *Konchok*. See before, *p.* 454. note d. [h] On this Occaſion, *Bentink* obſerves, that as the Word *Lama*, in the *Mogul* Languages, ſignifies a Prieſt, and *Dalay*, a vaſt Extent, or the Ocean, *Dalay Lama* is as much as to ſay, *the univerſal Prieſt*. See Hiſtory of the *Turks*, *Moguls*, &c. p. 486. By this Author's Leave, *Lama* ſeems to be a Word in the Language of *Tibet*. [i] *Grueber's* Letters, as before, *p.* 22; and *Ogilb.* p. 36. [k] The ſame. [l] *Du Halde*, as before, *p.* 385. [m] *Grueber's* Letters, as before, *p.* 1; but *p.* 23, and in *Ogilb.* p. 361, it is ſaid, by ſome Miſtake, ſeven Times in an hundred Years.

from

Country of Tibet. from the reſt; and this, he ſaid, was a manifeſt a Proof of the Tranſmigration [a].

And propagated. *GRUEBER* ſays, that this Belief is propagated by the Policy of their Kings, and thoſe who are in the Secret of this Cheat, in Conjunction with the *Lama Konjû* [b]. The Miſſioners rail heavily at this Impoſture, calling it wicked and diabolical, as if beſides Tranſubſtantiation, which is worſe, they had not other Impoſtures in their own Religion [c]. But it is done, doubtleſs, out of Envy; becauſe they have none which redounds ſo much to the Honour and Wealth of themſelves.

The Idol, how adored. *GRUEBER* ſays, the great *Lama* ſitteth in a remote Apartment of his Palace, adorned with Gold and Silver, and illuminated with Lamps, in a lofty Place like a Couch, covered with coſtly Tapeſtry. In approaching him, his Votaries fall proſtrate with their Heads to the Ground, and kiſs him with incredible Veneration. Thus, adds the Jeſuit, hath the Devil, through his innate Malignity, transferred to the Worſhip of this People that Veneration which is due only to the Pope of *Rome*, Chriſt's Vicar, in the ſame Manner as he hath done all the other Myſteries of the Chriſtian Religion [d].

THE ſame Author farther obſerves, that he always appears with his Face covered; letting none ſee it, but thoſe who are in the Secret: That he acts his Part extreamly well, while the *Attended by Prieſts.* *Lamas*, or Prieſts, who are perpetually about him, attend him with great Aſſiduity, and expound the Oracles that are taken from his Mouth [e]. Here it muſt be noted, that *Grueber* learned all he writes concerning the great *Lama*, from the Citizens of *Barantola*; for the Miſſioners could not ſee him, no Chriſtian being admitted into his Preſence [f], nor, indeed, anybody of a different Religion, without adoring the pretended Deity: However, they took an exact Copy of his Picture, as it was expoſed to View in the Entrance of the Palace; to which they payed the ſame Veneration, as to himſelf in Perſon [g].

BENTINK tells us, that at the Foot of the high Mountain near *Putala*, whereon the *Dalay Lama* reſides, above twenty thouſand *Lamas* dwell, in ſeveral Circles round it, according as the Rank and Dignities, which they poſſeſs, render them more worthy to approach the Perſon of their Sovereign Pontiff [h].

ACCORDING to the Account tranſmitted by *Regis*, the Grand *Lama* ſits croſs-legged on a Kind of Altar, with a large and magnificent Cuſhion under him; where he receives the Compliments, or rather Adorations, not only of his own Subjects, but of prodigious Multitudes of Strangers; who make long Journies to offer him their Homage [i], and obtain his Bleſſing. Some even travel there from *India*, who never fail to enlarge before him upon their own Merit, and magnify the Sufferings they have undergone in their painful Pilgrimage. But next to the People of *Tibet*, the *Tartars* are moſt devoted to the Grand *Lama*, ſome of whom reſort to *Laſa* from the moſt diſtant Corners. When the *Eluths-Dſongari* invaded *Tibet*, the Siſter of *Ayuki*, *Khân* of the *Eluths-Torgauti* [k], with her Son, was at *Laſſa*, upon the like Errand.

PRINCES are no more excuſed from this ſervile Adoration, than the meaneſt of their Subjects; nor do they meet with more Reſpect from the Grand *Lama*, who never moves from his Cuſhion, nor any other Way returns the Salute. He only lays his Hand upon the Head of the Worſhippers, who then think all their Sins pardoned. The *Lamas*, who drew the Map, obſerved, that in receiving the Emperor's Ambaſſador, he did not kneel like the *Tartar* Princes; but when he enquired after *Kang-hi*'s Health, reſting upon one Hand, he only made a ſmall Motion, as if he intended to riſe from his Seat [l]. He was at that ſame Time dreſſed in a red Habit of Woollen-Frize, ſuch as the common *Lamas* wear, with a yellow Hat gilt [m].

GRUEBER aſſures us, that the Grandees of the Kingdom are very eager to procure the Excrements of this Divinity, which they uſually

[a] *Bentink* obſerves, that although the *Lamas* are great Sticklers for the Metempſychoſis; yet thoſe among them, who pretend to know more than the reſt, do not believe, that the Soul paſſes really out of one Body to enter into another; but only its Faculties. See Hiſtory of the *Turks*, *Moguls*, &c. p. 487. [b] *Grueber*'s Letters, *p.* 2. [c] *Neret*, the Jeſuit, in his Voyage to the *Holy Land*, publiſhed in the *New Memoirs of Miſſions into the* Levant, tom. 5. calls the *Greek* and *Armenian* Patriarchs, ravenous Wolves, and the worſt of Names for deceiving the People with the pretended Deſcent of the miraculous Fire into the Holy Sepulchre on *Eaſter Day*, although he himſelf would impoſe the more palpable Fable of the Houſe of the Lady of *Loretta* travelling from *Nazareth* to *Italy*, upon the Belief of his Readers: And *Vertot*, in his Hiſtory of the Knights of *Malta*, would perſuade us, that the *Romiſh* Church, when in Poſſeſſion of the ſaid Sepulchre, was actually veſted with the Power of bringing-down the Fire from Heaven: And were the *Latins* reſtored, no Doubt, they would go-on with the Impoſture no leſs boldly, than thoſe who at preſent have the Management of it. [d] *Grueber*'s Letters, *p.* 22; and *Ogilb.* p. 360. [e] The ſame, *p.* 2, and 23; and *Ogilb.* p. 361. [f] Yet Friar *Horatius*, it ſeems, was admitted without any Difficulty. [g] *Ogilby*'s *China*, p. 361. [h] Hiſtory of the *Turks*, p. 486. [i] *Grueber* ſays, they offer a Multitude of Preſents and Oblations. *Letters*, p. 22; *Ogilb.* p. 3[illegible]. [k] See before, *p.* 401. They arrived there in 1703, and returned in 1712. [l] *Du Halde*'s *China*, p. 3[illegible]. [m] The ſame, *p.* 387.

wear about their Necks as Reliques. In another Place, he ſays, that the *Lamas* make a great Advantage by the large Preſents they receive for helping the Grandees to ſome of his Excrements, or Urine; for by wearing the firſt about their Necks, and mixing the latter with their Victuals [a], they imagine themſelves to be ſecure againſt all bodily Infirmities [b]. In Confirmation of this, *Gerbillon* informs us, that the *Mongols* wear his Excrements pulverized in little Bags about their Necks, as precious Reliques, capable of preſerving them from all Misfortunes, and curing them of all Sorts of Diſtempers. When this Jeſuit was on his ſecond Journey into *Weſtern Tartary*, a Deputy from one of the principal *Lamas*, offered the Emperor's Uncle a certain Powder, contained in a little Packet of very white Paper, neatly wrapped-up in a Scarf of very white Taffety: But that Prince told him, that as it was not the Cuſtom of the *Manchews* to make-uſe of ſuch Things, he durſt not receive it. The Author took this Powder to be either ſome of the Great *Lama*'s Excrements, or the Aſhes of ſomething that had been uſed by him [c].

TROPHIES are erected on the Tops of the Mountains [d] in Honour of the Great *Lama*, for the Preſervation of Men and Cattle [e]. All the Kings, who profeſs the Religion of the Great *Lama*, before they are inaugurated, ſend Ambaſſadors, with very rich Preſents, to crave his Benediction, as a Means to render their Reigns happy [f].

TILL of late, the *Dalay Lama* was a mere ſpiritual Prince; but he is now become a temporal one alſo, with a large Patrimony; the *Khân* of the *Eluths*, who conquered it in the laſt Century, having made him a Preſent of it [g], which is a much larger Patrimony than that called *St. Peter*'s, uſurped by the Popes. Yet for all this, *Bentink* informs us, that he does not meddle, in any Sort, with the Temporality of his Dominions, or ſuffer any of his *Lamas* to meddle with it; but puts all ſecular Matters under the Government of two *Khâns* of the *Kalmûks*, who are to furniſh him with all Things neceſſary for the Maintenance of his Family. When he has any political Affairs to tranſact, it is the *Deva* (or *Tipa*, a Sort of Plenipotentiary) who acts under his Orders [h]. Laſſa *Religion.*

4. *Of the* Hûtûktûs, *or* Apoſtolical Vicars, *and the* inferior Lamas.

The Religion far extended. Apoſtolic Vicars. Lama *Hierarchy: Their Habit accounted honourable: Numbers and Rules: Their Character, miſrepreſented: Their Religion unknown to the* European *Miſſioners.* Lamas *conceal their Religion. Reaſons aſſigned, and refuted.* Mongſan Lamas. Lamas *in* China *encouraged, and why. The red and yellow Hats.*

THE Religion of the Great *Lama* ſeems to be more extended, than any other in the World: For beſides *Tibet*, which is its Native-Seat, it has ſpread itſelf over all the *Indies*, *China*, and *Weſtern Tartary*, from one End to the other. It is true, the Provinces of the *Indies*, and *China*, have many Ages ago thrown-off his Juriſdiction, and ſet-up chief Prieſts of their own, who have modelled the Religion of their reſpective Countries, according to their different Fancies, or Intereſt. But *Tibet*, and the greater Part of *Tartary*, are ſtill ſubject to him, in Spirituals. The better to govern this vaſt Dominion, he conſtitutes Deputies, or Vicars, to officiate in his Stead. Theſe are called *Hútûktûs*, or *Khûtûktûs*; which, according to *Regis*, are choſen from among the Diſciples of the Great *Lama*. It is eſteemed a real Happineſs to be admitted into the Number of theſe laſt, which never exceeds two hundred; and they, on whom the Honour of *Hûtûktû* is conferred, are conſidered as ſo many leſſer *Fo's* [i]: They are neither confined to the Pagods, nor limited to *Tibet*, but ſettle where they pleaſe; and ſoon acquire great Riches, by the Offerings of their numerous Worſhippers [k]. One of them, who reſided among the *Kalka Mongols*, about the Beginning of this Century ſet-up for himſelf [l], in Oppoſition to his Maſter, aſſuming all the Privileges and Powers which the Grand *Lama* pretends to; and, in all Likelihood, others, from Time to Time, will follow his Example. *The Religion far extended.* *Apoſtolic Vicars.*

[a] The *Butân* Merchants told *Tavernier*, that they ſtrew his Ordure, powdered, over their Victuals, *Trav.* vol. 2. p. 185. [b] *Grueber*'s Letters, *p.* 2, and 23. *Ogilby*'s *China*, p. 361. [c] *Du Halde*'s *China*, p. 318. [d] See the Cut. [e] *Ogilby*, as before, *p.* 358. [f] The ſame, *p.* 362. [g] *Du Halde*, as before, *p.* 258. [h] Hiſtory of the *Turks*, &c. p. 486; and *L'Eſtat de la Boucharia*. [i] Or, living *Fo's*. See before, *p.* 371, and 377; and ſo *Regis* ſeems to tranſlate the Word, in one Place, when ſpeaking of the *Hûtûktû*, he adds, or living *Fo*, *Du Halde*, vol. 2. p. 252. It may be the *Tibetian*, or rather *Mongol* Word, anſwering to the *Chineſe Ho-fo*, ſignifying the ſame Thing. However that be, we find here, in the Perſons of the *Hûtûktûs*, the Appearance of the Deity in ſeveral different Bodies: But they have more Senſe, or Modeſty, than to aſſert that the ſame Body is multiplied, or exiſting in ſeveral different Places at once, as the *Romiſh* Prieſts do, in Conſequence of their abſurd and blaſphemous Doctrine of Tranſubſtantiation. [k] *Du Halde*, as before, *p.* 385. [l] See before, *p.* 377.

FOR

Country of Tibet.

FOR keeping-up Diſcipline and Order in Eccleſiaſtical Matters, there is a Kind of Hierarchy in *Tibet*, conſiſting of Church-Officers, anſwering to Archbiſhops, Biſhops and Prieſts. They have alſo their Priors, Abbots, and Abbeſſes, Superiors, Provincials, or ſuch-like Degrees, for ordering what concerns the regular Clergy. The *Lamas*, or Prieſts, who preſide over the Temples throughout the Country [a], are ſent from the College of the *Lama*'s Diſciples before-mentioned. The other *Lamas* officiate as Aſſiſtants at Divine-Service, in the Churches and Monaſteries; or go abroad on the Miſſion into foreign Countries.

Lama Hierarchy,

Their Habit

REGIS ſays, the *Lamas* generally wear a Woollen-Frize like ours, but narrower, and not ſo cloſe; yet is laſting, and retains its Colour. They uſe, beſides the Hat, different Kinds of Bonnets, according to their ſeveral Dignities; one of which is ſomewhat remarkable, as it reſembles our Biſhops Mitres; but they wear the Slit before [b].

THE Great *Lama*'s Colour is red; but as the Emperor of *China* has of late gained ſome Footing in *Tibet*, thoſe of his Party, as well as all the *Mongol* and *Kalka Lamas*, wear Yellow. *Bentink* ſpeaking of theſe latter, obſerves, that they go habited in long, yellow Robes, with great Sleeves, which they bind-about their Waiſt with a Girdle of the ſame Colour, two Fingers broad. They have the Head and Beard ſhaved very cloſe, and wear yellow Hats. They always carry a great Pair of Beads of Coral, or yellow Amber, in their Hands, which they turn inceſſantly between their Fingers, ſaying Prayers to themſelves after their Manner. The Nuns wear very nearly the ſame Dreſs, excepting that they wear Bonnets, edged with Fur, inſtead of Hats, which the *Lamas* wear [c].

Accounted Honourable.

THERE are ſeveral Princes in *Tibet*, who aſſume the *Lama* Habit, and under the Titles of the Grand *Lama*'s principal Officers, act almoſt independently of him. The Dignity of *Lama* is not limited to the Natives of *Tibet* alone. The *Tartars* and *Chineſe*, who are equally ambitious of this Honour, go to *Laſa* to obtain it [d].

Number and Rules.

THE Multitude of *Lamas* in *Tibet* is incredible, hardly a Family being without one, either out of their Devotion, or Expectations of Preferment in the Grand *Lama*'s Service. The Rules of the *Lamas* are too many and burdenſome, to be all obſerved by one *Lama*; wherefore they divide the Load among them, one confining himſelf to this particular Duty, and another to that; but they are all obliged to conform to Celibacy [e], as well as to renounce worldly Grandeur and Employments [f].

As to their Character, if you will take it from their great Adverſaries, the Miſſioners, moſt of them are debauched; yet they govern Princes [g], who give them the chief Place in Aſſemblies, and are blindly followed by their Votaries, who give them the beſt of what they have. Some of them are tolerably ſkilled in Medicine; others have ſome Notion of Aſtronomy, and can calculate Eclipſes [h]. *Bernier* met-with one of theſe *Lama* Phyſicians at *Kaſhmîr*, who came in the Train of an Ambaſſador from *Great Tibet* [i]. He had with him a Book of Recipes, which he would by no Means part with [k].

REGIS repreſents them as very ignorant [l], affirming, that few of them can read or underſtand their ancient Books, or even ſay their Prayers, which are in an ancient Tongue, and Character, no longer ſpoken, or known [m]. But this Charge muſt be unjuſt, if other Writers may be credited [n]. Beſides, Friar *Horace* declares, that there are in *Tibet* Univerſities and Colleges for teaching the Things relating to their Law [o], or Religion.

BENTINK gives a different Account of the *Lamas* in *Tartary*. He ſays, they both teach and practiſe the three great fundamental Duties of honouring God, offending no-body, and giving to every-one what belongs to him: That the Lives, which both they and the *Kalmûks*, or *Eluths* lead, inconteſtably prove the two laſt Points; and that he was informed, by ſome Travellers of Credit, that they ſtrenuouſly proteſt againſt adoring more than one God: That the *Dalay Lama*, and *Khûtûktûs*, are his Servants, with whom he commuicates for the Inſtruction and Good of Men: That the Images, which they honour, are no more than Repreſentations of the Deity, or ſome holy Men; and that they expoſe them to the View of People, only to put them in Mind of their Duty.

THIS, excepting what relates to their external Diſcipline, is all the Author could pick-up after all his Pains, not having been able to find Perſons capable of thoroughly informing him: For as all the ſacred Books of their Religion are written in the Language of *Tangût* [p], which both *Mongols* and *Eluths* are entirely ignorant of, they depend, like the Papiſts, wholly upon what

[a] Theſe are marked in the Map of *Tibet*. [b] *Du Halde*'s *China*, p. 387, & *ſeq*. [c] Hiſtory of the *Turks*, &c. p. 487. [d] *Du Halde*, as before, *p*. 385. [e] *Bentink* ſays, both the Monks and Nuns take the Vows. [f] *Du Halde*, as before, *p*. 388, and 395. [g] Is this more than what they do on this Side of the Globe? [h] *Du Halde*, as before, *p*. 253, 256, 263, 387. [i] See before, *p*. 455. c. [k] *Bernier*'s Memoirs of *India*, p. 126, & *ſeq*. [l] See before, *p*. 371. [m] See *Du Halde*, p. 253. [n] See before, *p*. 123 note a. [o] *Nouv. Bibl.* tom. 14. p. 57. [p] Or, *Tibet*.

of their Prieſts are willing to tell them; and theſe a make ſo many Myſteries of what regards their Worſhip [a], that one has much-ado to get any Thing out of them. For all this, it ſeems ſtrange to *Bentink*, that *Europeans* ſhould be ſo little acquainted with a Religion which is ſpread over all the middle Part of *Aſia*, and might be ſo eaſily known to the *Ruſſians*, who border on the Countries where it is profeſſed: But then he obſerves, that the *Ruſſians*, like other Nations, ſearch after nothing but what concerns their Pro- b fit [b].

IF the *Ruſſians* in *Siberia*, moſtly Merchants and Soldiers by Profeſſion, are to blame in this Article, the *Romiſh* Miſſioners muſt be much more culpable: Becauſe they were obliged, in Point of Duty, to be thoroughly acquainted with the Religion of the People whom they were ſent to convert; and by their Reſidence for above an hundred and fifty Years in *China*, had the fulleſt Opportunity of conſulting both their c Prieſts and Books: Yet how little have they done that Way? Nay, the latter Miſſioners, even thoſe who were in *Tibet* itſelf, appear more ignorant of the Religion of that Country, than the early ones. Friar *Horace* the *Capuchin*, who, if you will believe him, had ſuch eaſy Acceſs to the Grand *Lama*, and was ſo highly careſſed by him, was yet, as hath been before obſerved, a Stranger to his divine Character [c]. On the other Hand, *Deſideri* the Jeſuit, though he ſays he was d at *Laſſa*, never once mentions the *Dalay Lama*, as if no ſuch Perſon had reſided there; he only ſpeaks of ſome Great *Lama*, who had Audience of, or made a Viſit to, the King.

FOR having thus failed ſo egregiouſly in this Particular, various Excuſes are made by them: Some alledge the Ignorance of their Prieſts, as not able to give an Account of the Doctrines of their Religion: Others, their Reſervedneſs in communicating either what they know them- e ſelves, or their ſacred Books: Others pretend, theſe Volumes are written in an obſolete Language and Character, not underſtood by the Prieſts themſelves; and ſome ſhuffle it off, by ſaying, if they were to ſearch their Books, they do not believe they ſhould meet-with any Thing worth knowing, more than what they are already acquainted with. Laſtly, they give-up the Converſion of the *Tibetians*, declaring, that ſo long as the Great *Lama* continues Maſter of *Tibet*, f Chriſtianity can make little or no Progreſs there [e].

As to this laſt Apology (not to mention its being expreſly contradicted by the Teſtimony of honeſt Friar *Horace*, as before-mentioned) it ſeems ſtrange, that the *Neſtorian* Miſſioners ſhould find it ſo eaſy, and the *Romiſh* ſo difficult, to convert this Nation; or that the Inhabitants of *Tibet* ſhould be more obſtinate now, than they were nine hundred Years ago; and more averſe to embracing Chriſtianity at preſent, that their Religion bears ſo great a Likeneſs to it, than before, when it had ſcarce any Reſemblance of it at all; unleſs it was on Account of that Conformity. Laſſa *Religion. And refuted.*

BUT not to ſtay to examine the Weight, or Conſiſtency of ſuch Arguments any further, we may juſtly impute the Omiſſion either to their own Negligence, Ignorance, or Unwillingneſs fully to lay open the Agreement of the Religion of *Tibet* with that of *Rome*, as hath been already ſuggeſted [f].

THE moſt powerful among the *Lamas*, are Mong-fan Lamas. thoſe called by the *Chineſe*, *Mong-fan*, who poſſeſs a wide Territory in *Tibet*, North of *Li-kyang-tû fû* in *Yun-nan*, between the Rivers *Kin-cha-kyang*, and *Vu-lyang-ho*. This Country was ceded to them by *U-ſan-ghey* (whom the *Manchews* made King of *Yun-nan*) to engage them in his Intereſt [g].

ALTHOUGH the Religion of the Great *Lama* is ſpread through *China*, yet he ſeems to have no Juriſdiction there; at leaſt the Miſſioners are ſilent as to this Article of his Supremacy, reckoned ſo important in their own Church. The *Lamas*, however, have from Time to Time attempted to get Footing in the Empire, perhaps with a View to eſtabliſh their Maſter's Authority there; but have never been able to compaſs their Deſign, owing, in great Meaſure, doubtleſs, to the Oppoſition of the *Ho-ſhang*, or *Bonzas*, who, probably, aſſert the Freedom, or Independence of their Church, as the *Gallican* formerly did in *France*.

GAUBIL tells us, that the *Chineſe* Hiſtory Lamas in China firſt ſpeaks of *Lamas* being employed by the *Mongols*, and erecting Monaſteries among them, in the Reign of *Keyuk Khân*, Grandſon of *Jenghîz Khân* [g]. But as they came in great Numbers, and were very chargeable to the People, going among them from Houſe to Houſe, *Tayting* [h], ſixth Emperor of the *Yuwen*, forbad them to enter *China* [i]. However, their Authority continued there while that Family poſſeſſed the Throne, whoſe Ruin is attributed to the Encouragement given them by *Shun-ti*, the laſt of it:

[a] Rather Articles of their Faith. [b] Hiſtory of the *Turks*, &c. p. 488, & *ſeqq*. [c] A whimſical Thing indeed, that he ſhould make a Convert of a God without knowing it. [d] *Du Halde*'s *China*, vol. 2. p. 388. See alſo before, *p.* 371. f. [e] See before, *p.* 212. note f, and 220. [f] *Du Halde*, as before, vol. p. 385. [g] *Gaubil*, *Hiſt. de Gentch.* p. 142. note 13. [h] His *Mongol* Name was *Yeſuntimur*. See the Table, p. 449. [i] *Du Halde*, as before, vol. 1. p. 501.

Country of Tibet. But *Hong-vû* having reſtored the Dominion of a the *Chineſe*, expelled the *Lamas* along with the *Mongols*.

Encouraged, and why. THEY recovered their Credit in *China*, when the *Manchews* got Poſſeſſion: For although they were formerly no Friends to the *Lamas*, yet when they began to invade their Neighbours, they politically favoured them; And when *Shunchi* became Maſter of the Empire, the Grand *Lama* omitted no Meaſure that might ſecure his Intereſt in that Prince, not diſdaining even to b leave *Laſa*, and travel to *Pe-king*, to congratulate the Emperor, and bleſs his Family. After this, the Empreſs erected a magnificent Temple for the *Lamas*, whoſe Example was imitated by the Princes, Princeſſes, and others; which Encouragement ſoon multiplied their Number in *China*. They are very wealthy, and dreſs in fine yellow, or red Satin, and the choiceſt Furs: They appear well-mounted, and attended with Retinues, more or leſs numerous, according to c their Degree of *Mandarinſhip*; which Honour the Emperor frequently confers upon them [a]. Thus, on his Side, he endeavours politically to ingratiate himſelf with the Grand *Lama*, whoſe Power, he knows, is very great among the *Tartars*, carrying-on his Intrigues even in *Tibet* itſelf.

The red and yellow Hats. HENCE it came to paſs, that in the Beginning of this Century, a Diviſion happened in *Tibet* itſelf, amongſt the *Lamas*. One Party adhered to d the red Hat, the Colour uſed by the Grand *Lama*; the other aſſumed the yellow Hat, to denote their Attachment to the preſent Imperial Family of *China* [b], whoſe Intereſt has increaſed, ſince the *Tſe-vang-raptans* Troops, which had ravaged the Country, were defeated there in 1720, by the *Chineſe* Army [c].

5. *The* Government *of* Tibet.

Tibet *conquered: Its Donation to the* Lama. *Another Revolution in the Kingdom: Governed by a* Tipa: *Awed by* China. *Emperor impoſed on by the* Lamas. *Envoys, how treated. The King's State, and large Cannon: How reverenced.*

TOWARDS the Beginning of the laſt Century, *Tibet* was governed by a King of its own, called *Tſanpa Han* [d], in the *Chineſe* Hiſtory, *Tſan-pû*; and the Dominions of the Grand *Lama* were confined to a ſmall Province [e]. But about the Year 1630, the Grand *Lama* being exaſperated to find *Tſanpa* deficient in the Reſpect which he uſed to pay him, called to his Aſſiſtance the *Eluths* of *Koko Nor* [f], a Nation moſt blindly devoted to him. They, under the Conduct of *Kuſhi Han*, aided by *Paturu-bum Tayki* [g], invaded *Tibet* with a powerful Army; and, having obtained a compleat Victory, took the King Priſoner, and put him to Death. After which, he gave his Kingdom to the Grand *Lama*, being ſatisfied with becoming his Vaſſal; and having the Title of *Han* conferred upon him, ſettled, with all his People, in the Neighbourhood of *Laſſa*, to ſecure the Grand *Lama* in the Poſſeſſion of his new Dominion: But the auxiliary Princes returned home to the Country of *Koko Nor* [h].

ANDRADA, the Jeſuit, who in 1624 travelled from *Agra* in the *Mogul*'s Empire, to the Source of the *Ganges*, pretends, that the Grand *Lama*'s Reſentment to the King aroſe from his beginning to have ſome Thoughts of embracing Chriſtianity, upon the preaching of that Miſſioner; and that while he was in *India*, whither he had returned to procure Aſſiſtance in his Miniſtry, the Revolution above happened. *Regis* has adopted this Fiction of that lying Jeſuit [i], who, in all Probability, never was in *Tibet*, as ſhall be ſhewn hereafter [k].

THE Poſterity of *Kûſhi Han* continued to protect the Grand *Lama*, in the Manner above related: Yet, according to *Bentink*, the *Khân* of the *Eluths-Dſongari*, who poſſeſs *Great Tartary*, kept a Kind of Superiority over the Country, and took-care, that the two *Khâns* [l], who had the Adminiſtration in Temporals within the Grand *Lama*'s Dominions, did not abuſe that Power; and whenever they endeavoured to be-

[a] *Du Halde*'s *China*, p. 387. [b] The ſame, *p.* 384. [c] See *Lettr. Ediff.* tom. 15. pref. p. 22. [d] *Gerbillon*, on this Occaſion, ſays, that this Prince was formerly very powerful, and is ſuppoſed to be the famous *Preſter John*; but with as little Reaſon as others affirm him to be the Chriſtian King of the *Abiſſins* in *Africa*. For *M. Polo*, and the Monks who firſt brought the Account of him declare, that *Ung Khân*, Chief of a Horde of *Tartars*, was the *Preſter John*; and then this latter muſt have concerned himſelf with temporal, as well as ſpiritual Affairs, which the *Dalay Lama* never did. Thus are Writers led aſtray by this *Ignis fatuus*, and beſotted with a Regard for Authority, or Tradition, though ever ſo much exploded, or abſurd in itſelf. [e] Perhaps, that of *Laſſa*, where the Capital is ſituate. [f] Or, *Eluths-Koſhoti*. See *p.* 402. [g] See before, *p.* 401. e. [h] *Du Halde*, as before, vol. 2. p. 258, and 386. [i] See the ſame, *p.* 385. [k] See alſo Hiſt. of the *Turks*, &c. p. 490. [l] Meaning him at *Laſſa*, and the other of *Koko Nor*.

of come independent, which happened pretty often, they were always sure to find him in their Road [a], who knew how to bring them to their Duty [b]. About the Year 1710, this Prince, called *Tse-vang-raptan* [c], being then in War with the Emperor of *China*, arrived at the Lake of *Lop*, and crossing the Sands with only fourteen Persons, came to the River *Hotomni* [d] in *Kashgar*. There being joined by some Troops, he sent a Detachment to *Lassa*, commanded by an experienced General, with six thousand Men, to b conquer *Tibet*; under Pretence that the Grand *Lama* was an Impostor, and that he was resolved to reduce the *Lamas* to their ancient Dependence on the Sovereigns of the Country.

TALAY Hân [e], the Grandson of *Kûshi*, who then reigned in *Tibet*, marched against them with an Army of twenty thousand Men; but notwithstanding the Superiority of his Troops, was defeated, and slain. After this, the Country of *Lassa* was ravaged, the Towns taken as soon as c besieged, and the Temples entirely plundered, even that of the Grand *Lama* not excepted, where the Booty was immensely rich, and all the *Lamas* that could be found were transported into *Tartary* [f]. This happened at the Time when the *Lâma* Geographers were making the Map of *Tibet*. But *Raptan*, it seems, did not long keep Possession of this Country; for *Kang-hi* sending an Army against him, his Troops were defeated in several Battles, and himself obliged d to retire to his own Country [g] in 1720, all *Tibet* remaining in Possession of the *Chinese* Forces [h]. However, it may be presumed, they did not keep it as a Conquest, but restored it to its former Masters: For in 1742, Friar *Horace* found a King at *Lassa*, whom he names *Mivagu* [i], as well as the *Dalay Lama*.

As the Great *Lama* renounces all Concern with temporal Affairs, ever since the Donation that was made to him of *Tibet*, he chuses a Vice- e Roy, who governs in his Name, and by his Authority, under the Title of *Tipa* (or *Deva*, as some write it.) For though the *Hâns*, who succeeded *Kushi*, reside at *Lassa*, in the Heart of the Country, they meddle not with the Government [k], but are content with reigning over the wandering Hords of *Eluths*. The *Tipa*, though married, wears the *Lama* Habit, but without subjecting himself to the Rules of that Order. The late Emperor *Kang-hi*, during the War with *Kaldan*, Predecessor to *Raptan*, created the Vice-Roy of *Tibet*, *Vang*, or Regulo, to attach him to his Interest. He knew, that both the *Tipa*, and Grand *Lama*, secretly favoured *Kaldan*, and were capable of crossing his Designs: Besides, had they joined the *Mongols*, and interested Religion in the War, it would have been difficult to withstand so many Enemies. Wherefore, after the Defeat of that daring Prince in 1697, the Emperor observed no Measures either with the *Tipa*, or Grand *Lama* himself, but spoke like their Master [l].

Government. *Or* Deva.

Awed by China.

ON this Occasion, our Author *Gerbillon*, in his seventh Journey into *Tartary*, with the Emperor of *China*, relates a curious Passage concerning the *Dalay Lama*'s Regeneration. The Emperor had for a long Time suspected the Death of the *Talay Lama*, because his Ambassadors could never obtain an Audience, under Pretence that the Divinity was in his Retirement; but being resolved to discover the Truth, he sent an Envoy in 1696 to the *Tipa* (or *Deva*) with positive Orders either to see him, or know if he was dead; at the same Time commanding that d Officer to deliver-up to him the Daughter of *Kaldan* (married to a *Tayki* of *Koko Nor*, subject to the *Talay Lama*;) and two *Hûtûktûs*, who had espoused the Interest of that Prince, threatning to make War upon him if he refused to comply.

Emperor imposed on

THE *Tipa* terrified at this Message, immediately dispatched *Nimata Hûtûktû*, one of the principal *Lamas* of *Pûtala*, with a respectful Letter to the Emperor, offering to send the Parties demanded, if his Majesty insisted on it, only interceding in their Favour. *Kang-hi* received this Envoy with extraordinary Honours, and accepted his Presents of Pastils, Coral, Beads, &c. Having been asked concerning the *Talay Lama*,

[a] *Desideri* observes, that this third *Tibet*, or *Lassa*, is more exposed to the Incursions of the *Tartars*, than the other two, *Lettr. Ediff.* tom. 15. p. 204. A *Lassa* Merchant told *Bernier*, that his King was often at War with the *Tartars*; but could never explain what *Tartars* they were, *Bernier*'s Memoirs of *India*, tom. 4. p. 122. *Tavernier*, on the other Hand, says, vol. 2. p. 185, that the Inhabitants of *Bûtân* know not what War is, having no Enemy to fear, but the *Great Mogul*. This Circumstance agrees better with *Great Tibet*, than *Lassa*. [b] History of the *Turks*, &c. p. 485. [c] Pronounced by the *Chinese*, *Lapûtan*. [d] In the great Desart, to the South-West of *Hami*. [e] Or, *Dalay Khân*. [f] *Du Halde*'s *China*, p. 385; and *Souciet*'s *Observ. Math.* p. 179. [g] *Du Halde*, as before, *p.* 388. [h] *Lettr. Ediff.* tom. 15. pref. p. 22. [i] So his Letter is signed, but without the Title of *Hân* at the End, which looks suspicious. [k] *Grueber* says, there are two Kings in *Barantola*, one called the *Deva*, who governs in Temporals, the other the Grand *Lama*. See his Letters, *p.* 22, in *Thevenot*'s fourth tom. and *Ogilby*, vol. 1. p. 360. But if Matters be as *Gerbillon* represents them (for *Regis* is not so particular) *Grueber* must have mistaken the Vice-Roy for the *Hân*, or King. He likewise, *p.* 28, makes the Latitude of *Lassa*, by Observation, twenty-nine Degrees six Minutes: The Jesuits Map, twenty nine Degrees thirty-six Minutes. [l] *Du Halde*, as before, *p.* 258, 259, and 385.

Country of Tibet.

he told the Emperor, that he had been dead six-teen Years: That before his Death he assured them he would rise again at a Place appointed; which accordingly happened: That he desired them to educate him till he was fifteen Years of Age, and, in the mean Time, to keep his Death secret: Lastly, that he left a Letter, with an Image of *Fo*, directing it to be sent to the Emperor, the tenth Moon of the sixteenth Year after his Decease; till which Time the *Lama* begged his Majesty would conceal it.

By the Lamas.

THE Emperor promised to do so, and sent two inferior *Mandarins* along with him, to obtain immediate Satisfaction to his other Demands. Two Days after their Departure, an Envoy, whom his Majesty had sent to the Nephew of *Kaldan*, returned, and informed him, that in the second Moon of the same Year, the *Talay Lama*'s Ambassador told him of his Death, and pretended Regeneration, and that in the sixth Moon the young *Talay Lama* came-out of his Retirement. The Emperor hereupon thinking himself abused by the *Lamas*, sent an Express to call-back *Nimata Hûtûktû*, and the two Envoys. The *Lama* said he knew nothing of what had been published in another Place, but that he had executed his Orders. Upon this, his Majesty thought it no Breach of Promise to open the above-mentioned Letter before all the *Mogul* Princes of his Retinue, on the twenty-second of *March* 1697; and thus the Death of the *Talay Lama*, which happened so long before, was published [a].

Envoys how treated.

ON this Occasion it may be observed, that the Emperor's Envoy to *Lassa* is supplied with Horses for himself and Attendants, by the Country People, where-ever he comes; besides Camels to carry his Baggage, and all Necessaries, being allowed six Sheep and an Ox for five Days. In like Manner the Emperor maintains the Envoys of the Grand *Lama*, and the Princes of *Koko Nor*, when they come to *Pe-king* [b].

The King's State.

WE find little more in Travellers, concerning *Lassa*, excepting what *Tavernier* mentions from the Report of Merchants, relating to the King of *Bûtân*; by which, for the Reasons already given, is to be understood *Barantola*, or *Lassa*. This Prince, according to that Author, hath constantly seven or eight thousand Men for his Guard, armed with Bows and Arrows: But some carry Battle-Axes and Bucklers. There are always fifty Elephants kept about the Palace, and twenty-five Camels, with each a Piece of Artillery on his Back, that carries half a Pound Ball, and a Gunner, who sits behind to manage it.

THE Merchants assured *Tavernier*, that some of their Cannons had Letters and Figures upon them, of above five hundred Years standing: That no Person dare stir-out of the Kingdom without the Governor's Leave, or carry a Musket along with him, unless his Kindred will be bound that he shall bring it back. One of them had a Piece, which, by the Characters on the Barrel, appeared to have been made above an hundred and eighty Years. It was very thick, and polished within as bright as a Looking-Glass. Two Thirds of the Barrel were garnished with embossed Wires; certain Flowers of Gold and Silver being inlaid between. The Mouth was shaped like a Tulip; and it carried a Bullet that weighed an Ounce. But the Author could neither prevail with the Merchant to sell it, nor give him any of his Powder, which was long, but of an extraordinary Force.

THERE is no King in the World more feared and respected by his Subjects, than the King of *Bûtân*; being in a Manner adored by them. When he sits to do Justice, or give Audience, all that appear in his Presence hold their Hands close together above their Foreheads; and at a Distance from the Throne prostrate themselves upon the Ground, not daring to lift-up their Heads. In this humble Posture they make their Petitions to him; and when they retire go backwards, till they are out of his Sight. The Merchants assured *Tavernier*, that those about the King preserve his Ordure, dry it, and reduce it to Powder, like Snuff [c]: That then putting it into Boxes, they go every Market-Day, and present it to the chief Traders, and Farmers; who recompencing them for their Kindness, carry it home as a great Rarity; and when they feast their Friends, strew it upon their Meat. The Author adds, that two of them shewed him their Boxes, with the Powder in them [d].

SECT. IV.

An Account *of the* Si-fan, *or* Tû-fan; *and the* Country *inhabited by them.*

1. *Of the* Si-fan's Country, *and* Manners *of that* People.

The Si-fan's *Country: Different Accounts of: Its true Situation. The Remains of a large Dominion. The* black Si-fan: *The* yellow Si-fan:

[a] *Du Halde*'s *China*, p. 366. [b] The same, *p.* 258, *& seq.* [c] As from hence it appears, that, by the King, the *Dalay Lama*, who was then Sovereign, is to be understood; so by *Bûtân* must be understood *Lassa*. As for the small Mistake, in saying he sits to do Justice, whereas the Great *Lama* meddles not with Temporals, it is very excusable in the Author, who might well imagine that was a Part of his regal Office. [d] *Tavernier*'s Travels, vol. 2. p. 184, *& seq.*

This

Their Government, Language, and Customs: Almost independent. The Rhubarb Country.

THE Country of the *Si-fan* (who are a People quite unknown, at least in Name, to the Western Historians, whether *Asiatic*, or *European*) is differently represented as to its Situation, and Dimensions, in the Accounts sent from *China* by the Missionary Geographers. According to *Regis*, it borders on the Provinces of *Shen-si*, *Se-chwen*, and *Yun-nan*, reaching from b the thirtieth to the thirty-fifth Degree of North Latitude; and Westward to the River, called by the *Chinese*, *Ya-long-kyang* [a].

By another Account, it extends but a little Way along the Western-Borders of *Shen-si*. For better understanding the Situation of it, the Author observes, that the little Town of *Chwang-lan* [b] (or *Chwang-lang-ing*) stands, as it were, at the Meeting of two Valleys; whereof one goes towards the North, as far as the Gate of c the great Wall, called *Hya-yu-quan* [c], the Space of above an hundred Leagues, and contains three great Cities, *Lan-chew*, *Kan-chew*, and *Su-chew*, with several Forts belonging to them. The other Valley extends Westward above twenty Leagues to *Si-ning*, and is full also of little Forts, which are subject to that City, and render the *Chinese* absolute Masters of the plain Country: But they are not so of the Mountains, which are inhabited by a Nation different from d the *Chinese*, who lie to the South of them, as well as from the *Tartars*, who lie to the North [d].

THIS vague Account only helps to puzzle the Reader; for the *Chinese* lie to the East and North, rather than to the South of these People; and the *Tartars* more to the West, than to the North, where the *Chinese* Territories interpose. In short, supposing them to be situated as before described, according to the Map, their Territories must be a narrow Tract of Mountains lying between the e North-West Part of the Province of *Shen-si*, and the Country of *Koko Nor*, including the latter on the North and East in Form of a Bow. But in the Map there is no Mention of the *Si-fan* in those Quarters, whence, probably, *Du Halde*, or his Correspondent [e], has mistaken the Country of the *Si-fan*, for that of *Koko Nor*.

IN the third Place, the Maps of the Jesuits differ from both the foregoing Accounts. In the fifth Sheet of *Tibet*, the Country of the *Si-fan* is distinctly marked-out. It is bounded on the East by the *Chinese* Province of *Se-chwen*; on the North by the Country of *Koko Nor*; and, on the West, by a River called *Tsacho Tsitsirhâna*, which rising to the South of the Lakes whence the *Whang-ho* issues, runs-through *Se-chwen*, where it takes the Name of *Ya-long-kyang*, and afterwards that of *Kin-cha-kyang* [f]. According to this Situation, which seems to be the right, the Country of the *Si-fan* lies between twenty-nine Degrees fifty-four Minutes, and thirty-three Degrees forty Minutes of Latitude, and between twelve Degrees thirty Minutes, and eighteen Degrees twenty Minutes of Longitude West of *Peking*. Its Figure is triangular, the Base, which lies to the North, being about thirty Miles long; and the other two Sides, which make an Angle to the South, about two hundred and forty-five each. *Si-fan Country.*

THIS is all which at present remains to the *Si-fan*, of a very large Dominion they were formerly possessed of, comprizing all *Tibet*, and even some neighbouring Territories of *China*. Hence it may be presumed it is (as well as on Account of the Affinity between the Languages of the *Si-fan*, and *Tibet*) that the *Chinese*, we are told, extend the Name of *Si-fan* over all that Country, and sometimes to all the Nations lying West of their own Empire. In all Probability, it is that great Empire of the *Si-fan*, including the whole Country between *China* and *Hindûstan*, with all those wide Plains and Deserts on the North and West of it, inhabited by *Eluth-Tartars*, and bounded, in the Map, by a Chain of Mountains, which were formerly called *Tangût*, *Tanguth*, or *Tankut* [g]; and the rather, because at present the Language and Characters of *Tibet*, still used by the *Si-fan*, are called the Characters and Language of *Tangut*, as hath been already observed [h]. However that be [i], the Condition of the *Si-fan*, or *Tu-fan*, is very different from what it was formerly. They have not now one Town in their Possession, and are pent-up between the Rivers *Ya-long* on the West, *Whang-ho* on the North, and *Yang-tse-kyang* on the East [k]; whereas anciently their Kingdom had fortified Towns, was well-peopled, and very powerful [l]. *The Remains of A large Dominion.*

[a] *Du Halde's China*, vol. 2. p. 305. [b] It lies in about twenty-six Degrees forty-eight Minutes, by the Map of *Shen-si*. [c] Or, *Khya-yu-quan*, and *Kya-yu-quan*. [d] *Du Halde*, as before, vol. 1. p. 22. [e] Who seems to be *Regis*, for he is quoted afterwards. [f] See the Map. [g] *Du Halde*, as before, vol. 2. p. 385. [h] See before, *p.* 457. note f. [i] How easily might the Missioners have solved all Difficulties concerning the Situation and Extent of *Tangut*, when they were on the Spot? But they do not so much as tell us what Name the *Si-fan* go by, either among themselves, or any of their Neighbours, except the *Chinese*. Thus, for Want of making proper Enquiries, either through Negligence, or Ignorance, they have Recourse to Conjectures themselves, differ from one another in their Accounts of Things, and generally leave material Points of History and Geography in the Dark, just as they found them. [k] Its Springs are in this Country. The most famous of them, called *He-shwi* by the *Chinese*, but *Chûnak* by the *Tu-fan*, rises in the Mountains named *Chûrkûla*. [l] *Du Halde*, as before, vol. 1. p. 22, and 29.

THE

Si-fan Country.

THE *Chineſe* diſtinguiſh the *Si-fan*, or *Tû-fan*, into two Sorts of People; the *He Si-fan*, or *black Si-fan*; and the *Whang Si-fan*, or *yellow Si-fan*; from the Colour of their Tents, not their Complexions, which are in general a little ſwarthy. The *black Si-fan* have alſo ſome pitiful Houſes, but are very uncivilized. They are governed by petty Chiefs, who depend on a greater. Thoſe whom *Regis* ſaw were dreſſed like the Inhabitants of *Hami* [a]. The Women wore their Hair parted into Treſſes hanging down on their Shoulders, full of little Braſs Mirrors.

The Black Si-fan.

The Yellow Si-fan.

THE *yellow Si-fan* are ſubject to certain Families, whereof the eldeſt is made a *Lama*, and wears a yellow Habit, which may alſo contribute to their Name. Theſe *Lamas*, who are all of the ſame Family, and govern in their reſpective Diſtricts, have the Power of deciding Cauſes, and puniſhing Criminals. They inhabit the ſame Canton, but in ſeparate Bodies, and without forming large Families of the ſame Kindred, which appear like *Syaw-in*, or little Camps, as the *Chineſe* Geographers call them. The greater Number of them dwell in Tents; but ſome have their Houſes built with Earth, and a few of Bricks. They want nothing of the Neceſſaries of Life. They have numerous Flocks of Sheep. Their Horſes, indeed, are but ſmall, but well-ſhaped, mettleſome, and ſtrong.

Their Government.

THE *Lamas*, who govern thoſe People, do not make them uneaſy, provided they render them certain Honours, and punctually pay the Dues of *Fo*, which are very trifling [b]. The *Armenians* who were at *To-pa* [c], ſeemed very well pleaſed with the *Lama*, who is Lord of the Place, and was not then above twenty-five, or twenty-ſix Years of Age. Far from vexing his Subjects, he only took from each Family a very ſmall Tribute, in Proportion to the Quantity of Land it poſſeſſed.

Language, and Cuſtoms.

THERE is ſaid to be ſome Difference in the Language of theſe two Sorts of *Si-fan*; but as they underſtand one another well-enough to trade together, it is probable that they differ only as Dialects of the ſame Tongue. The Books and Characters uſed by their Chiefs, are thoſe of *Tibet*. They have Cuſtoms and Ceremonies very different from the *Chineſe*, though bordering on them: For Inſtance, it is uſual for them to preſent a large white Handkerchief of Cotton, or Taffety, when they go to wait upon Perſons whom they mean to honour. They have alſo ſome Cuſtoms like thoſe found among the *Kalka Tartars*, and others which reſemble the Uſages of the *Tartars* of *Koko Nor*.

NEITHER Nation is more than half ſubject to the neighbouring *Chineſe Mandarins*, before whom they rarely appear when ſummoned, little regarding their Citations: Nor dare thoſe Officers treat them with Rigour, or offer to force them to Obedience, the frightful Mountains they inhabit, whoſe Tops are covered with Snow even in *July*, ſheltering them againſt all Purſuits. Beſides, as the Rhubarb grows in Abundance on their Lands, they are courted by the *Chineſe* for that precious Commodity [d].

2. *The* Hiſtory *of the* Si-fan, *or* Tû-fan.

Formerly very famous: Invade the Empire: Conclude a Peace: Aſſiſt the Chineſe. *The* Whyhe Tartars *break the Peace: Invade the Empire: Burn the Capital: Are made to retreat by* Chineſe *Stratagems: Invade* China *afreſh: Are defeated again: Sue for Peace: Break it, but routed: Another Defeat: Their Capital taken: Recovered again: The* Tû-fan *retreat: A Peace concluded: Their flouriſhing State.*

IT appears from the *Chineſe* Geographers of the middle Age, from the Hiſtory of the Provinces of *Shen-ſi* and *Se-chwen*, and by the great Annals *Nyen-i-ſhe*, that the *Si-fan*, or *Tû-fan*, had formerly a very large Dominion, and Princes of great Reputation, who made themſelves formidable to their Neighbours, and even to the Emperors of *China*. On the Eaſt-Side they not only poſſeſſed divers Territories, which at preſent belong to the Provinces of *Se-chwen* and *Shen-ſi*, but alſo puſhed their Conqueſts ſo far into thoſe Provinces, as to ſubdue ſeveral Cities of the ſecond Rank, whereof they formed four great Governments. Weſtward they were Maſters of all the Countries, from the River *Yolong* to the Borders of *Kaſhmîr*, in the *Great Mogul*'s Empire.

IN the ſeventh Century, *Ki-tſon*, King of the *Tû-fan*, poſſeſſed this vaſt Dominion, and had ſeveral Kings his Tributaries, to whom he ſent Patents and Seals of Gold. This Prince, in 630, coveting an Alliance with *Tay-tſong*, the renowned Emperor of the *Tang* Dynaſty, ſent a famous Embaſſy to that Prince; which having been received with great Marks of Diſtinction, he, by a ſecond, demanded a Princeſs of the Imperial Blood, for his Son *Long-tſong*. The Emperor's Council looking on this as a very bold

[a] Or, *Khamil*, in *Little Bukharia*. [b] Theſe Dues ſeem to be a Kind of Tithes, as being exacted on a religious Account. That of *Fo* was always the Religion of the *Tû-fan*, who always choſe their *Lamas* to be Miniſters of State, and, ſometimes, to command their Armies. *Du Halde*, p. 29. [c] Near *Si-ning*, at one End of the great Wall in *Shen-ſi*. [d] *Du Halde*'s *China*, vol. 1. p. 22, & *ſeq.* Some of their Rivers yield Gold, of which they make handſome Veſſels and Images.

Propoſal

Si-fan Hiſtory.

Propoſal, rejected it, without deigning to deliberate on it. Hereupon *Long-tſong* ſucceeding to the Throne, on the Death of his Father, came at the Head of two hundred thouſand Men to demand the Princeſs; and having defeated certain Princes tributary to *China*, who oppoſed his Paſſage, penetrated to the Borders of *Shen-ſi*, where the Emperor then kept his Court. From thence he ſent one of his Officers with a haughty Letter to his Majeſty, demanding that the Princeſs ſhould be immediately delivered-up to him, with a certain Quantity of Gold, Silver, and Silks, by Way of Portion.

THE Emperor offended at ſuch a Demand, amuſed the Envoy with Hopes, till his Troops were aſſembled on the Frontiers, and then diſmiſſed him diſgracefully, and without returning any Anſwer to his Maſter's Letter. At the ſame Time his Army attacked that of the *Si-fan*, and routed it. However, as the Loſs was not conſiderable, *Long-tſong* rallied his Troops, and being in a Condition to give the Emperor Uneaſineſs, in 640 [a], the Princeſs, by Advice of his Council, was ſent, with a great deal of Pomp, to the *Si-fan* King; who, after the Ceremonies of Marriage were over, retired, and became very ſerviceable to the Empire on divers Occaſions: Particularly, when the General *Alena* uſurped a tributary Kingdom of *China*, he joined the Imperial Army with all his Forces, which he commanded in Perſon, and had a good Share of the Victory in killing the Rebel [b].

KI-LI-SO, who ſucceeded *Long-tſong*, improved the Peace he was in with all his Neighbours, by the Treaties which he made with different Nations of *Tartars*, eſpecially the *Wheyhe* [c]. This Prince dying without any Iſſue, *Su-ſi*, his next Heir and Succeſſor, was called-in, with his *Tartarian* Confederates, to aſſiſt the Emperor *When-tſong* [d], obliged at that Time to quit his Court at *Chang-gan fû* (at preſent called *Si-ngan fû*) and abandon it to the Rebel *Gan-lo-ſhan*. This *Gan-lo-ſhan* was a foreign Prince, whom the Emperor, againſt the Advice of his Miniſters, had advanced to the higheſt Employments, and even intruſted with the Command of his Army. This Traitor, finding himſelf Maſter of great Part of the North, aſſumed the Title of Emperor, and marched to attack *Chang-gan*; which having entered, he plundered the Imperial Palace, and carried the Treaſure to *Lo-yang* [e]; but by the Aſſiſtance of *Su-ſi*, he was defeated, and ſoon after killed in Bed by his own Son.

THE *Tû-fan*, or *Si-fan*, in Reward of their Service, beſides the rich Plunder of *Lo-yang*, and other rebellious Cities, were preſented with great Quantities of Silks, and the choiceſt Things that *China* afforded: But whether through Covetouſneſs, or Pride, as ſoon as they heard of the Emperor's Death [f], they ſet-forward with a formidable Army; and arriving on the Frontiers of the Empire, before there was the leaſt Surmiſe of their Irruption, the Governors of *Ta-chin-quan*, *Lan-chew*, and all the Country of *Ho-ſi-û* [g], were forced to ſurrender. The Prime-Miniſter, who at firſt could not believe this, ſent *Ko-tſey*, the moſt experienced General then at Court, with three thouſand Horſe, to learn the Truth.

Invade the Empire.

KO-TSEY [h] being informed at *Hyen-yang*, a City not far from the Capital, that the Enemy's Army, conſiſting of three hundred thouſand [i] Men, would be there that very Day, diſpatched a Courier to the Miniſter, to apprize him of the Danger, and preſs for Succours: But the good Patriot did not ſtir a Step faſter. Mean-time the Generals of the Enemy, who knew the Country, being arrived at *Hyen-yang*, detached a conſiderable Body of Troops to poſſeſs themſelves of a Bridge on the River. The Emperor, from whom the honeſt Miniſtry had, till then, concealed the Danger he was in, confounded with the News, abandoned his Palace. The great Men of his Court, the Officers and People, all followed his Example. Thus the victorious Army entered the Palace without Reſiſtance, and having carried-off the immenſe Riches, ſet the City on-Fire [k].

Burn the Capital.

KO-TSEY, who had retired, that he might join the Troops, which, on the firſt Alarm, left *Chang-gan*, ſeeing himſelf now at the Head of forty-thouſand Men, to ſupply by Policy what he wanted in Strength, ordered a Detachment of Horſe to encamp on the neighbouring Hills; and there ranging themſelves in one Line, to make a dreadful Noiſe with their Drums, and light-up great Fires every Night in different

Are made to retreat

[a] The Dates, which in *Du Halde* are ſet in the Margin, we have thrown into the Text. [b] *Du Halde*'s *China*, vol. 1. p. 23. [c] *Whey-he*, or *Whey-hû*. They inhabited in the Neighbourhood of *Turfan*. See before, p. 431. e. [d] Or, *Hiyn-tſong*. This Emperor began his Reign in 713, and died in 762. He founded the College of the *Han-lin-yuen*, firſt gave the Title of Regulos to his diſtinguiſhed Generals, and divided his Dominions into fifteen Provinces. [e] This was about 762, in the fourth Year of the Reign of *So-tſong*, *Hiyn-tſong*'s Succeſſor. But this Hiſtory, in *Du Halde*, is very inaccurate, neither obſerving the Dates, nor Reigns, when the Facts, which are related, happened. [f] This was ten Years after *Hiyn-tſong*'s Death, in 772, the eighth of *Tay-tſong*, *So-tſong*'s Succeſſor. [g] That is, to the Weſt of the *Whang-ho*. [h] Elſewhere, *Ko-ſi-i*. In *Couplet*, *Ko-tſiui*. [i] Two hundred thouſand, according to *Couplet*, p. 61. [k] *Du Halde*, as before, p. 23, & *ſeq.* and 199.

Si-fan *History.*

Places. This Artifice ſucceeded: For the *Tû-fan* fearing to be ſurrounded by the united Forces of the Empire, conducted by a General of known Bravery and Experience, marched Weſtward, and blocked-up the City of *Fong-tſyang*.

By Chineſe *Stratagems.*

MA-LIN, who commanded in that Diſtrict, came to the Relief of the Place; and forcing his Way through a Body of the Enemy's Troops, whereof he killed above a thouſand, threw himſelf into the Town. As ſoon as he was entered, he cauſed all the Gates to be opened, to let the Enemy ſee he did not fear them. This extraordinary Conduct confirming them in their firſt Suſpicions, and their fatigued Troops being unable to withſtand freſh Forces, they reſolved to retire with the Spoil they had already gained. After their Retreat, the *Chineſe* repaired *Chang-gan*, whither the Emperor returned ſome Months after his ſhameful Flight.

Invade China *afreſh,*

THESE Troubles were no ſooner over, than the *Chineſe* were obliged to take the Field againſt a new Rebel, called *Pû-kû*, who entered into Confederacy with the *Tû-fan*, and the *Whey-he Tartars*, before-mentioned: But he being very opportunely taken-off by a ſudden Death, they had the Addreſs to diſunite the two Nations, by fomenting a Jealouſy about the chief Command. *Yo-ko-lo*, General of the *Whey-he*, would needs command the whole Army. This the *Tû-fan* oppoſed, as contrary to their Orders, and diſhonourable to their Kingdom, which was much ſuperior to the little State poſſeſſed by the *Whey-he*. The *Chineſe* Generals, who were encamped in their View, ſecretly ſupported the Pretenſions of *Yo-ko-lo*, and at length joined him. Hereupon the *Tû-fan* were attacked as they were marching-off, and loſt ten thouſand Men in their Retreat.

Are defeated again.

THE King of the *Tû-fan* meditated how to retrieve his Loſſes, and being informed, that the *Whey-he* were retired much diſſatisfied with the *Chineſe*, he ſent his Army to beſiege *Ling-chew*. The Governor of this City, and its Diſtrict, who had but few Troops, carefully ſhunned an Engagement. The Courſe he took was, at the Head of five thouſand Horſe to attack the Magazines of the Beſiegers; which he not only burnt, but carried-off all the Spoil they had taken, with Part of their Baggage. This Loſs obliged the *Tû-fan* to return home in haſte, where they remained quiet for five Years, and then brought a formidable Army into the Field, which dividing into two Bodies, fell almoſt at the ſame Time on the Diſtricts of *King-chew* and *Ping-chew*. Theſe numerous Troops eaſily defeated ſeveral Bodies of the Imperial Forces: But at laſt the General *Ko-tſey* routed them intirely, in 779, by Means of an Ambuſcade.

THIS Defeat diſpoſing the King of *Tû-fan* to Peace, he ſent an Ambaſſador, with no fewer than five hundred Men in his Retinue, to the Emperor; who, to mortify him, detained him a long Time at Court, without an Audience. His Maſter greatly incenſed at ſuch Contempt, was preparing to take Revenge, when *Tay-tſong* happened to die. His Son *Te-tſong*, who ſucceeded (in 781) taking a different Meaſure, feaſted the Ambaſſador, and his Retinue, gave them rich Habits, and loading them with Preſents, ſent them back, under the Conduct of *Wey-ling*, one of his Officers; who had Orders to lay the Blame of the ſmall Regard which had been paid his Ambaſſadors, to their bad Conduct, and having too numerous a Retinue [b].

WEY-LING, contrary to his Expectation, was received, and diſmiſſed with Honour, as well as a Magnificence that ſurprized the Emperor himſelf, and gave him an Eſteem for this Court [c], which promiſed an inviolable Regard to Peace. But this King dying in 786, *Tſang-pe*, his Succeſſor, ordered his Army forthwith to enter *Shen-ſi*; which they did, without being diſcovered, and defeated all the Imperial Troops they met-with, till they arrived at *Kyen-ching*, called at preſent *Kyen-yang*: But the *Chineſe* General, *Li-ching*, with the Troops of the Province, coming-up, as the Enemy were on the Point of beſieging the City, obtained ſo compleat a Victory, as forced them to ſue for Peace, which was ratified by Oath. Yet ſome of their Officers, who deſired the Continuation of the War, endeavoured to ſeize the Emperor's Envoy, and carry him to their Camp. The General, however, diſowned having any Hand in the Matter; and without committing any farther Hoſtilities, returned home with his Army.

THIS firſt Expedition not having the deſired Succeſs, the King of the *Tû-fan* prepared for a ſecond; and in 791 ſent an Army ſtrong enough to oppoſe both the *Chineſe*, and their new Allies the *Whey-he Tartars*. At firſt they took ſome conſiderable Forts, which lay in their Roads; and having poſſeſſed themſelves of *Gan-ſi*, advanced to *Pe-ting*, which lies to the South of *Ning-hya*. Here they were ſurprized, and defeated by the *Whey-he*: Yet far from retiring, they continued their March towards the Court with incredible Reſolution: But ſoon after, the General *Wey-kau* falling on them unexpectedly

[a] His Death fell out in 780, and *Ko-tſey*, the famous General, died in 784, the firſt of the forty-ninth ſexagenary Cycle of the *Chineſe*. [b] *Du Halde*'s *China*, p. 24. [c] Yet neither the Name, nor Situation of this Court, is mentioned; nor does it appear from the Hiſtory, in what Part of their Dominions the Capital of the *Tû-fan* ſtood.

cut ſeveral Bodies of them in Pieces, and purſued them as far as the Frontiers; where afterwards, to hinder the Incurſions of the Enemy, the Fortreſſes of *Tong-ka*, *Ho-tau*, *Mu-pu*, and *Ma-ling*, were built, in the Diſtrict of *Ning-yang fû*, belonging to *Shen-ſi*.

YET this Precaution proved uſeleſs; for ſcarce were thoſe Towns finiſhed, when the *Tû-fan* returned in 801, and at length took *Lin-chew*, which they had before attempted ſeveral Times in vain. But on the Appearance of *Wey-kau* with his Army, they abandoned the City, and marched towards *Wey-chew* in *Se-chwen*, which was one of the beſt Places they had. *Wey-kau* purſued them, and finding they fled continually before him, laid Siege to that Town. The King of the *Tû-fan*, ſtartled at this News, immediately ſent *Lun-mang*, his Prime-Miniſter, with conſiderable Succours; but being met by *Wen-kau*, he was defeated, and taken Priſoner. Immediately after this Victory, he had Admiſſion into *Wey-chew*, which he made a Place of Arms, and went to beſiege the Fortreſs of *Quen-min-ching*; but was baffled there, through the Bravery of the Governor.

WEY-CHEW was one of the royal Cities; and the Kings of *Tû-fan*, ſince the Time of *Ki-lo-ſo*, reſided there one Part of the Year: So that King *Itay*, who ſucceeded his Brother, reſolving by all poſſible Means to recover it, levied an Army of an hundred and fifty thouſand Men next Year, and ſent to beſiege it. On the Report of their March, the *Chineſe* General threw himſelf into the City: But the expected Succours not arriving, he was conſtrained to ſurrender, after a Siege of twenty-five Days, held-out againſt the continual Aſſaults of the Enemy.

THE *Tû-fan*, puffed-up with their Conqueſt, advanced towards *Ching-tu fû*, the Capital of *Se-chwen*. The Emperor's General, unable to oppoſe their March, ſpread a Report, that he was gone to poſſeſs himſelf of the Defiles of the Mountains through which they had paſſed, and cauſed his little Army to make all the neceſſary Motions to induce them to believe it: Which had ſo good an Effect, that for Fear of having their Retreat cut-off, they retired to *Wey-chew*.

As ſoon as they were returned, *I-tay*, who was a mild Prince, being content with having retaken the Place, ſent to acquaint the Imperial Generals on the Frontiers, that he was willing to live in Peace; and as a Proof of his Sincerity, enjoined his Officers to act only on the defenſive. The *Chineſe*, on their Side, behaved with great Generoſity, on ſeveral Occaſions. *Si-ta-mew*, a *Tû-fan*, Governor of *Wey-chew*, having offered to deliver-up that Place to the *Chineſe* General, almoſt all the other Officers were for accepting the Propoſal, but *Ni-û-fan*; who declared, that a great Empire ought to prize ſincere Dealing more than the Poſſeſſion of a Town, and that their Breach of the Peace would authorize all the Perfidies which the *Tû-fan* had committed, or ſhould commit for the future. Hereupon the Offer was rejected. Si-fan *Hiſtory.*

I-TAY took the Opportunity of the Peace, to govern his Subjects by new Laws, and advanced none to Employments, but Men of the greateſt Merit. If he was informed of any Perſon remarkable for his Knowledge, and Application to Study, he preferred him to thoſe who were equally experienced in the Management of Affairs. Thus he ſent for *Shang-pi-pi*, one among the *Literati*, of great Reputation [a], from the farthеſt Part of the Kingdom; and after he had examined him, made him Governor of the City and Diſtrict of *Chen-chew*, at preſent *Si-ning* [b]. *Their flouriſhing State.*

3. Hiſtory *of the* Tû-fan *continued, to the* Deſtruction *of their* Empire.

Diſorders in Government cauſe a Rebellion: The Rebel defeated in all his Deſigns. Tû-fan *Power broken. King of* Hya *defeated by the* Tû-fan: *Their Power ruined by dividing the Kingdom among three Brothers: Two of them ſubmit to the Emperor on good Terms. The final Deſtruction of the Empire of the* Tû-fan, *or* Si-fan.

I-TAY dying without Iſſue, was ſucceeded by *Ya-mo*, his neareſt of Kin, who gave himſelf up wholly to his Pleaſures: He lived in Peace with his Neighbours, but by his Oppreſſions and Cruelties, became ſo odious to his Subjects, that they left their Country in Crouds. In ſhort, he was the firſt Cauſe of this Kingdom's falling to Decay. The Diſtractions increaſed much more after his Death; for as he neither left any Children, nor had nominated a Succeſſor, one of the Miniſtry, gained by the Widow Queen, cauſed the Son of *Pay-va*, her Favourite, a Child of three Years old, to be proclaimed King in 842. *Diſorders in Government*

ON the firſt Report of this Election, *Kye-tû-na*, firſt Miniſter of State, haſtened to the Palace, and oppoſed it, in Behalf of the Royal Family. But his Zeal coſt him his Life; for they killed him as he was returning home. This *Cauſe a Rebellion.*

[a] Hence it appears, that the *Tû-fan* had introduced the *Chineſe* Form of Government; perhaps, after having made ſome Conqueſts in *China*, as the *Lyau* and *Kin* did afterwards. [b] *Du Halde's China*, vol. 1. p. 25, *&c ſeq.*

Country of Tibet.

Conduct of the Court loſt them the Hearts of all the People. *Lû-kong-je*, the great General, who was then with the Army, near the Frontiers, refuſed to obey the Orders that were ſent him by the new Government; and even conceived Thoughts of making himſelf King. He was a Man of boundleſs Ambition, and proud, full of his own Merit, extreamly paſſionate, and often cruel: But, on the other Hand, was brave, ſkilful, and capable of the greateſt Undertakings. He firſt cauſed a Report to be ſpread, that he was preparing to extirpate the Uſurpers of the Crown; and then marched directly againſt the Army of the new King, which he defeated. He alſo took and plundered *Wey-chew*. By this Time his Army, by the Acceſſion of Malecontents, was an hundred thouſand ſtrong. But the firſt Thing he attempted, was, to bring the Governors of the Provinces into his Meaſures.

The Rebel defeated

SHANG-PI-PI being one of the principal, and his Troops, by the Care he took to exerciſe them, the beſt in the Kingdom, *Lu-kong-je* was willing to ſound him firſt; and, after writing him a deceitful Letter, advanced towards the City. *Shang-pi-pi*, who ſaw through the General's Deſign, to deceive him in his Turn, wrote him an Anſwer, which flattered his Hopes. At the ſame Time, ſetting forward with all his Troops, he came upon the Rebels ſo unexpectedly, that, without any Difficulty, he defeated their Army, although much ſtronger than his own. *Lu-kong-je* retired much enraged in his Heart; and, in 846, having recruited his Forces, imagined, the Way both to regain his Authority, and win the Affections of his Nation, was, to enter the Territories of *China*, and give them up to be plundered. He had ſome Succeſs at the Beginning; but was quickly beaten by the *Chineſe* Generals, who, afterwards, took from the *Tû-fan* the City of *Yen-chew*, and ſeveral Fortreſſes.

In all his Deſigns.

THE Rebel, who conſidered theſe as Loſſes which might eaſily be retrieved, if once he was ſole Maſter of the Kingdom, having augmented his Army by *Tartars*, to whom he promiſed the plundering of the Frontiers of *China*, bent all his Thoughts on reducing *Shang-pi-pi*. Thus he began his March; and arriving near *Chen-chew*, forced *Shang-pi-pi* to abandon his Camp, which he had fortified on the firſt News of his Approach. Hereupon that Officer paſſed the River, broke-down the Bridge, and followed the Enemy Step by Step on the other Side, without ever coming to an Engagement, although *Lu-kong-je*, to draw him to a Battle, made great Ravages in his March. Mean-time the natural Brutiſhneſs of the Rebel-General, and his bad Temper, which increaſed by the ſmall Succeſs of his Enterprizes, rendered him ſo inſupportable to his Soldiers, that they deſerted in Troops to *Shang-pi-pi*, while the *Tartars*, for the ſame Reaſon, returned home.

LU-KONG-JE hereupon deſpairing of compaſſing his Deſign, ſubmitted to the Emperor on certain Conditions, and repaired to *Ko-chew*, a *Chineſe* City, where he lived at Eaſe the Remainder of his Life. This happened about the Year 849. While this ambitious General was Maſter of almoſt the whole Forces of the State, the Princes of the Blood retired into different Parts of the Kingdom, where they had ſmall Patrimonies, and ſome took Shelter in certain Forts that belonged to them, towards *Se-chwen*, reſolving rather to ſubmit to the Emperor of *China* than to an Uſurper. Others fortified themſelves in their Mountains; while ſome of the moſt conſiderable remained in the Territories they poſſeſſed, bordering on the Government of *Shang-pi-pi*. Hence aroſe an infinite Number of Diſtractions in the State, which laſted many Years, and proved the Ruin of this Monarchy at laſt.

WHEN the *Tû-fan*, divided into different Parties, were weary of fighting, many Officers and Soldiers joined themſelves to *Pan-lo-chi*, Prince of *Lû-kû*, a Place in the Borders of the Diſtrict of *Chen-chew*, which the Children of *Shang-pi-pi* had preſerved for their Nation. As ſoon as they beheld a Chief of the Royal Blood, they quickly formed an Army, and reſolved to attack the King of *Hya*, who had ill requited their Services. This new King was a *Tartar* originally of *Tupa*, (near *Si-ning*,) who, by Aſſiſtance of the *Tû-fan*, had, about the Year 951, founded a new Dominion, near the *Whang-ho*, under *Li-ki-tſyen*[a], in Spite of the *Chineſe*, the Capital whereof was *Hya-chew*, at preſent *Ning-hya*; from whence the new Kingdom took its Name. This King had, in the Year 1003[b], renewed the War with the Empire, at that Time governed by the *Song*[c], entering ſuddenly with a numerous Army into the Weſtern Part of *Shen-ſi*, which bordered on the ſmall Dominion that the *Tû-fan* were ſtill poſſeſſed of.

PAN-LO-CHI offered to join the *Chineſe* Commander with his Forces, to deſtroy this growing Power, provided the Emperor would honour him with a Title that might give him more Authority among thoſe of his own Nation. The Propoſal being liked, his Majeſty ſent him Patents, as Governor-General of the *Tû-fan*. The King of *Hya*, who knew nothing of theſe

[a] See an Account of the Origin, Extent, and End of this Monarchy, *p.* 433, and 446.

[b] This is the Year marked in the Margin; but if ſo, *Li-ki-tſyen* muſt then have reigned fifty-two Years.

[c] This Family, which is the nineteenth, began their Reign in 961.

private Contracts, after making ſome Ravages, a beſieged the Town of *Si-lyang*, and, taking it, put the Governor to Death. He thought to puſh his Conqueſt farther, believing, that *Pan-lo-chi* was coming to join him with his Troops: But that Prince arriving at the Head of ſixty thouſand Men, attacked him with ſo much Valour, that he entirely defeated his great Army. However, being wounded in the Battle, he died ſoon after the Victory.

SO-TSO-LO, his Succeſſor, in 1015, bent his b Thoughts on recovering the ancient Monarchy of his Anceſtors. His little Dominion conſiſted only of ſeven or eight Towns, particularly *Tſong-ko-ching*, *Li-tſing-ching*, *Ho-chew*, *I-chwen*, *Tſing-tang*, *Hya-chen*, and *Kan-ku*, with ſome neighbouring Countries; but was in Hopes, that the reſt of the *Tû-fan* would join him, when they ſhould ſee him powerful enough to defend them. He fixed his Court at *Tſong-ko-ching*, where he eſtabliſhed Officers, the ſame, both as c to Number and Titles, which the Kings, his Predeceſſors, had. Afterwards, levying new Forces throughout his Dominions, he entered the Territories of the Empire ſeveral Times, but was always beaten; and, at length, concluded a Peace.

As the growing Power of the King of *Hya*, who had aſſumed the Title of Emperor, gave *So-tſo-lo* ſome Uneaſineſs, the *Chineſe* Monarch, to engage that Prince more firmly in his Intereſt, d made him Governor-General of *Pau-ſhun*, which ſtood very conveniently for him: But *So-tſo-lo* dying ſoon after, the Diviſion, which enſued among his Children, haſtened the entire Ruin of the *Tû-fan* State. That Prince had by his firſt Wife two Children; one named *Hya-chen*, the other *Mo-chen-tſu*. He had, afterwards, the Prince *Ton-ſhen*, by a ſecond Venter, who prevailed on him, in her Son's Favour, to impriſon his Children by the firſt, and oblige their Mother e to turn Nun. But they finding Means to eſcape, and deliver their Mother out of the Convent, the People who had aſſiſted them, declared in their Favour.

SO-TSO-LO, who had recovered from his Infatuation, approving of this Change, gave *Tſong-ko-ching* to *Mo-chen-tſu* for his Maintenance; for he had removed his Court to *Chen-chew*. To *Hya-chen* he aſſigned *Kan-ku*, for the Place of his Abode; and to *Ton-ſhen*, whom he judged f moſt capable of keeping-up his Family, he ſurrendered all his Authority, with the Government of *Pau-ſhun*, and the reſt of his Dominions. *Ton-ſhen* reſided at *Li-tſing-chin*; where he was beloved of his People, and feared by his Neighbours; inſomuch, that all the *Tû-fan*, who dwelt to the North of the *Whang-ho*, were under his Subjection. Si-fan *Hiſtory.*

THIS great Power, wherewith the younger Brother was inveſted, gave the two Elder, and their Families, Apprehenſions of being one Time or other oppreſſed. *Mû-thing*, Son of *Hya-chen*, more uneaſy than his Father, delivered-up *Kan-ku*, *Ho-chew*, and all the Lands which were in his Poſſeſſion, to the Emperor; who granted to him, and his Poſterity, whatever he demanded, in order to live with Honour in the Empire. *Two of them ſubmit*

KYAU-KI-TING, the Heir of *Mo-chen-tſu*, the eldeſt Brother, was much beloved in his little State; but did not long ſurvive his Father. His Son *Hya-cheng*, who ſucceeded, ſo incenſed his Subjects, by his Violences and Cruelty, that they formed a Deſign to depoſe him, and ſet-up his Uncle *Su-nan* in his Stead. But the Plot being diſcovered, *Sû-nan*, and almoſt all his Accomplices, were put-to Death.

ONE of the principal Officers, named *Tſyen-lo-ki*, finding Means to eſcape, carried with him *Cho-ſa*, one of the Family; and ſeizing the City of *Ki-kû-ching*, cauſed him to be proclaimed Prince of that petty State. But *Hya-ching* haſtening thither with his Forces, took the Place, and put *Cho-ſa* to Death. *Tſyen-lo-ki* having found Means to get to *Ho-chew*, perſuaded *Van-chau*, the Governor, to conquer the Country of *Tſing-tang*, and repreſenting the Thing as very eaſy, that General attacked the little City of *Mo-chwen*, which he took without Difficulty. Hereupon, Prince *Hya-ching* ſeeing himſelf hated by his People, and vigorouſly attacked by the *Chineſe*, in 1099, repaired himſelf to *Van-chau*, and offering him all the Territories that belonged to him, obtained his Demands of the Emperor. *To the Emperor* *On good Terms.*

THE like happened to *Long-ſu*, a Son of *Mû-ching*, whom one of the Chiefs of the *Tû-fan* had put in Poſſeſſion of the City of *Hi-pa-wen*. After ſeveral Battles fought, with various Succeſs, againſt *Van-chau*, wherein he diſtinguiſhed himſelf by his ſurprizing Valour, that Prince ſubmitted alſo upon advantageous Terms.

IN the Midſt of the Troubles, which aroſe in the twelfth Century, between the *Chineſe* Emperors of the Dynaſty of the *Song*, and the Eaſtern *Tartars*, called *Nu-che*, who took the Name of *Kin*, the Family of *Ton-ſhen*, which continued longeſt in Splendor, made an Alliance with the Kings of *Hya*; and, under their Protection, enjoyed their Territories pretty peaceably; till, at length, it was involved in the common Ruin by the victorious Arms of *Jenghiz Khân*[a]. The Year 1227, according to the *Chineſe* Hiſtory, *End of their Empire.*

[a] The Miſſioner paſſes ſlightly over this Part relating to the Deſtruction of the Power of the *Si-fan*, and *Si-hya*; which yet is the moſt curious and intereſting to us of all their Hiſtory, as being connected with that of *Jenghiz Khân*.

Karazm *Kingdom.* is the Æra of the intire Ruin of the *Tú-* a in their ancient Country without either Name, *fan* [a]: From which Time they have remained or Power [b].

CHAP. V.

A DESCRIPTION *of the* Kingdom *of* KARAZM.

Introduction. BETWEEN *Great Tartary* on the North, and *Tibet*, *India*, and *Perſia* on the South, there runs a long Tract of Land, extending from the *Great Kobi*, or Deſart on the North-Weſt Part of *China*, Weſtward, as far as the *Caſpian Sea*. This Country is ſituated in a ſandy Deſart, with which it is ſurrounded; or rather is itſelf a vaſt ſandy Deſart, interſperſed with Mountains and fruitful Plains, well-inhabited and watered with Rivers.

NATURE ſeems to have divided this Region into three large Parts, ſeparated from one another by the Intruſion of the Deſart, and known at preſent in theſe Weſtern Parts, by the Names of the Countries of *Karazm*, *Great Bukhâria*, and *Little Bukhâria*. The original Inhabitants, who are very different from the *Tartars*, were always great Traders; and Karawâns frequently paſs-through their Lands from *India* and *Perſia* to *China*: But as they have been but little viſited by *Europeans*, we had ſcarce any Account of them, but what is met-with in the Tranſlations and Extracts from the Oriental Writers, till Mr. *Bentink*, often quoted before, obliged the Public with his Notes on *Abu'lghâzi Khân*'s Genealogical Hiſtory of the *Tatars*. To theſe Funds we are beholden for all our Materials, except what little may be picked out of the Travels of our *Anthony Jenkinſon* to *Bokhara*; *Benedict Goës* from *India* to *China*; and the Author of the Deſcription of the Countries about the *Caſpian Sea*, added to *Tavernier*'s Travels.

SECT. I.

The Situation, Soil, Rivers, *and* Lakes *of* Karazm.

Name and Bounds: Soil and Produce: Excellent Melons: Rivers. The Amû *changes its Courſe. The* Kheſil: *Its Courſe turned. Expeditions of* Beckowitz *to the* Kheſil. *The* Khân's *Artifice to enſnare him: He is cut-off. Lake of* Aral *affords much Salt. Situation and Extent.*

KARAZM, or *Kârezm*, as this Country is called by *Abu'lghâzi Khân*, and the *Perſian* Writers, is pronounced by the *Arabs*, *Khowârazm*: Which Name is as ancient as the Time of *Herodotus*, who calls it *Khoraſmia*, and after him, *Ptolemy*.

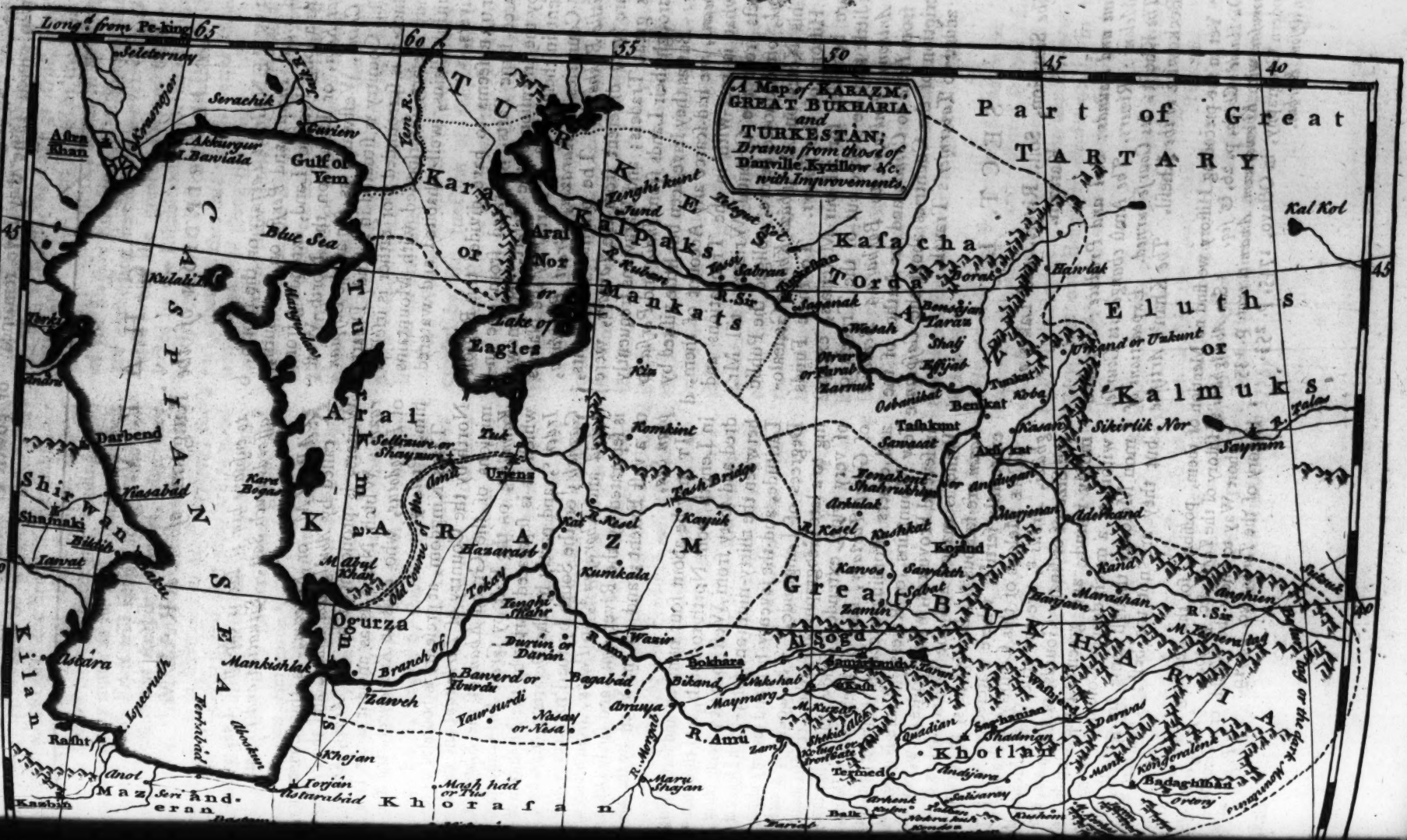
THIS Kingdom, at preſent, is bounded on the North by the Country of *Turkeſtân*, and the Dominions of the Grand *Khân* of the *Eluths*, or *Kalmûks*; on the Eaſt by *Great Bukhâria*, from which it is ſeparated partly by the Mountains of *Irder* [c], and partly by the Deſarts of *Karak* and *Gaznah*; on the South by the Provinces of *Aſtarabâd* and *Khoraſan* [d], in *Perſia*, from which it is ſeparated by the River *Amû*, and ſandy Deſarts of a vaſt Extent; and on the Weſt by the *Caſpian Sea*.

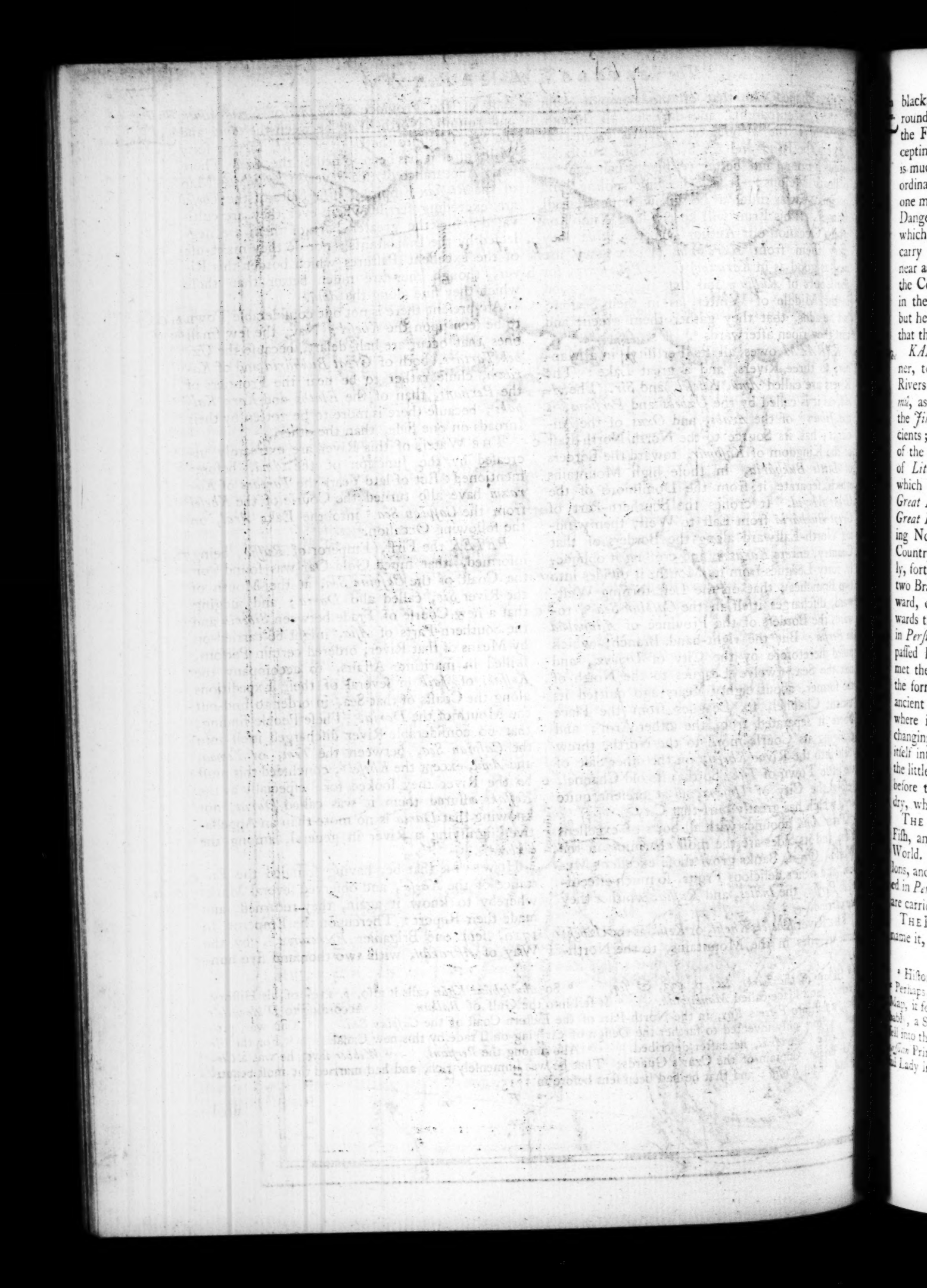
IT may be about four hundred and forty Miles in Length from North to South, and three hundred and forty from Weſt to Eaſt; being ſituate between the thirty-ninth and forty-ſixth Degree of Latitude, and the ſeventy-firſt and ſeventy-eighth Degrees of Longitude. The Country, according to a late Geographical Author, conſiſts moſtly of very wide, extended, ſandy Plains, like thoſe of *Great Tartary*, Part of them barren Deſarts, and others affording excellent Paſture, with but few Mountains, or Rivers. There is good Land in ſeveral Provinces, where Vines grow, of which Wine is made; and the Water-Melons of *Karazm* are famous [e]. *Bentink* ſays, the Country is extreamly fertile, where watered [f].

THE Melons of this Country, called by *Abu'lghâzi*, *Arbûs* [g], are the true Water-Melons, of the Size of ordinary Gourds, or Pompions, commonly round, and green on the Outſide, but within of a much deeper Colour than the common Melons; though ſome are perfectly white, but they are not the beſt: Their Seed is quite

[a] Yet in the preceding Hiſtory we find no Mention of them, poſſibly, for the Reaſon given, *p.* 447. note a.
[b] *Du Halde*'s *China*, p. 26, *& ſeq.* [c] See *Abu'lghâzi*'s Hiſtory of the *Turks*, &c. p. 364. [d] *Kæmpfer* confounds *Khoraſan* with *Khowarazm*. *Amœnit. exot.* p. 135. [e] Short Way to know the World, or a Compendium of Modern Geography, in Octavo, 1745, *p.* 253. [f] Hiſtory of the *Turks*, &c. p. 419. [g] *P.* 284, and by *Jenkinſon*, *Karbus*.

black,


A Map of KARAZM, GREAT BUKHARIA and TURKESTAN; Drawn from those of Danville, Kyzillow &c. with Improvements.
Long.d from Pe-king
Part of Great TARTARY
Kal Kol
Kalmuks
Eluths
or
Kafacha Tord
Kalpaks
Mankats
Kirghikunt
Jund
Aral or Nor
Lake of Eagles
Blue Sea
Gulf of Yem
Aksuyur
I. Baviata
Seleternoy
Serachik
Curiew
Asra Khan
Kulalik
Darbend
Shirwan
Shamaki
Nasabad
Ilduk
Ianvat
Kara Bogaz
Saffinure or Shaymur
Urgens
Tuk
Aral
Kumbint
Tash Bridge
Kayuk
R. Kesel
Hazaravat
Kumkala
Tokay
Yenghi Shahr
Ogurza
Mankishlak
Astára
Kilan
Rasht
Anot
Mazanderan
Khojan
Lorjan
Astarabad
Khorasan
Durun or Daran
Branch of
Banverd or Wurdu
Yaurdi
Nasaw or Nisa
Bagabad
Amuya
R. Amu
R. Morgab
Maru Shajan
Wazir
Bokhara
Bitand
Maymary
Balk
Termed
Khotlan
Badaghshan
Al Sogd
Great Bukharia
Samarcand
Kesh
Nakshab
Kanvos
Sabat
Zamin
Kojund
Khodjend
Arkulak
Tashkent
Sauraat
Benkat
Osbanikat
Tarnut
Sairam
Sikirtlik Ner
Kasan
Turkestan
Yassi
Sabnak
Nasah
Shalf
Borak
Hajwlak
Jund or Ukunt
Aderhand
Marashan
Anghion
Kaniel
Tarajoure
Shadman
Kondoralenk
Darwas
Kuadian
Andejan
Tashkend
Sairam
Ortorg
Balkh
Khulm
Tashkurgan
Kasbin
Seri and-eran
Mash had or Tus
Yem R.
Jaxartes
Sir
Kara Kum
Kara Kir
Kara Kalpaks
Kara Kirghis
Kara Zam
Kara Kitay



black, ſhaped like that of the Pompion, but a rounder, tranſparent, and diſperſed all through the Fruit; the Whole of which is eaten, excepting the Rind and the Seed. The Subſtance is much finer, and better reliſhed, than that of ordinary Melons: It is exceeding cooling, and one may eat as much as he will without the leaſt Danger. This Fruit will keep a long Time; on which Occaſion our Author obſerves, that they carry them from *Aſtrakhân* (where they are near as good as in *Karazm*) to *St. Peterſburg*, for the Court of *Ruſſia*; and that they are as good in the Middle of Winter, as in their Seaſon; but he adds, that they gather them green, and that they ripen afterwards [a].

KARAZM owes all its Fertility, in a Manner, to three Rivers, and a great Lake: The Rivers are called *Amû*, *Kheſel*, and *Sir*. The *Amû*, as it is called by the *Uzbeks* and *Perſians*, is the *Jihûn* [b] of the *Arabs*, and *Oxus* of the Ancients; has its Source to the North North-Eaſt of the Kingdom of *Kaſhmîr*, toward the Borders of *Little Bukhâria*, in thoſe high Mountains which ſeparate it from the Dominions of the *Great Mogul*. It croſſes the Southern-Part of *Great Bukhâria* from Eaſt to Weſt, then winding North-Eaſtward along the Borders of that Country, enters *Karazm*, and croſſing it obliquely, forty Leagues from its Mouth, it divides into two Branches; that on the Left turning Weſtward, diſcharges itſelf in the *Caſpian Sea* [c], towards the Borders of the Province of *Aſtarabâd* in *Perſia*: But the right-hand Branch, which paſſed heretofore by the City of *Urjenz*, and met the Sea [d] twelve Leagues to the North of the former, about eighty Years ago quitted its ancient Channel, ſix Leagues from the Place where it ſeparated from the other Arm; and changing its Courſe more to the North, threw itſelf into the River *Kheſel*, on the other Side of the little Town of *Tûk*: So that its old Channel, before the City of *Urjenz*, is at preſent quite dry, which has greatly hurt that City.

THE *Amû* abounds with all Sorts of excellent Fiſh, and its Sides are the moſt charming in the World. On its Banks grow thoſe excellent Melons, and other delicious Fruits, ſo much eſteemed in *Perſia*, the *Indies*, and *Ruſſia*, whither they are carried.

THE River *Kheſel*, *Kheſil*, or *Keſil*, as the *Uzbeks* name it, riſes in the Mountains, to the North-Eaſt of the Province of *Sogd*, or *Samarkant*; and running North-Weſt between the *Amû* and the *Sîr*, falls into the Lake of *Aral*, fifty or ſixty Miles after it has been joined by the *Amû*. There is no Appearance of this River in *Kyrillow*'s Map of the *Ruſſian* Empire. The Sides of the *Kheſel* are exceeding fertile where-ever they are cultivated; but the greater Part of them are neglected by the Inhabitants; nor do they make-uſe of the excellent Paſtures which border this River, though they are much better than thoſe which they find along the *Amû*. *The Geography.*

AT preſent there is not one conſiderable Town to be ſeen upon the *Kheſel*: Nay, the few ſmall ones that occur are half deſart, becauſe the *Uzbek Tartars*, both of *Great Bukhâria* and of *Karazm*, chuſe rather to be near the Frontiers of the *Perſians*, than of the *Eluths* and *Kara Kalpaks*; becauſe there is more to be gotten by their Inroads on one Side, than the other. *Its Courſe turned.*

THE Waters of this River are extreamly increaſed by the Junction of the *Amû*, beforementioned: But of late Years the *Tartars* of *Karazm* have alſo turned the Courſe of the *Kheſel* from the *Caſpian Sea* [e] into the Lake *Aral*, on the following Occaſion.

PETER the Firſt, Emperor of *Ruſſia*, being informed, that much Gold-Oar was found [f] on the Coaſt of the *Caſpian Sea*, at the Mouth of the River *Sîr*, called alſo *Daria*; and judging that a new Courſe of Trade between *Siberia* and the Southern-Parts of *Aſia*, might be carried-on by Means of that River, ordered certain Perſons, ſkilled in maritime Affairs, to accompany the *Koſſaks* of *Jaïk* in ſeveral of their Expeditions along the Coaſts of that Sea, in order to find-out the Mouth of the *Daria*. Theſe People finding, that no conſiderable River diſcharged itſelf into the *Caſpian Sea*, between the *Yem*, or *Yemba*, and *Amû*, except the *Kheſel* [g], concluded this muſt be the River they looked for; eſpecially as the *Koſſaks* aſſured them it was called *Daria*, not knowing that *Daria* is no more than an Appellative, ſignifying a River in general, among the *Uzbeks* [h]. *The* Daria,

HOWEVER that be, having ſounded the Entrance of the *Kheſel*, and obſerved ſeveral Marks whereby to know it again, they returned, and made their Report: Thereupon the Emperor, in 1719, ſent one Brigadier *Beckowitz* [i], by the Way of *Aſtrakân*, with two thouſand five hun- *Expeditions of* Beckowitz

[a] Hiſtory of the *Turks*, &c. p. 433, *& ſeq.* [b] So *Abu'lghâzi Khân* calls it alſo, *p.* 119, of his Hiſtory. [c] Perhaps at a Place called *Mankiſhlak*. [d] It fell into the Gulf of *Balkan*. [e] According to *D'Anville*'s Map, it fell into *Peter*'s *Bay*, in the North-Part of the Eaſtern Coaſt of the *Caſpian Sea*. [f] This was, probable, a Story only invented to farther the Deſign of carrying-on Trade by this new Canal. [g] For the *Sîr* fell into the Lake *Aral*, hereafter deſcribed. [h] Alſo among the *Perſians*. [i] *Webber* ſays, he was a *Circaſſian* Prince, Captain of the Czar's Guards: That he was immenſely rich, and had married the moſt beautiful Lady in all *Ruſſia*; and that he had been ſent before in 1715.

dred

Karazm Kingdom.

dred Men, to poſſeſs himſelf of the Mouth of a that River. He pitched upon that Officer, becauſe he was a *Chirkaſſian*, and underſtood thoroughly the *Tatar* Language. The *Tatars* growing jealous to ſee him come ſeveral Times on that Errand, turned the *Kheſel* by three Channels, the Lands being low, Northward into the Lake of *Aral*, and then ſtopped the Entrance of it: So that *Beckowitz* arriving ſome Time after with his Veſſels to the Mouth of the River, found it quite dry.

To the Kheſel.

NEVERTHELESS, in Obedience to his Orders, he landed his Troops, and began to build Forts thereabouts, as well as the Ground, which he found exceeding ſandy, would permit. They were ſcarce in a Condition of making Reſiſtance, when the *Tatars* of *Khiva* (ſo the *Ruſſians* call the *Uzbeks* of *Karazm* [a]) came down upon him with great Numbers of Troops: But *Beckowitz* defended himſelf with ſuch Reſolution, that the *Khân*, who commanded them, deſpairing to conquer c him by Force, had him privately informed, that in his Heart he was ſincerely affected to the *Ruſſians*, and that he deſired nothing more than to ſee them ſettled in his Neighbourhood; but that he was obliged to oppoſe them, to humour the Princes, his Relations and Neighbours: That it was reſolved to make a laſt Effort next Day, and, in caſe they had no better Succeſs than before, he would try to bring-about an Accommodation.

The Khân's *Artifice*

BECKOWITZ gave the eaſier Credit to the *Khân*, as he had cauſed Proteſtations of the ſame Kind to be made at the Court of *Ruſſia*, by an Envoy ſent for that Purpoſe. Mean-time the *Tatars* did not fail next Morning to renew the Attack, with ſuch Vigour, that great Numbers, contrary to Cuſtom, lighted-off their Horſes: But having been repulſed at length with Loſs, the *Khân* ſent two of his *Murſas*, to know on what Account he had landed an Army in his e Dominions, and what he wanted? Hereupon *Beckowitz* demanded that the Sluices made in the River ſhould be ſtopped-up, and the Mouth of it opened again, that the Current might reſume its former Courſe.

To enſnare him.

THE *Tatars* remonſtrating, that it was not in their Power to dam-up the Channels, the Water ran into them with ſuch Rapidity; *Beckowitz* propoſed, that they ſhould give him a certain Number of Hoſtages, and he would go and do f it with his own Troops. As that was what the *Tatars* juſt wanted, they readily agreed to his Demands. The *Ruſſian* Commander having left ſome Men to guard the Forts, ſet-forward with the reſt: But the Hoſtages, who ſerved for Guides, led him through Places quite deſart, where there were only ſome Holes of ſtanding Water, not ſufficient for his Troops: So that after five Days March, they found themſelves quite deſtitute of Water.

IN this Diſtreſs, their Guides propoſed to divide into ſeveral Bodies, and march by different Roads, that they might the more eaſily find a Supply. *Beckowitz* was obliged to conſent to b this Propoſal, though he ſaw the Danger of it. In ſhort, the *Ruſſians* having thus ſeparated into Parties, the *Tatars* ſurrounded them one after another; and ſlaying their Leader [b], with moſt of his Men, carried the reſt into Slavery. After this, thoſe who were left to guard the Forts, reimbarked, and returned to *Aſtrakân*.

THE Lake *Aral*, that is, *of Eagles*, before-mentioned, ſeparates the Province of *Aral*, to which it gives Name, from the Eaſtern Provinces of *Karazm*. It is one of the largeſt in the Northern *Aſia*, being above thirty *German* Leagues from South to North, about half as much from Eaſt to Weſt, and above eighty in Compaſs. Its Waters are exceeding ſalt, yet breed great Quantities of the ſame Sort of Fiſh which are found in the *Caſpian Sea*, with which it does not ſeem to have any Communication; nor does it overflow its Banks, although it receives the Waters of the *Sir*, the *Kheſil*, and ſeveral other ſmaller Rivers.

THE *Kara Kalpaks*, who poſſeſs the Northern Coaſt of it, towards the Mouth of the *Sir*, and the *Turkmâns*, of the Country of *Aral*, in Summer, convey the Waters of this Lake, by Means of ſmall Canals, into the neighbouring ſandy Plains; whoſe Surface, when the Moiſture is exhaled by the Sun's Heat, is covered with a fine Cruſt of cryſtalline Salt, with which the Inhabitants of *Karazm*, and all *Turkeſtân*, are plentifully ſupplied [c].

ACCORDING to *Kyrillow*'s Map of the *Ruſſian* Empire, this Lake is ſhaped much like the *Caſpian Sea*, and more than half as long; being three hundred and forty Miles from South to North, and an hundred and ſixty broad in the South Part; though not half that Breadth at the North End. But, poſſibly, theſe Dimenſions are too great, as its Diſtance from the *Caſpian Sea*, *viz.* two hundred Miles, muſt needs be too much. However, we may preſume, its Figure is more exact than what we find it in other Maps, eſpecially the North Part of it; becauſe ſeveral Roads thither are traced-down by the Author. Into this great Lake the *Kheſil* diſcharges itſelf on the South by three Channels, and the *Sir* on the

[a] From the *Khân*'s Camp, called *Khiva*. [b] *Webber* ſays, that refuſing to kneel on the red Cloth, in order to be beheaded, they ham-ſtrung, and mangled him barbarouſly. [c] Hiſtory of the *Turks*, &c. p. 444. *& ſeqq.*

North

North by two: Of which River, the Reader will find an Account hereafter in the Deſcription of *Turkeſtân*.

SECT. II.

The Provinces *and* Towns *of* Karazm.

KARAZM is divided into many Provinces, as appears from *Abu'lghâzi Khân*'s Hiſtory, who mentions ſeveral of them; which *Bentink* has ſuccinctly deſcribed, as follows.

1. PROVINCES.

Ogurza *Province*. Piſhga. Karakizit. Gilkupruk. Gordiſh. Kumkant. Yanghi-ſhahr. Burma. Bayalkiri. Keſilrabat. Gardankhaſt. Yanghi-arik. Bakirgan. Kuigan. Ikzi-Kumani. Khika. Tarthan. Bamaburinak. Koghertlik. Aral.

OGURZA is a large Province, ſituate towards the Coaſt of the *Caſpian Sea*. It was very fertile before the Northern Branch of the *Amû*, which ran through it, took another Courſe; ſince when, it is become a Deſart for Want of Water. It takes its Name from the abundance of Cucumbers which it then produced; and are called *Ogurza*, both in the *Tartar* and *Ruſſian* Language.

PISHGA is a little Province, ſituate to the Eaſt of the City *Urjenz*. It has been but thinly inhabited ever ſince the above-mentioned Branch of the *Amû* ceaſed to paſs through it.

KARAKIZIT is a ſmall Province, between thoſe of *Piſhga* and *Ogurza*, which is grown very thin of People ſince the River *Amu* paſſes no longer by *Urjenz*, to the Weſt of which it lies.

GILKUPRUK is a ſmall Province, ſituate to the South of the Southern Branch of the River *Amû*, bordering on the Provinces of *Khoraſân*, and *Aſtarabâd*, in *Perſia*.

GORDISH, a little Province between thoſe of *Piſhga* and *Kumkant*. It is one of the moſt fruitful and beſt cultivated in all *Korazm*, as being watered by the *Amû*; which here quitted its old Channel to join the *Kheſil*, as before-mentioned.

THE ſmall Province of *Kumkant* lies Eaſt of *Gordiſh*, towards the Northern Bank of the *Amu*; which, in the Borders of theſe Provinces, divides into two Branches.

YANGHI-SHAHR [a] is a little Province, near the right Bank of the Southern Branch of the River, which is of no great Conſequence at preſent. *The Geography.*

BURMA is one of the largeſt Provinces Eaſt of the Town of *Wazîr*, towards the Borders of *Great Bukhâria*. It is very populous and fertile; producing the moſt delicious Melons in all *Karazm*. Burma.

BAYALKIRI is a little Province to the North of the City *Urjenz*; but very ſandy and deſart, becauſe it wants Water. Bayalkiri.

KESILRABAT lies towards the Banks of the *Kheſel*, or *Keſil*, and North-Weſt of the Town of *Tuk*. This little Province is very populous, and produces Plenty of all Sorts of delicious Fruits. Kesilrabat.

GARDANKHAST, which is a large Province, ſituate between the Towns of *Khayuk* and *Hazaraſb* [b], has pretty good Paſturage; and is almoſt wholly peopled by the *Sarts*, who are the ancient Inhabitants of the Country. Gardankhaſt.

YANGHI-ARIK [c] is a ſmall Province North of the *Amû*, and bordering on *Great Bukhâria*, at the Foot of the Mountains which ſeparate it from *Karazm*. Yanghi-arik.

BAKIRGAN, a large Province on the North Side of the River *Kheſel*, and North-Eaſt of the Town of *Tuk*. Bakirgan.

KUIGAN, another large Province, North of *Bakirgan* and the *Kheſel*, extends as far as the Frontiers of the *Kara Kalpaks*, and *Kalmûks*, (or *Eluths*). It conſiſts, moſtly, of vaſt Plains, producing excellent Paſture, like all the other ſandy Grounds of *Grand Tartary*. Kuigan.

IKZI-KUMANI [d] is a little Province towards the Southern Bank of the *Kheſel*, and Weſt of the Territory of *Khayuk*. Ikzi-Kumani.

KHIKA, another ſmall Province on the South Side of the *Kheſel*, lies Eaſt of the Territory of *Tuk*, and Weſt of *Ikzi-Kumani*. Khika.

TARKHAN is a little Province ſituate North of the *Kheſel*, and Weſt of *Bakirgan*. It abounds in excellent Paſtures; but lies uncultivated. Tarkhan.

BAMABURINAK is a little Province to the North of the *Kheſel*, towards the Southern Coaſt of the Lake *Aral*, and Weſt of *Tarkhan* Province. Bamaburinak.

KOGHERTLIK is a large Province ſituate on the Frontiers of *Great Bukhâria*, and North of the Province of *Yanghi-arik*. Koghertlik.

THE Province of *Aral*, towards the Shore of the *Caſpian Sea*, is very large, extending from the Mountains of *Abulkhân*, North of the old Mouth of the Northern Branch of the *Amû*, Aral.

[a] In the *French*, *Jangiſhar*. [b] In the *French*, *Haſſaraſſap*. [c] In the *French*, *Jangiarick*. [d] This ſeems to be a Remains of the *Komani*, or *Kumani*, a warlike Nation, who for a long Time poſſeſſed the Country along the North-Side of the *Caſpian Sea*, as far as the River *Don*, till conquered by *Jenghiz Khân*, and his Succeſſors in *Kipjak*.

which

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which is now dry, as far as the Country of the *Kara Kalpaks*. This Part of *Karazm* is, at present, almoſt ſolely inhabited by *Turkmâns*, who find there, in many Places, excellent Paſture for their Flocks: But, generally, *Aral*, which takes its Name from the Lake before deſcribed, is mountainous, ſandy, and barren [a]. Beſides the Provinces above deſcribed, *Abu'lghâzi Khân* mentions others in his Hiſtory; particularly thoſe of *Abulkhân* and *Dehiſtân* [b].

2. *The* Towns *of* Karazm.

Urjenz, *the Capital: Its ruinous State: Trade inconſiderable: Its Names: Not always the Capital: Once great and populous: Deſtroyed by* Timur: *Preſent State miſerable: Its Latitude obſerved.* Manguſlave. Sellizure. *Fruits and Grain.* Tuk. Waſir. Kumkala. Kaht. Hazarazb. Mankiſhlak. *Excellent Port. Other Towns.*

Urjenz, *the Capital.*

URJENZ, the Capital of the Country, is ſituate in a great Plain to the North of the River *Amû*, twenty-five *German* Leagues from the Eaſtern Shores of the *Caſpian Sea*. This City was very conſiderable in the Ages paſt; but ſince the *Tatars* became Poſſeſſors of it, the Northern Branch of the *Amû*, which formerly ran by its Walls, has taken another Courſe. It has fallen ſo much to Decay, that, at preſent, it makes but a pitiful Figure, being no more than a great ſcambling Town, about a League in Compaſs. Its Walls are of Sun-burnt Bricks, with a Kind of Ditch, very narrow, and full of Rubbiſh in ſeveral Places. The Houſes are no better than paultry Cabins of Earth. It is true, there is a Caſtle built with Brick; but ſo ruinous, that ſcarce a fourth Part of it is inhabitable. The Brick Moſks likewiſe are in almoſt as bad a Condition: For the *Tatars*, in general, are very ready to deſtroy Buildings, but neither to raiſe or preſerve. The only Thing which they take any Care of at preſent, is a great broad Street towards the Middle of the Town, which, as the common Market-Place, is covered from one End to the other, to preſerve the Goods ſold there from the Weather. The Deſertion of the River has cauſed many of the Inhabitants to forſake *Urjenz*, and rendered very barren the neighbouring Country, which was formerly fruitful.

Its ruinous State.

Trade inconſiderable.

ALTHOUGH it is very conveniently ſituate for Commerce, being the Rendezvous of all the Buſineſs carried-on between the *Bukhars* and the Countries on the Weſt-Side of the *Caſpian Sea*, yet, at preſent, the Trade is very inconſiderable; becauſe foreign Merchants, finding no Security among the *Mohammedan Tartars*, few will venture thither. The ordinary Duties paid at *Urjenz* are only three *per Cent.* but the extraordinary amount very often beyond the whole Merchandizes.

b THE *Khâns* of *Karazm* commonly winter in this Town; but in Summer they encamp on the Banks of the *Amû*, or in ſome other agreeable Place of the Country, as beſt ſuits their Conveniency [c].

To the foregoing Remarks of *Bentinck* on *Urjenz*, the *Engliſh* Tranſlator adds thoſe which follow:

URJENZ ſeems to be the ſame City which was formerly called *Karazm*; and which, *De la Croix* [d] obſerves, was, after the Time of *Jenghiz Khân*, called *Korkanj* by the *Perſians*, and *Orkanj* by the *Moguls*. In the Tables of *Abu'lfeda*, *Naſſir addin*, and *Ulugh Begh* [e], we find two *Korkanjs*; *Great-Korkanj*, or *Nu-Korkanj*, and *Korkanj the Leſs*, or *Jorjaniyah* [f] of *Khowarazm*, to diſtinguiſh it, likely, from *Jorjaniyah* of *Perſia*. The firſt was Capital of the Country; and both were ſituate on the Weſt-Side of the *Jihûn*, (or *Amû*) ten Miles aſunder [g]. *Jenkinſon* calls it *Urjence* [h]; and *Johnſon*, his Fellow-Traveller, after a Merchant of [i] *Boghar*, (or *Bokhara*) *Urjenſh*, and *Urjenſe* [k], which come near the Name given by *Abu'lghâzi Khân*.

URJENZ has not always been the Capital of *Karazm*. *Abu'lfeda* tells us, that *Kath* was formerly the Metropolis [l]: How long it continued ſo, is uncertain. When the Governor of *Jorjan*, in *Perſia*, ſurprized Him of *Karazm*, in the Reign of *Nuh-ibn-Manſûr*, of the *Sammân* Family, he found him in *Kat* [m]: But it does not follow from thence, that it was the Capital; nor, if it did, could we affirm, it continued ſo under the firſt Dynaſty of the *Karazmian* Kings, contemporary with *Mahmûd Gazni*. Neither can we be poſitive, upon what Occaſion the royal Seat was removed; though, probably, on Account of the Inundation which once ruined it. This we are ſure of, that the ſecond Dynaſty fixed their Seat at *Urjenz*; and it has continued the Capital ever ſince, except now and then that the *Khâns* thought fit to reſide for a-while at *Wazir*, *Khayuk*, or ſome other Place.

[a] Hiſtory of the *Turks*, &c. p. 435, *& ſeqq.* [b] *P.* 235. [c] Hiſtory of the *Turks*, as before, *p.* 4[illegible] *& ſeqq.* [d] Hiſt. of *Geng.* p. 240. [e] Publiſhed by *Greaves*. [f] *Jorjan*, or *Jorjaniyah*, comes near *Urjenz*, allowing for the different Pronunciation of different Nations. [g] *Abu'lfeda*, p. 23, 26. [h] *Purch.* vol. 3. p. 236. [i] The *Engliſh* Traveller, at the End of *Tavernier*, p. 115, ſays, ſome call it *Yurjeach*, others *Jurjench*. [k] *Hakl.* Collect. vol. 1. p. 335. [l] *Chowr.* Deſcr. p. 27, in *Hudſon*'s Leſſer *Greek* Geography. [m] *Teix.* Hiſt. of *Perſia*, p. 160. [n] *Chowar.* Deſcr. p. 23.

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THOUGH at preſent ſo much reduced, it was a once like all the other Cities of this Country, rich and populous. In the Year 1186 [a], when *Soltân Shâh* beſieged it [b], the Inhabitants, who had ſubmitted to his Brother *Takaſh*, were ſo numerous, that, to ſhew how much they deſpiſed his Power, they kept their Gates open in his View; and thirty-ſix Years after, when *Jenghîz Khân* [c] took it in 1221, the *Moguls* put one hundred thouſand, ſome ſay two hundred thouſand, to the Sword. *Urjenz* [d] began to flouriſh again b under the Family of the *Soſis*, and was a great City when *Timûr Bek* (or *Tamerlan*) having in 1379 taken it from *Yuſof Soſi*, and conquered the Kingdom [e], cauſed it to be razed in 1388, and the Ground ſowed with Barley. It is likely it was repaired three Years after, when, by *Timûr*'s Order, the Country was re-peopled, and reſtored to its ancient Splendor: But from that Time, it may be preſumed, *Urjenz* never was able to recover itſelf; and the Government of c the *Uzbeks*, which it has ſince fallen-under, ſo hurtful to Trade, joined to the Inconveniences attending the River *Amû*'s being turned-off from the Town, has compleated its Ruin [f].

IT ſeems to have been in no better a State when Mr. *Jenkinſon* was there in 1558. His Account of it is as follows. The City, or Town of *Urjenz* [g], ſtands on level Ground. Its Walls, as well as Houſes, are of Earth, and, by Eſtimation, four Miles in Compaſs. The Buildings d within it are ruined, and out of good Order: It hath one long Street that is covered above, which is the Place of their Market. It hath been won and loſt four Times within ſeven Years, by Civil Wars. Hence it comes, that there are but few Merchants in it, and they ſo very poor, that he could not ſell above four Kerſeys. The chief Commodities ſold there come from *Boghar* (or *Bokhara*) and *Perſia*, but in ſmall Quantities, not worth mentioning. All the Country, from e the *Caſpian Sea* to this City, is called the *Land of Turkmân*, and is ſubject to the *Khân* [h].

THE Latitude of this City, as given by *Jenkinſon* [i], is forty-two Degrees eighteen Minutes; which ſeems the more exact, as it nearly agrees with that aſſigned by *Albiruni* the Aſtronomer, a Native of *Karazm*, and adopted by *Ulug-beigh*, viz. forty-two Degrees ſeventeen Minutes [k].

THE ſame *Engliſh* Traveller, who travelled through *Karazm* in his Way to *Boghar*, or *Bokhara*, mentions two or three other Places in the Country, as *Manguſlave*, *Sellizure*, and *Kait*. *The Geography.*

MANGUSLAVE [l], is a very good Port in forty-five Degrees of Latitude, twelve Leagues within a Bay. Both Governor and People proved very bad, doubling the Price of Carriages and Proviſions. Manguſlave

SELLIZURE [m], twenty-four Days Journey of the Karawân from *Manguſlave*, and two from *Urjenz*, was a Caſtle, where then reſided the King, called *Azim Khân* [n], with three of his Brothers. It is ſeated on a high Hill. The Palace was built of Earth, not ſtrong, and made a poor Figure. Sellizure.

To the South of the Caſtle the Land is low, but very fertile, producing many good Fruits, particularly one called a *Dinie*: It is very large, and full of Moiſture, the People eating it after Meat inſtead of Drink. There is another, called *Karbus* [o], the Size of a great Cucumber, yellow, and ſweet as Sugar. Here is alſo a certain Corn, called *Jegur*, whoſe Stalk is much like a Sugar-Cane, and as high, but the Grain like Rice, growing at the Top like a Cluſter of Grapes. The Water that ſerveth all this Country is drawn by Canals out of the *Oxus* [p]: So that it falleth not into the *Caſpian Sea*, as formerly; and in a ſhort Time all that Land is likely to become a Wilderneſs for Want of Water [q]; which Prediction of the Author has come to paſs. *Fruits and Grain.*

TUK is a little Town, ſix Leagues to the North-Eaſt of *Urjenz*, at a ſmall Diſtance from the Southern-Bank of the *Kheſel*. Tuk.

KHAYUK lies towards the Borders of *Great Bukharia*, half a Day's Journey from the River *Kheſel*. It is the beſt Town in all *Karazm*, next to *Urjenz*; yet the Houſes are no better than miſerable Cabins, being as inconvenient within as without. Khayuk.

THE neighbouring Country is fertile enough, but very ill-cultivated. However, one ſees there ſome Vines, which the *Sarts*, who dwell in this Town, take-care of. They make alſo a Sort of red Wine, which is pretty good.

WAZIR is ſituate towards the Northern-Bank of the River *Amû*; but, like the reſt of the Towns, is at preſent very inconſiderable. Wazir.

[a] Of the *Hejrah*, 582. [b] See *D'Herbelot*, in *Tacaſh*. [c] *De la Croix*'s Hiſt. *Gentch.* p. 256. *Korkanj Minor* was then the regal Seat, according to *De la Croix*'s Notes. [d] Hiſt. *Timur-bec*, p. 306. Hiſtory of the *Turks*, &c. p. 440, *& ſeqq.* [g] He writes, *Urgence* [h] *Purchas Pilgr.* vol. 3. p. 236, *& ſeq.* [i] In a Table at the End of his Voyage, in *Hakluyt*, vol. 1. p. 335, but omitted by *Purchas*. See the Tables of *Abu'lfeda*, before-mentioned. [l] This ſeems to lie near the Mouth of the Northern Branch of the *Amû*. There is another Port more to the South, not unlike it in Name. [m] Perhaps, *Saliorey*, a Pleaſure-Houſe. [n] In the Tranſlation of *Abu'lghâzi*'s Hiſtory, written *Hadſim*, or *Hajim*. But we are told, he reſided at *Wazir*, and was that Year made *Khân*. [o] Or, *Arbus*, before deſcribed. [p] Or, *Jeſi*. [q] *Purchas*, as before, *p.* 236.

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Kumkala.

KUMKALA is a ſmall Town in the Middle of *Karazm*, to the North of *Wazir*; but not worth taking Notice of.

Kâht.

THE Town of *Kâht* (*Kâth*, or *Kât* [a]) is ſituate on the North-Side of the *Kheſel*, towards *Great Bukharia*, and is of no Conſideration, but on Account of its Paſſage over that River, though once the capital City. There were two of the Name.

Hazaraſb.

HAZARASB, ſituate upon the North-Side of the *Kheſel*, is alſo become inconſiderable ſince it fell into the Hands of the *Uzbeks*.

Mankiſhlak.

MANKISHLAK is a ſmall Town upon the Shore of the *Caſpian Sea*, on the North-Side of the Mouth of the Southern Branch of the River *Amû*. The Town itſelf is inconſiderable, conſiſting of about ſeven hundred Houſes, or rather pitiful Cabins, built of Earth; but its Port is magnificent, and the only one to be found in all that Sea. As it is large, ſecure, and deep, it would, in any other Hands but thoſe of the *Tartars*, ſoon become a Place of conſiderable Trade; but, at preſent, ſeldom any Ships arrive there. The Town is inhabited only by *Turkmâns*, who can bear the Neighbourhood of the Sea better than the *Uzbeks* [b].

Excellent Port.

Other Towns.

THERE are ſeveral other Towns in *Korazm* mentioned by *Abu'lghâzi Khân* [c]: Beſides, the *Uzbeks* of this Country have ſome others in *Khoraſan*, which, by Degrees, they conquered from the *Perſians*; as, *Duruhn*, *Naſay*, *Iburd*, *Mahana*, *Bagabâd*, *Yaurſurdi*, and *Maru*. But, in all probability, *Nadhir-ſhâh*, the preſent King of *Perſia*, recovered them all ſome Years ago.

SECT. III.

The Inhabitants *of* Karazm, *their* Manners *and* Cuſtoms.

KARAZM is inhabited at preſent by three Sorts of People; the *Sarts*, the *Turkmâns*, and the *Uzbek Tartars*. With regard to the firſt of theſe, our Author, *Bentink*, ſays only, that they are the ancient Inhabitants of the Country [d], and ſupport themſelves, like the *Turkmâns*, by their Cattle and Huſbandry. But he is more particular in treating of the other two Nations.

1. *Of the* Turkmâns.

Turkmâns, *Original: Two Branches. Oriental* Turkmâns, *once powerful: Their Perſons: Way of living: Character and Number: Divided into Tribes.*

THE *Turkmâns*, or *Turkomâns*, as our Hiſtorians call them, came originally from *Turkeſtân*. They ſeparated from the *Kanklis*, with whom they dwelt in that Country, towards the eleventh Century, with an Intent to ſeek their Fortune ſomewhere elſe; and ſettled in *Karazm* long before the *Tartars*, as *Abu'lghâzi Khân* relates.

THEY divided into two Parties; of which one went round the North-Side of the *Caſpian Sea*, and ſettled in the Weſtern Parts of *Armenia*; from thence called *the Country of the* Turkomâns [e]. *Bentink* will have it, that the *Othmân Turks*, if they be *Turks*, (for, he ſays, they are a Mixture of ſeveral Nations) muſt derive themſelves from this Weſtern Branch: But in this he ſeems to be miſtaken, it being generally agreed, that they came into *Perſia* with the Family of *Seljûk*, and ſettled at *Makhan*, or *Mahan*, near *Maru Shâhi-jehân* in *Khoraſân*: From whence, upon the Irruption of the *Moguls*, under *Jenghîz Khân*, about the Year 1219, they removed towards *Natolia*, where their Kingdom firſt began under *Ortogrûl*, or rather *Othmân*, in the Year 1288 [f].

THE ſecond Party turned South, and ſettled about the Banks of the River *Amû*, and the Shore of the *Caſpian Sea* [g]; where they ſtill poſſeſs a great Number of Towns and Villages in the Country of *Aſtrakân* and *Karazm*. This Branch of the *Turkmâns* has been hitherto unknown to the *European* Hiſtorians and Geographers, although they are much more numerous at preſent than that of the Weſtern *Turkmâns*. On this Occaſion the *Engliſh* Tranſlator obſerves, that thoſe who have given Extracts from the Eaſtern Writers, take little Notice of them; and, that others relate no more of them than what occurs in the *Byzantine*, and ſuch Weſtern Hiſtorians, who lived at too great a Diſtance to be acquainted with their Affairs.

HE adds, that there ſprung from this Branch of the *Turks*, or *Turkmâns*, (for the *Turkmâns* and *Turks*, ſays the Tranſlator, ſeem to differ only as the wandering *Arabs*, called *Bedwins*, do from thoſe who dwell in Cities) three great Dynaſties of Princes, who had under their Dominions all the Countries from the *Archipelago* as far as the *Indies*; namely, the three Branches of the Family

[a] *Abu'lfeda* calls it *Kâth*; *Jenkinſon*, *Kait*; and only ſays it is a Caſtle, where *Soltân Sara-met* reſide *Purch. Pilgr.* vol. 3. p. 237. [b] Hiſtory of the *Turks*, &c. p. 442, *& ſeqq.* [c] The ſame, *p.* 235, elſewhere. [d] Theſe fall under the Denomination of *Tajiks*, implying Traders, or a ſimple Sort of Peop a Nickname given by the *Uzbeks* even to the *Perſians*. [e] Or, *Turkomania*. [f] Hiſtory of the *Turks*, before, *p.* 423, *& ſeqq.* [g] *Jenkinſon* found them poſſeſſed of all the Coaſt, from *Manguſlave*, where landed, till he left the Shore, four Days before he reached *Sellizure*.

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Seljûk, who reigned at the ſame Time in *Iran*, or *Perſia* at large, *Kermân* and *Rûm*, or *Natolia*; to the laſt of which the *Othmân Soltâns* owe their Greatneſs.

THE *Turkmâns* of this latter Branch, according to *Bentink*, are ſhaped much like the former; that is, are tall and robuſt, with ſquare, flat, Faces, only they are much ſwarthier, and have a greater Reſemblance of the *Tartars*. In Summer they wear long Gowns of Calico, or thick Cloth; and in Winter the like Gowns of Sheepſkin.

CATTLE and Huſbandry afford them Subſiſtence, according to the different Parts they poſſeſs. In Winter they dwell in Towns and Villages about the River *Amû*, and towards the Shores of the *Caſpian Sea*; and in Summer they encamp where they can find the beſt Paſtures and good Water. They are all *Mohammedans*. Such of them as are ſettled in the Country of *Aſtrabâd* generally followed the *Perſian* Sect; but thoſe who dwell in *Karazm*, conform with the *Uzbek Tartars* in Sentiments of Religion: Though neither one nor the other give themſelves much Trouble about it.

THEY are exceedingly turbulent, ſubmitting with great Difficulty to the *Tartar* Yoke. They are very brave, and, at leaſt, as good Horſemen, but not ſo great Robbers, as the *Uzbeks*: By whom being treated as conquered Subjects, they are obliged to pay them Tribute, and ſuffer ſeveral other Impoſitions from thoſe rigid Maſters; to which, chiefly, is to be imputed that great Animoſity which they bear them: But the *Turkmâns*, who dwell under the Dominion of the *Perſians*, are much better treated. Both together may amount to about an hundred thouſand Families.

THESE People are ſtill divided into Tribes, like all the other Branches of the *Turkiſh* Nation; and their Chiefs enjoy the ſame Prerogatives [a].

ABU'LGHAZI KHAN, who was a great Enemy to the *Turkmâns*, and deſtroyed great Numbers of them, from Time to Time, mentions them on ſeveral Occaſions, ſometimes, according to the Countries they inhabited; as, the *Turkmâns* of *Mankiſhlak*, *Abu'lkhân*, and *Dehiſtan* [b], which laſt Territory belongs to *Perſia*: But oftener by the Names of their Tribes; of which the chief are; 1. *Adakli Khiſſer-ili*; theſe dwell on both Sides of the *Amû*, from the Province of *Pijhga* to that of *Karakizet* [c]. 2. *Ali-*, inhabiting from the Province of *Karakizet* to the Mountain of *Abu'lkhân*. 3. *Ti-u-azi*, who poſſeſs the reſt of the Banks of the *Amû*, from *Abu'lkhân* to the Sea: Theſe three Tribes are ſurnamed *Utzil* [d]. Beſides them we meet with the following, *viz. Taka*; *Sarik*, *Yamut*, *Irſari*, *Khoraſân-Saluri* [e], (theſe five, formerly, were but one Tribe) *Itzki Saluri*, *Haſan Ikdur*, *Dſaudur*, *Arabaz*, *Koklan*, *Adakli* [f], *Karamit* [g], and ſome others leſs conſiderable [h]. *Inhabitants, Uzbeks.*

JENKINSON remarks, that all the Country, from the *Caſpian Sea* to *Urjenz*, is called *the Land of* Turkman; and, that the Inhabitants between that Sea and the Caſtle of *Sellizure*, and of all the Countries about the *Caſpian*, live without Town or Houſe, in the open Fields; removing from Place to Place in great Companies, with their Cattle [i].

2. *Of the* Uzbek Tartars.

Name and Origin. Uzbek Tribes: Way of living: Encamp for Conveniency of making Inroads: Their Money: Their Cattle, and Diet. Arms and Paſtime.

THE Name of *Uzbeks*, which the *Tartars* of *Karazm* and *Great Bukharia* bear at preſent, is derived from *Uzbek Khân* of *Kipjâk*, as related by *Abu'lghâzi Khân* [k]. And this Cuſtom of aſſuming the Name of the Prince, to denote the univerſal Affection of his Subjects, has always been in Uſe with the Inhabitants of *Tartary*. Witneſs the Name of the *Moguls*, or *Mongols*, that of *Tatars*, and many others. *Name and Origin.*

WHEN *Ilbars Soltân* was invited by the Inhabitants of *Urjenz* to come and take Poſſeſſion of *Karazm* [l], the *Uzbeks* poſſeſſed all the Country of *Kipjâk* Eaſtward to the River *Irtiſh*, and Southwards as far as the River *Sîr*; beſides *Great Bukharia*, which they had newly ſubdued under the Conduct of *Shâhbakht Soltân*: This Prince had alſo taken *Urjenz*, the Capital of *Karazm*. However, only a ſmall Number of *Uzbeks* had ſettled in the Country, till *Ilbars* brought the reſt of them out of *Kipjâk*.

THE Body of *Uzbek Tartars*, in *Karazm* and *Great Bukharia*, is compoſed out of the four Tribes of the *Vigûrs*, *Naymans*, *Durmans*, and *Kunkurats*. On this Occaſion the *Engliſh* Tranſlator obſerves, that the two firſt were of the four, given to *Sheybani Khân*, Son of *Juji Khân*, as related by *Abu'lghâzi Khân* [m]; and, that if all the Inhabitants of *Kipjâk* took the Name of *Uzbeks* from *Uzbek Khân*, it is ſtrange none but thoſe four Tribes ſhould retain it. Nor is *Uzbek Tribes.*

[a] Hiſtory of the *Turks*, &c. p. 426, & *ſeqq.* and 397. [b] *P.* 235, of his Hiſtory. [c] *P.* 236. [d] *P.* 6, and 239. [e] *P.* 238. [f] *P.* 238. [g] *P.* 256. [h] *P.* 238. [i] *Purchas, Pilgr.* vol. 3. p. 237. Hiſtory of the *Turks*, as before, *p.* 197. [l] See *Abu'lghâzi Khân*'s Hiſtory of the *Turks*, &c. p. 226. P. 227.

Karazm Kingdom.

there any accounting why the *Tartars* of *Krim* are not called *Uzbeks*, but by ſuppoſing either that the Name extended only to thoſe four Tribes, or, that the reſt of the *Tartars* changed it, according to their Cuſtom before-mentioned.

Way of living.

THE *Sarts* and *Turkmâns* live by their Cattle and Huſbandry: But the *Uzbeks*, for the moſt Part, by Rapine; reſembling, in all Reſpects, thoſe of *Great Bukharia*, excepting, that they are far leſs polite, and more reſtleſs. They dwell in Winter in the Towns and Villages which are towards the Middle of *Karazm*; and in Summer, the greater Part of them incamp about the River *Amû*, and in other Places where they can find good Paſtures for their Cattle; waiting ſome favourable Opportunity to rob and deſtroy. They are perpetually making Incurſions upon the neighbouring Territories of *Perſia*, or *Great Bukharia*; and neither Peace nor Truce can reſtrain them, in regard the Slaves and Plunder, which they carry-off on thoſe Occaſions, are all their Riches.

Encamp for Conveniency

THOUGH one finds excellent Paſture in divers Parts of the Country, towards the Banks of the *Kheſel*; yet the *Uzbeks* rarely move thither with their Cattle in Summer, becauſe there is nothing to plunder on that Side: The *Kara Kalpâks*, who are their Northern Neighbours, being as dextrous in the Buſineſs as themſelves; and that what they can ſteal from one another, is not worth the Trouble of going for: Beſides, the *Mohammedan Tartars* do not invade one another, unleſs at open War together. As for the *Kalmûks* (or *Eluths*) who border on *Karazm*, to the North-Eaſt, they uſually remove towards the Beginning of Summer from the Borders of the *Mohammedan Tatars*, that they may not be expoſed to their Incurſions; and do not return till Winter, when the Rains and Snow have rendered the Roads impaſſable on that Side.

Of making Inroads.

WHEREFORE, none but the *Sarts* and *Turkmâns* reap the Benefit of the Paſtures. The former ſeek thoſe which lie Eaſtward, towards *Great Bukharia*; and the *Turkmâns* go in Queſt of them which lie towards the Mouth of the *Amû*, and the Shore of the *Caſpian Sea*: But the *Uzbeks* often incamp about the Sides of that River; where they are at hand to throw themſelves into the *Perſian* Provinces on the firſt Occaſion which offers, and carry-off wherewithal to make good Cheer in Winter. Although the *Uzbeks* have fixed Habitations, yet, in travelling from one Place to another, they carry with them all their Effects of Value, like the *Eluths* and *Mongols*, according to the Way of living of their Anceſtors, before they had ſettled Dwellings.

THERE is a Piece of Money called *Tanga*[a], current both in *Karazm* and *Great Bukharia*. It is large, and, the Author believes, the only Silver Money coined by the *Khâns* of theſe Provinces. This Coin, which is pretty fine, and worth near the fourth Part of a Crown, is round; having on one Side the Name of the *Khân*, and on the other that of the Country, with the Year of the *Hejrah*. The reſt of the Money made in this Country conſiſts in ſmall Pieces of Copper of different Sorts, which anſwer to our Pence, Halfpence, and Farthings. The Money of *Perſia* paſſes alſo in theſe Provinces, eſpecially towards the Borders of *Karazm*[b]. *Jenkinſon* ſays, theſe People have not the Uſe of Gold, Silver, or any other Coin; but barter their Cattle for Neceſſaries: Perhaps, he ſpeaks of the *Turkmâns* only.

THE ſame Author obſerves, that the Inhabitants living between the *Caſpian Sea* and *Urjenz* (including, without Doubt, the *Uzbeks* as well as *Turkmâns*) have abundance of Camels, Horſes, and Sheep, both tame and wild. Their Sheep are very large, with great Tails, weighing ſixty or eighty Pound. There are many wild Horſes, which the *Tartars* frequently kill with their Hawks. Theſe Birds are lured to ſeize upon the Head or Neck of the Beaſt; which being tired at length, with endeavouring to get-rid of this cruel Enemy, the Hunter, who follows his Game, then comes-up and kills him. In all this Land there groweth no Graſs, but a certain Bruſh, or Heath, which yet is very fattening.

THEY have no Bread; They neither till nor ſow. They are great Devourers of Fleſh; which they cut in ſmall Pieces, and eat it greedily by Handfuls; eſpecially Horſe-Fleſh. Their chief Drink is ſour Mares-Milk, like that of the *Nagays*; with which they will be drunk. They have no Rivers nor Places of Water in this Country, from *Manguſlave*, where the Author landed, to the Bay, where he arrived, twenty Stages diſtant, except ſome Wells of brackiſh Water, more than two Days Journey aſunder. They eat their Meat upon the Ground, ſitting with their Legs double under them; which is their Poſture alſo when they pray.

THE *Tartars* never ride without their Bow, Arrows, and Sword; although it be in Hawking or at any other Pleaſure. They have no Arts or Sciences among them, but live an idle Life; ſitting round in great Companies in the Fields, and paſſing their Time in idle Diſcourſe[c].

[a] *Abu'lghâzi* mentions it, *p.* 234.

[b] Hiſtory of the *Turks*, &c. p. 428, *& ſeqq.*

[c] *Purchas P.*

p. 237.

SEC

SECT. IV.

The Government *and* Revolutions *of* Karazm.

The Khân's *Authority: Power of the Princes: Factions in the State: Its Forces: Antiquity of* Karazm: *Conquered by the* Arabs, *and* Seljûk Turks. Karazmian *Empire: Conqueſt by* Jenghîz Khân: *By the* Uzbeks.

THIS Country is uſually divided among divers Princes of the ſame Houſe, of whom, notwithſtanding, only one bears the Title of *Khân*, with a Kind of Superiority over the others, juſt as he has Skill to improve it. His Reſidence is in the City of *Urjenz*, though during the Summer he commonly encamps on the Banks of the River *Amû*; and as his Camp is called *Khiva*, his Subjects are commonly termed the *Tatars* of *Khiva* [a]. This *Khân* is Sovereign in his own Dominions, and does not, in any wiſe, depend upon him of *Great Bukhâria*, or any other Power [b].

JENKINSON obſerves, that when he was in this Country [c], in 1558, it was in the Hands of ſix Brothers, one of whom, called *Azim* [d], had the Title of *Khân*; but adds, that he was little obeyed, except in his own Territory, and where he dwelt [e]: For that each would be King of his own Portion, and one Brother ſought continually to deſtroy another, having no natural Love among them, as being born of different Women, and commonly the Children of Slaves. Every *Khân* and *Soltân* hath at leaſt four or five Wives, beſides Concubines. When theſe Brethren are at War together (as they are ſeldom otherwiſe) the Vanquiſhed, in caſe he be not ſlain, flies to the Deſart with his Followers, and there lives by robbing the Karawâns, and all they meet with, till he is ſtrong enough to invade ſome of his Brothers again [f].

NOR is it very difficult to bring this about; for *Bentink* takes Notice, that as the *Turkmâns*, who were the firſt Occupants, are always in Oppoſition to the *Uzbeks*, the Princes of the reigning Houſe know how to make-uſe of this Jealouſy, and draw to their Side the Faction which thinks itſelf neglected by the *Khân*; and it is to this extream Facility of making a Party, that thoſe Troubles, which continually diſtract *Karazm*, are chiefly owing. *Government, Revolutions.*

THIS State can, with Eaſe, ſet on-foot forty or fifty thouſand good Horſe. What *Abu'lghâzi Khân* reports of his Infantry, and Muſketeers [g], ſhews, that he had profited by his Impriſonment in *Perſia*; for before his Time, that Way of Fighting was quite unknown to the *Uzbeks*: Nor do they ſeem to have retained that Uſage, ſince at preſent they go to War only on Horſeback, like the other *Tatars*, and it is very rare to ſee Fire-Arms with them [h]. *Its Forces.*

WE meet-with no connected Account of the Kings of *Karazm*, before the Time of the *Uzbeks*, whoſe Hiſtory is given at large by *Abu'lghâzi Khân*. But the *Engliſh* Tranſlator has, in ſome Meaſure, ſupplied the Defect, by the following general Sketch. In the Days of *Herodotus* (according to our Author) it was ſubject to *Perſia*, being one of the Provinces over which *Darius* placed *Satrapas*; but nothing material concerning it occurs, till it was poſſeſſed by the *Arabs* in the Year 680 [i], and for a long Time after, farther than that it had a Governor, like the reſt of the Countries conquered by them: Yet it is likely upon the Declenſion of the Power of the *Khalîfas*, when the Governors ſeized the Provinces under their Care, that *Karazm* acted like the reſt, and was as early as any of them in ſetting-up for itſelf: Though in the Hiſtories hitherto come to our Knowledge, we meet-with no King of that Country before *Mamûn-ibn Mohammed*, who reigned ſome Time after the Year 995 [k]: For a little While before that, we find [l] *Abu Abdalla* Governor of it; but it does not appear for whom. At length it fell under the Dominion of *Soltân Mahmûd Gazni*, King of *Khoraſân*, who, after the Death of *Mamûn-ibn mamûn*, in 1016 [m], took that Kingdom from the Uſurper, and made it a Province of his Empire [n]. *Antiquity of* Karazm. *Conquered by the* Arabs.

KARAZM continued in this State under the Families of *Gazni* and *Seljûk*, ſucceſſively, till upon the Death of *Malek Shâh*, otherwiſe called *Jalal'addîn*, third *Soltân* of the *Seljûk Turks*, in 1092 [o], *Kothb addîn* [p], then Governor, taking Advantage of the Broils which enſued upon the Death of that great Monarch, aſſumed the Title of King [q]: But that Title was better eſtabliſhed by his Son and Succeſſor *Mohammed*, ſurnamed *And* Seljûk Turks.

[a] That is, by the *Ruſſians*, as before obſerved, *p.* 478. b. [b] Hiſtory of the *Turks*, &c. p. 423, & *ſeq.* [c] He no-where names it. [d] In *Abu'lghâzi*'s Hiſtory, *Hadſim*, or *Hajim*. [e] He dwelt then at *Sellizure*, two or three Stages Weſt of *Urjenz*, of which laſt *Ali Soltân* was King, as he calls him. [f] *Purch. Pilgr.* p. 237. [g] *P.* 357, of his Hiſtory. [h] Hiſtory of the *Turks*, as before, *p.* 431. [i] Of the *Hejrah*, 61. [k] Of the *Hejrah*, 385. [l] *Textira*, p. 260. [m] *Hejrah* 407. [n] *Abu'lfaraj* Hiſt. Dynaſt. *p.* 220; and *D'Herbelot*, p. 534. [o] *Hejrah* 489. [p] Who had ſucceeded his Father *Buſtekin*, formerly Slave to *Balkatekin*, his Predeceſſor; but advanced, by *Malek Shâh*, in the Government of *Karazm*. [q] *De la Croix*'s *Hiſt. Jenghiz Khân*, p. 129. *D'Herbelot*. p. 276.

Karazm *Kingdom.*

Atſiz [a]; though not without great Oppoſition from *Soltân Sanjar*, Son of *Malek Shâh*, who often reduced him to a Dependency. But it was *Takaſh*, the ſixth *Soltân* of this Dynaſty, who firmly eſtabliſhed the Empire of the *Karazmians*, by the Fall of that of the *Turks*; which he put an End to in *Perſia*, by the Death of *Togrûl Arſlân*, in 1193, or 1196 [b]; and added the Dominions of that unfortunate Prince to his own. His Son, *Kothb addin Mohammed*, extended the Empire yet farther, by the Conqueſt of all *Perſia* and *Mawara'lnahr*; and was the greateſt Prince in *Aſia* at the Time that *Jenghiz Khân* invaded him in 1218 [c], and deprived him of his Dominions.

Karazmian *Empire.*

Conqueſt by Jenghiz Khân.

As *Jagatay Khân* had but Part of *Karazm* in his Share of his Father's Dominions [d], it looks as if the whole Country had not been ſubdued, or at leaſt, that Part of it revolted, and became independent. Be that as it will, it is very probable, that on the Declenſion of the Power of the *Khâns* of *Jagatay* [e], upon the Death of *Ghazan Khân*, in 1348 [f], if not before, *Karazm* either ſet-up a King of its own, or fell a Prey to ſome other Power [g]: For, in the Time of *Timûr-begh*, we find it poſſeſſed by *Huſſayn Soſi*, Son of *Yanghaday*, of the Hord of *Kongorat* [h], one of the four *Uzbek* Tribes which poſſeſs *Karazm* and *Great Bukhâria*. What is ſtill more remarkable, it is called a great Empire [i], and continued in that Family till conquered by *Timûr*, in 1379, and 1388 [k]; when he razed the Capital to the Ground, and ſowed it with Barley, as before related: But, three Years after, he reſtored both the City and Kingdom to the Condition it had been in before.

By the Uzbeks.

KARAZM continued afterwards under the Deſcendants of *Timûr-begh*, in *Mawara'lnahr* and *Khoraſân*, on which it was then dependent, till the famous *Shâhbakht Soltân* ſubduing thoſe two Provinces, with his *Uzbeks*, about the Year 1498 [l], it fell of Courſe into the Hands of that Conqueror. Soon after, *Shâhbakht* being defeated and ſlain by *Shâh Iſmael Soſi*, in 1510 [m], *Karazm* came once more under the Dominion of *Perſia*. But, about two Years after, the Inhabitants revolting againſt the Governors, ſent for *Ilbars Soltân*, who, coming with his *Uzbeks* (out of *Turkeſtân*) was proclaimed *Khân*, in 1512 [n], at *Wazir* [o]; and his Deſcendants have continued ever ſince in Poſſeſſion of the Country [p].

SECT. V.

The Hiſtory *of the* Uzbek Khâns *of* Karazm.

Abu'lghâzi Khân's *Hiſtory: Its Defects, and Advantages: Uſe to Geography.*

INTRODUCTION.

THE following Account of the *Uzbek Khâns of Karazm* is extracted from the Hiſtory of *Abu'lghâzi Khân*, of the ſame Country. It makes the ninth Part of his Hiſtory [q], which is nearly equal to all the reſt of his Work; and as it is the moſt copious, ſo it is the moſt compleat Part of the Whole. One would be apt to think, ſays the *Engliſh* Tranſlator, that no Part of the *Tartar* Hiſtory ſhould be unknown to a *Tartar* Prince, who profeſſes to write the Hiſtory of them: And yet it is plain, he was but little acquainted with the *Khâns*, the immediate Succeſſors of *Jenghiz Khân*, in the Empire of the *Moguls*, who reigned in *Great Tartary*, breaking-off with *Koplai Khân*, the fourth Emperor: He breaks-off as abruptly with *Amîr Timûr*, (or *Tamerlan*) without informing us who were his Succeſſors in *Ma-wara'lnahr*, till it was conquered by *Shâhbakht Soltân*, above fourſcore Years after.

Abu'l Khân's Hiſtory.

OF all the *Khâns* who had reigned in *Kaſhgar* of the Race of *Jenghiz Khân*, he mentions none but *Togalak Timûr Khân*, and his Son *Kezra Khoja Khân*, who ſucceeded *Amîr Timûr*: But as for thoſe who came after *Kezra Khoja Khân*, he only obſerves, that they were of his Poſterity: Nay, he confeſſes himſelf ignorant of the Succeſſors of *Haji Gheray*, *Khân* of *Kipjak* (who died about 1475) farther than that the *Khâns* of *Krîm* are ſprung from one of his Sons; although the *Khâns* of *Karazm*, and *Great Bukhâria*, are collateral Branches of the ſame Family, being all deſcended from *Juji Khân*, Son of *Jenghiz Khân*. One might have expected this Author would have carried back the Hiſtory of his Country into its flouriſhing Times, and given an Account of the Empire of the *Karazmians*, which continued for about one hundred and thirty-eight Years, under ſeven, ſome ſay nine Monarchs, and was not inferior to that of the *Moguls* for Extent, when *Jenghiz Khân* invaded *Soltân Mohammed*.

In D

THERE is alſo, in this Hiſtory, an Omiſſion of ſeveral other Succeſſions, particularly thoſe of

[a] *D'Herb.* art. *Atſiz.* [b] *Hejrah* 590, or 593. [c] *Hejrah* 615. [d] Hiſtory of *Timûr-begh*, p. 307. Hiſtory of the *Turks*, &c. *p.* 165. [e] So the Countries ſubject to *Jagatay* were called after him. [f] *Hejrah* 749. [g] Hiſtory of *Timûr-begh*, p. 147. [h] Or, *Kunkurat*; in the Original, *Gonkegrat*. See *De la Croix's* Hiſtory of *Timûr-begh*, p. 147. [i] Hiſtory of *Timûr-begh*, p. 148. [k] *Hejrah* 781, and 790. [l] *Hejrah* 904. [m] *Hejrah* 916. [n] *Hejrah* 918; but in the Original it is 911, which muſt be a Miſtake. [o] See Hiſtory of the *Turks*, &c. *p.* 226. [p] The ſame, *p.* 420, & *ſeqq.* [q] See before, *p.* 407. note p.

Turkiſtân,

Turkiſtân, the *Kalmûks* (or *Eluths*) and the *Mungols*; beſides, the Dates of Reigns are very rarely mentioned: But theſe Defects are recompenced by a Recital of a great many Particulars, which are to be met-with no-where elſe; for, beſides a circumſtantial Hiſtory of the *Uzbeks*, his Anceſtors, who have reigned-over *Karazm* ſince *Shah Bakht Soltân* conquered it, we have intermixed with it, in a good Meaſure, that of *Ma-wara-'lnahr* alſo, on Occaſion of the almoſt continual Wars between theſe two neighbouring States: By Means of which we are able to rectify ſeveral Miſtakes in the Hiſtory of the *Uzbek Khâns*, who have reigned in that Country, taken from the *Perſian* Hiſtorians [a], and to bring them down to the Time of our Author. To this may be added ſeveral Particulars, occaſionally mentioned, relating to the Form of Government, Manner of Fighting, and other Cuſtoms among the *Tartars*.

WITH Regard to the Geography of *Karazm*, to which before we were almoſt entirely Strangers, there is not a Town, or ſcarce any Place of Note in that Country, but what is mentioned upon Occaſion of ſome warlike Action or other, or of the frequent Partitions that have been made of them. We knew not, before this Author diſcovered it to us, that the River *Amû* divides itſelf into two Branches in the Country of *Karazm*; and that one of them having quitted its ancient Courſe to the *Caſpian Sea*, turns Northward, and throws itſelf into the Lake of *Aral*. As in the ſecond Part there is a large Account of the *Turkiſh* Hords, ſo the ninth contains many Notitia relating to the *Turkmân* Tribes [b]. The Reader will find, by this Critique on our Author, that when we have laid before him the following Summary of the *Uzbek Khâns* of *Karazm*, we ſhall have given him an Abſtract of the moſt valuable Parts of his Genealogical Hiſtory of the *Turks*, or (as it is called by his Tranſlators) of the *Tatars*.

1. *The* Khâns *of* Kipjak, *and* Origin *of the* Uzbeks.

Zuzi Khân: Batu Khân: Burga Khân: Mengu Timûr Khân: Tuda Mengû Khân: Uzbek Khân: Janibek Khân: Birdibek Khân: Urûs Khân: Toktamiſh Khân: Kaverchik Khân: Haji Garay Khân.

Khâns of Kipjâk.

TO deduce the Hiſtory of the *Uzbek Khâns* of *Karazm* with greater Diſtinctneſs, it will be neceſſary to aſcend as high as *Zuzi*, or *Juji* [c] *Khân*, eldeſt Son of *Jenghiz Khân*, who, as it hath been already obſerved, ſettled in *Kipjâk*, and died before his Father [d]. On the News of this Accident, *Jenghiz Khân* ſent his own Brother to create *Batu*, *Khân* of that Country, in his Father *Zuzi*'s Stead. Soon after, the Conqueror himſelf dying, *Batu* (or *Batu Saghin Khân*, as our Author names him) having left *Togay Timûr*, his youngeſt Brother, Regent, went with the other five to *Karakoram* [e], to aſſiſt in the Election of *Ugaday*, or *Oktay Khân*, whom they afterwards followed in his Expedition againſt *Kitay*. *Ugaday*, pleaſed with the Bravery of *Batu*, at his Return gave him a numerous Army to ſubdue the *Urus's*, *Cherkas*, and *Bulgars* [f]; which having done, and filled the Weſt with the Fame of his great Exploits, he returned to *Kok-orda*, the Capital of *Daſht Kipjâk* [g], where he died ſome Time after.

Zuzi Khân, Batu Khân.

HIS Brother *Burga*, who ſucceeded by the Choice of his Subjects (and reigned with much Glory, dreaded by his Neighbours) going ſome Time after to viſit *Koplay Khân*, whoſe Conſent he had obtained [h], he was ſo touched with the Diſcourſe of ſome *Bukharian* Merchants whom he met on the Road, that at his Return he ordered his Subjects to embrace *Mohammediſm*, having brought-over his Brother *Togay Timûr* on the Way: But he died before he could accompliſh his Deſign, after a Reign of twenty-five Years.

Burga Khân.

HE was ſucceeded by his Brother *Mengu Timûr*, a Prince of much Courage and Conduct. This *Khân* gave a Branch of the Tribe of *Akorda* to *Bahâdur Khân*, Son of his Brother *Sheybani Khân*; and to *Orân Khân*, Son of *Togay Timûr*, the Cities of *Kaffa* and *Krîm*. After this, marching againſt the *Bulgars*, in two Years he made conſiderable Conqueſts on that Side. Then turning towards *Irân* [i], *Abka* [k] *Khân*, who reigned there, came to an amicable Agreement with him, which continued during his Life. After his Death *Ahmed*, Son of *Hulakû Khân*, who had embraced *Mohammediſm*, having obtained the Crown of *Irân*, *Argûn*, Son of *Abka*, ſlew him, and aſcended the Throne. At this News *Mengu Timûr Khân* ſent an Army of eighty thouſand Men towards the Frontiers of that Country; but

Mengu Timûr Khân.

[a] By *Teixeira*, *De la Croix*, *D'Herbelot*, and ſome others. [b] Hiſtory of the *Turks*, &c. pref. p. 12, & *ſeqq.* [c] Written alſo *Chuchi*, and *Tuſhi*. [d] See before, *p.* 428. a; and 444. b. [e] In the Original, *Karakum*. [f] *Ruſſians*, *Chirkaſſians*, and *Bulgarians*, which laſt dwelt on the Eaſt-Side of the *Wolga*, about *Samara*. [g] Or, the Plain of *Kipjâk*, this being a level Country, like one extended large Plain. It is called alſo *Kipchâk*, or *Kapchâk*. [h] *Koplay* reigned at *Karakoram*, and though the Empire of *Jenghiz Khân* was divided into three or four Parts, their *Khâns* depended on him as the grand *Khân*, or *Khaân*, as ſome ſtile him. [i] Or, *Perſia* at large. [k] Or, *Abaka*, as others ſpell the Name.

Karazm Kingdom.

being met by *Argûn* with all his Forces, it was a defeated at *Karabagh*; which ſo afflicted *Mengu Timûr*, that ſoon after he died [a].

Tuda Mengu Khân.

HIS Succeſſor was *Tuda Mengu*, Son of *Batu Saghin Khân*. As this Prince overloaded his Subjects with Taxes, *Toktagû*, Son of *Mengu Timûr Khân*, thought it his Duty to repreſent to him the Injuſtice of ſuch Conduct: But *Tuda Mengu* took it ſo ill, that the other was obliged to leave the Country. However, returning not long after with a powerful Army, *Tuda Mengu* loſt both the b Battle and his Life. Hereupon *Toktagu* got himſelf acknowledged *Khân* of the *Kipjâks*. He reigned ſix Years with great Applauſe, and conquered many neighbouring Cities: But dying in the Midſt of his Victories, he was buried at *Sharifarayzik*, purſuant to his laſt Directions.

Uzbek Khân.

HE was ſucceeded by his Son *Uzbek Khân*; who, though but thirteen Years old, reigned with great Prudence. He introduced the *Mohammedan* Worſhip throughout his Dominions: c And this it was gave Riſe to the Name of *Uzbeks*, which his Subjects took from him. He tried his Fortune twice againſt *Abuſayd Khân* of *Irân* to no Purpoſe, and died at his Return from the ſecond Expedition.

Janibek Khân.

HIS Son *Janibek* [b], who was a good Prince, fixed his Court at *Sharifarayzik*. *Malek Aſhrâf*, Son of *Timûr Taſh*, who had uſurped the Throne of *Adhirbijân*, in *Perſia*, reigning tyrannically, a Prieſt, who had fled with others into *Kipjâk*, d wrought ſo upon *Janibek*, by a minatory Sermon, that the *Khân*, inſtantly aſſembling all his Forces, marched againſt *Aſhrâf*; who being overthrown and killed, his Treaſure, amounting, in Gold and Jewels only, to four hundred Camel-loads, were divided among the *Uzbeks*. He died ſoon after his Return, in 1356 [c], having reigned ſeven Years.

Birdibek Khân.

BIRDIBEK, his Son, who had been left to govern the *Perſian* Provinces, repairing to *Kipjâk*, two Years after, was received as *Khân*, purſuant to his Father's Deſire. This Prince giving himſelf up to Tyranny and a brutiſh Life, put to Death all his Relations, for Fear any of them ſhould attempt to dethrone him: So that dying in 1360 [d], the Effect of his Debaucheries, there was none left of *Mengu Timûr*'s Poſterity to ſucceed him.

Urûs Khân.

HEREUPON, *Urûs Khân*, the fourth in Deſcent from *Togay Timûr* before-mentioned, ſeized f the Throne, and reigned peaceably for ſome Years; till, at length, *Toktamiſh* [e], another Deſcendant of *Toga*, in the ſame Degree, attempted to diſpoſſeſs him; but being beaten, fled to *Amûr Timûr*, who reigned at *Samarkant* in *Mawara'lnahr*. *Urûs Khân* followed him at a great Rate; of which *Jaighi Mangap* [f] giving *Timûr* Notice, he ſent *Toktamiſh* with a numerous Army; who gaining the Battle, in which the *Khân* had loſt his Life, he found no Difficulty of obtaining his Ends in 1375 [g]. Yet, after this, taking the Op- Tokt portunity when *Amûr Timûr* was with all his Khân Forces invading *Irân*, he entered *Mawara'lnahr*, and, having reduced *Samarkant*, cauſed many of the Inhabitants to be ſlain. On the News of *Timûr*'s Approach he retreated; but was ſo hotly purſued by the other, that he was overtaken on the Banks of the *Atel* (or *Wolga*) and his Army defeated in Spite of his Reſolution [h] and Conduct.

TOKTAMISH left eight Sons; but *Kaver-* Kave *chik*, Son of *Urûs Khân*, ſeized the Throne. Khâ His Son *Barak* ſucceeded him. After whom, *Makhmat*, deſcended from *Togoy Timûr*, by his Son *Awaz Timûr*, got Poſſeſſion; but he dying, *Abuſayd*, ſurnamed *Janibek Khân*, Son of *Barak Khân*, enjoyed the Scepter. He left nine Sons; from the fifth of whom, named *Janiſh Soltân*, the *Uzbeks* ſay, the *Khâns* of *Turkeſtân* are deſcended. His Succeſſor was *Ghiath-addîn* [i], Son of *Timûrtaſh*, Son of *Makhmat Khân*; and after him reigned his Son *Haji Garay*, who had eight Haj Sons, viz. *Dawlatyar*, *Nûr Dawlat Khân*, *Hay-* Khâ *der Khân*, *Kutluk Samman*, *Kildiſh*, *Mengli Garay Khân*, *Yamgurzi*, and *Awaz Timûr*. Theſe, at their Father's Death, divided his Dominions; but did not enjoy them long; for the *Ruſſians* ſeized all the Country of *Kipjak* in 1553 [k]: From which Time we hear no more of the Deſcendants of *Haji Garay*, farther than that the *Khâns* of *Krim* are ſprung from him [l].

2. Hiſtory *of the* Uzbeks, *till their* Settlement *in* Karazm.

Batu Saghin Khân: *His Conqueſts in* Europe. Sheybani Khân. Abu'lgayir Khân. Arabſhâh. Yadigar Khân.

ZUZI KHAN [m] (eldeſt Son of *Jenghiz Khân*, who ſettled in *Kipjak* during his Father's Life [n]) had formed the Deſign of making War upon the *Cherkas* [o], *Baſhirs* [p], *Urus's* [q], and other bordering Nations; and for that End had cauſed

[a] Hiſtory of the *Turks*, &c. p. 193, & *ſeqq*. [b] In the Tranſlations, *Dſanibek*. [c] *Hejrah* 758. [d] *Hejrah* 762. [e] Or, *Tokatmiſh*, as in the Hiſtory of *Timûr Bek*. [f] He is called *Aydeku* (or *Idiki*) in the Hiſtory of *Timûr Bek*, vol. 1. p. 182. [g] *Hejrah* 777. [h] This *Khân* beat the *Ruſſians* ſeveral Times, and took from the Czar *Demetrius Ivanowitz*, the Towns of *Moſkow*, and *Wolodimer*, in 1382. [i] In the Tranſlations, *Giaſudin*. [k] *Hejrah* 961. [l] Hiſtory of the *Turks*, as before, *p.* 197, & *ſeqq*. [m] Called alſo *Jaji*, and *Chuchi*. [n] See before, *p.* 428. a; and 444. b. [o] *Chirkaſſians*. [p] *Baſhkirs*, a Tribe of *Turks*, or *Tartars*, called *Paſkatir*, by *Rubruquis*, dwelling in the North-Part of the Kingdom of *Aſtrakân*. [q] *Ruſſians*.

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a prodigious Quantity of Provisions to be gotten ready: But Death preventing him, *Jenghîz Khân* resolved, that *Batu*, Son of *Zuzi*, called by our Author *Batu Saghin Khân*, should prosecute the Affair; and the Conqueror's Death having also obstructed it, *Ugaday* (or *Oktay*) after his Return from his Expedition into *Kitay*, sent *Batu* [a] into those Parts with a numerous Army; who having taking many Cities from the *Urûs's*, at length, sat-down before *Moskow*; near which the *Urûs*, with their Allies, the *Nemetzs* [b], had intrenched themselves.

Wars in Europe.

BATU having tried in vain, for three Months, to force them, his Brother, *Sheybani*, procured of him a Reinforcement of six thousand Men; then causing all his Troops to alight, at Day-break attacked the Enemy behind, while *Batu* charged them in Front with such Bravery, that they fled, after losing seventy thousand of their best Soldiers. This great Victory rendered the Conquest of several other Cities and Provinces easy. After his Return, loaded with Riches and Glory, *Orda*, surnamed *Itzen*, eldest Son of *Zuzi*, to reward *Sheybani*'s good Services, made him a Present of fifteen thousand Families: *Batu* did the like, and gave him all the Places conquered from the *Russians* and their Allies; with as many People out of the Tribes of the *Kuris*, *Naymans*, *Karliks*, and *Vigûrs*, as were necessary for the Guard of those Towns, and Support of his Court: But on Condition, that, settling in the Country, between his Dominions and the Lands of *Orda-Itzen*, he should pass the Summer about the Mountains of *Aral* [c], and River *Jaïk*; and the Winter more to the South, about *Karakum* [d], *Arakum*, and the Rivers *Sîr* and *Sara Sû*. Accordingly he sent one of his Sons to take Possession of the *Russian* and *Nemetzian* Cities, where he and his Descendants dwelt; but, because of the Distance, the Author could not tell where they were situated.

SHEYBANI, who left twelve Sons, was succeeded by *Bahâdur*, his second; and *Bahâdur Khân* by *Badakul*, the eldest of his four. After *Badakul Khân*, his only Son, *Mengu Timûr* (for his Wit and Courage called *Kutluk Mengu Timûr*) ascended the Throne. He had six Sons; from the last of whom, *Bekkondi*, was descended *Kujum Khân* [e], who, after forty Years Reign in the Country of *Turan* [f], becoming blind of Age, was driven-out by the *Russians*, in 1594 [g], and retired to the *Mankats* [h]. *Mengu Timûr* dying, *Fulad*, his third Son, succeeded. After whose Death, his Sons, *Dawlat Sheikh Oglân*, and *Arabshâh*, divided the Dominions; dwelling in Summer towards the River *Jaïk*, and in Winter about the *Sir*.

Khâns of Kipjâk.

DAWLAT SHEYKH had a Son named *Abu'lgayir*, who made himself formidable to all his Neighbours. He had eleven Sons. *Shabadakh Soltân*, the eldest, had two: The elder, called *Mahamet* [i], surnamed *Shâh-bakht*; the other *Mahamet Soltân*; whose Son, *Obeyd Khân*, reigned in *Great Bukhâria*. The second Son of *Abu'lgayir* was *Khoja Mahamet*; but being exceeding foolish, the *Uzbeks* called him *Khoja Amtintak*. His Son *Janibek* was as foolish as his Father; and *Iskander Khân*, *Janibek*'s Son, was no less silly than his Father, and Grandfather; but he was very devout, and loved Hunting and Hawking. His Son was *Abdalla Khân*, whose Son *Abdalmumîn Khân* was the last of that Branch of *Sheybani Khân*; of which two Princes, who were Men of Parts, Mention will be made hereafter.

Abu'lgayir Khân.

ARAB SHAH, Son of *Fulad*, was succeeded by his Son *Haji Taulay*, and had his Son *Timûr Sheykh* for his Successor. *Timûr Sheykh Khân* was a Prince of great Hopes, but reigned not long, having been killed in a Rencounter with two thousand *Kalmuks* [k]. Dying young, and without Issue, all his Subjects retired to other Princes, except the *Vigûrs*; who at length coming also to take their Leave of the *Khân*'s Widow, she informed them, that she was three Months gone with Child. Hereupon they resolved to stay till her Delivery; when being brought to Bed of a Son, called *Yadigar*, they sent Word to the *Naymâns*, who returned to their Obedience, having hovered about in the Interim to wait the Event; and ever since the *Vigûrs* have complimented them with the Left-hand, which is the most honourable Post [l].

Arab Shâh.

YADIGAR KHAN had four Sons. The first named *Burga Soltân*, was a Prince of much Courage. His Breast was formed of one single Bone. He lived in the Time of *Abu'lgayir Khân*, above-mentioned, who yet was much older. *Abusayd Mirza*, descended from *Amir Timûr*, who then reigned in *Mawara 'lnahr*, after slaying *Abdalatîf Mirza*, over-ran the whole Country, and forced his Son *Mirza Mahamet Zuki* to fly for Refuge to *Abu'lgayir* [m], whose

Yadigar Khân.

[a] *Batû*, *Khân* of *Kipjak*, had accompanied *Oktay* in that Expedition, with five of his Brothers. [b] By *Nemetzs*, are to be understood the *Germans*. The *Arabs* call *Germans*, *Nemsiah*. [c] See before, *p.* 391. [d] Or, *Black Land*; some Desart toward *Kipjak*. [e] In the Translation, *Kutzium Khân*. [f] Rather, *Tura* in *Siberia*. [g] *Hejrah* 1003. [h] Or, *Kara-kalpaks*. [i] The same as *Mohammed*, but much used in that Form in *Persia*. [k] It is this Nickname which the *Uzbeks* have given the *Eluths*, who in Return call them *Hassak-pûrûk*. See before, *p.* 394. [l] History of the *Turks*, &c. p. 205, *& seqq.* [m] This happened about 1449.

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Wife was *Zuki*'s Aunt. Some Time after, News being brought, that *Abuſayd* had marched, with all his Forces, towards *Khoraſân*, and from thence to *Mazanderân*; *Abu'lgayir* ſent thirty thouſand Men, under *Burga Soltân*, with *Mirza Mahomet Zuki*, towards *Taſhkant* (or *al Shâſh*;) which ſurrendered without Oppoſition. Proceeding to *Shâh Rûkhiya* (or *Fenakant*) it was ſoon taken. They then paſſed the *Sir*, and turned towards *Samarkant*, whoſe Governor *Amir Maſiet*, advancing to meet them, was intirely defeated. After this they took all the Towns of the Countries of *Kuzin*, *Karmina* [a], and *Mawara 'lnahr* [b].

Routs Khojaſh Mirza.

ABUSAYD MIRZA, who on the firſt News turned back, being arrived at *Balkh*, *Burga Soltân* was for preventing his Paſſage of the *Amû*: But *Zuki*, contrary to his Advice, re-paſſed the *Sir*, and got into *Shâh Rûkhiya*, which, after four Months Siege, ſurrendered to *Abuſayd* in 1455 [c]. Some Time after, *Muſabi*, who lived in the Dominions of *Yadigar Khân*, having been defeated by *Khojaſh Mirza*, another Lord, fled to *Burga Soltân* for Succour. *Burga* having firſt gotten his Father to be proclaimed *Khân*, took the Field with his Troops; and though they ſuffered greatly, it being the Depth of Winter, he would not turn back till he had met with his Friend's Enemy, whom he defeated, and killed.

Injures Shâh-bakht Soltân,

MEAN-WHILE *Abu'lgayir Khân* was become ſo formidable to all the neighbouring Princes, that uniting their Forces, they declared War againſt him; and having defeated his Troops, put him to Death, with ſuch of his Children, as fell into their Hands. On this Occaſion, *Burga Soltân*, deſirous to fiſh in troubled Water, appropriated to himſelf ſome Lands and Subjects belonging to *Abu'lgayir Khân*, notwithſtanding the great Friendſhip which had always ſubſiſted between them; and that Action coſt him his Life: For ſome Years after *Shâh Bakht Soltân*, returning to the Dominions of his Grandfather *Abu'lgayir*, all the ancient Subjects of that Prince came and ſubmitted to him. He, for a long Time, diſſembled his Reſentment, waiting for an Opportunity of Revenge.

Who ſurprizes

AT length, in 1481 [d], *Burga Soltân* having fixed his Winter-Quarters near his own, on the River *Sîr*, *Shâh Bakht* ordered a Number of his People to attend him, under Pretence of a Hunting-Match next Day: But ſetting-forward at Midnight, he of a ſudden turned towards *Burga Soltân*'s Camp, telling his Soldiers, that he was going to attack that Prince, and forbidding them to plunder, till they had ſecured his Perſon. Arriving thither at Day-break, he preſſed directly forward to his Tents: But *Burga*, on hearing the Noiſe, jumped out of Bed, and wrapping himſelf in a Robe of Sable, paſſed-out of one Side of the Tent, as the Soldiers entered the other. In this Condition he fled to a Pond at ſome Diſtance, and hid himſelf in the Reeds, but had wounded his Foot in the Way. His Purſuers having met-with a *Vigûr* of Diſtinction, called *Munga*, he told them, that he was the Perſon they looked-for; and being aſked by *Shâh Bakht*, who eaſily perceived the Deceit, his Reaſons for ſo acting, replied, *He had ſo many Obligations to* Burga Soltân, *that he thought it his Duty to riſk any Thing to deliver him out of Danger; and judged that his perſonating him would create a Delay that might ſecure his Eſcape.*

Khân Kipjâk.

THIS Anſwer exceedingly pleaſed *Shâh Bakht*, and gave him a high Idea of that Man's Virtue: However, he ſent again to ſearch-after *Burga Soltân*; and, as it had ſnowed that Night, the Soldiers happened to diſcover the Prints of bare Feet, and following the Tract, found at length Drops of Blood, which brought them to the Place where he lay concealed. *Shâh Bakht* cauſed him to be put to Death immediately, and ſeized all his Subjects [e].

Ard Khân.

SECT. VI.

The Uzbek Khâns *of* Karazm, *with the ſeveral* Revolutions *in that* State.

1. *The* Khâns *from* Ilbars *to* Avanaſh Khân.

Shâhbakht's *Conqueſts.* *Revolution in* Karazm. Ilbars *elected* Khân. *The Country ſubdued.* Soltân Haji Khân. Haſſan Kuli Khân. *Diviſion of* Karazm. *The* Turkmâns *ſubmit.* Buzzuga Khân's *Alliance with* Shâh Tahmaſb. Avanaſh Khân. Din Mahamet Soltân *kills* Mahamet Ghâzi. Ali Soltân *ſlain.* Burga Soltân's *Poſterity forced out of* Karazm: *Reſtored by* Obeyd Khân. Din Mahamet Soltân *takes* Kayûk: *Attacks and defeats* Obeyd Khân's *Army.* *An* Uzbek *Champion: Their Princes reſtored.*

BURGA SOLTAN left two Sons, *Ilbars* and *Bilbars*, ſurnamed *Bilikatz*, becauſe he became lame in his Feet by a Fit of Sickneſs when young. Theſe two Brothers were very brave, and lived on Lands belonging to their Father's Dominions as private Men. Meantime *Shâhbakht* [f] *Soltân*, having grown powerful by a long Train of Victories over all the neigh-

[a] Places in *Great Bukhâria*, towards *Karazm*. [b] It is *Arabic*, and ſignifies *Tranſoxana*, or, literally, *the Country beyond the River*, meaning the *Jihûn*, now *Amû*, and is reſtrained commonly to *Great Bukhâria*. [c] *Hejrah* 860. [d] *Hejrah* 886. [e] Hiſtory of the *Turks*, &c. p. 212, *& ſeqq.* [f] Called *Shay-bek*, and *Shay-beg*, by ſome Authors.

bouring

bouring Princes, ſubdued *Mawara'lnahr*, driving out the Deſcendants of *Amîr Timûr* [a]. Some Years after, *Soltân Huſſeyn Mirza*, another of his Poſterity, who reigned in *Khoraſân*, dying, *Shâhbakht* entered his Dominions [b] with a powerful Army; and having conquered the greater Part of it, put all his numerous Family to Death, excepting two or three. Then he marched into *Karazm*, which depended on *Khoraſân*; and taking *Urjenz*, fixed a Governor there.

FIVE or ſix Years after this ſecond Revolution [c], *Shâh Iſmaël* of *Perſia* having entered thoſe Provinces with a numerous Army, *Shâhbakht Soltân* met him near the City of *Marû*; but loſt the Battle, with his Life [d]. Hereupon the Governor of *Urjenz* flying, the *Shâh* ſent a Governor to *Khayuk* and *Hazaraſb*, and two others to *Urjenz* and *Wazîr*. The Governor of this laſt City, on his Arrival, gave the principal Inhabitants a ſumptuous Feaſt, and made them Preſents. *Omâr* the *Kadi* [e], who abſented himſelf, pretending to be indiſpoſed, ſent for ſome of them next Day, and repreſented, that their Religion was in Danger from this Governor, *Shâh Iſmaël* having changed the Faith [f] thirteen Years before. The Citizens, alarmed at the Thoughts of Innovations, went, two Years after, to a Perſon noted for Piety, in the Province of *Bakirgan*, propoſing to make him *Khân*, aud cut the Throats of the *Perſian* Gariſon. But he rejected the Offer, and adviſed them to elect *Ilbars*, Son of *Burga Soltân*, whom he recommended for his good Qualities; having often ſeen him in his annual Journeys into the Country of the *Uzbeks* [g], where he went to beg.

THE Burghers taking the holy Man's Advice, diſpatched two of their Number to *Ilbars* with a Letter, inviting him to repair to *Wazîr*. *Ilbars* ſet-out immediately with the Deputies, and ſtopped near that City; while the Conſpirators, who were the principal Lords, cauſing the Inhabitants to take-up Arms, cut the Throats of the Governor and all his Men. Next Day they ſet-out to meet *Ilbars*, who being joyfully received both by the *Sarts* and *Uzbeks*, was proclaimed *Khân* in the Year 1505 [h], which is that called *Koy* [i], or *the Sheep*. *Wazîr* had then depending on it, of all its Towns, only *Tarſak* and *Yanghi-ſhahr*; which laſt was given to *Bilbars Soltân* [k]. Uzbek Khâns.

THREE Months after, *Ilbars Khân* advancing to *Urjenz*, defeated the Governor's Army; and entering the City, put all the *Perſians*, with the principal Inhabitants, who had aſſiſted them, to the Sword: But finding he had not Men enough to ſecure his Conqueſts, moſt of the *Uzbeks* being ſubject to his Uncles, he invited the Sons of *Abulak*, and *Amunak* [l], to ſhare in his Succeſs; giving up to them *Urjenz*, and its Dependences, and returning to reſide at *Wazîr*. The new-come Princes, by their Incurſions, ſo incommoded the Governors of *Khayuk* and *Hazaraſb*, that they abandoned thoſe Towns. After this, they invaded *Khoraſân*, on the Death of *Shâh Iſmaël*, and took all the Towns between *Duruhn* [m] and the Mountains, Weſt of the City *Khoraſân* [n]. But they were vigorouſly oppoſed, as well by the *Turkmâns*, who poſſeſſed the Towns on the Borders of the Provinces of *Aſtrabâd* and *Khoraſân*, as thoſe who dwelt towards *Abulkhân* and *Mankiſhlak*. *Bilbars Soltân* was in moſt of theſe Actions; and though lame, led-on his Troops bravely, being carried in a light Chariot, accompanied only with five or ſix choſen Men. *The Country ſubdued.*

THE two Brothers died within a little while of each other, and left ſeveral Sons. *Ilbars Khân* was ſucceeded by *Soltân Haji*, Son of *Bilbars*, who was eldeſt of all the Family [o], and proclaimed at *Wazîr*. But as he had only a few Subjects, the Power fell into the Hands of *Soltân Ghâzi*, eldeſt Son of *Ilbars Khân*, a Prince of great Genius. Soltân Haji Khân.

AFTER the Death of *Haji Khân*, *Haſſan-kûli*, Son of *Abulak*, who reigned in *Urjenz*, was declared *Khân*, as being the eldeſt Prince of the Houſe of *Yadigar Khân*. But though they all obeyed one *Khân*, each had his own Dominion: And as *Haſſan-kûli*'s Revenue greatly exceeded theirs, they, at length, grew uneaſy at it, and, joining their Forces, laid Siege to *Urjenz*. Famine having cauſed a great Deſertion of his Men, at four Months End, the Enemy gave a general Aſſault; and taking the City, after a brave Re- Huſſan-kûli Khân.

[a] *Mirza Babor*, after being forced-out by him, ſettled in *India*, where he founded the Monarchy of the *Mogols*. [b] In 1507. *Hejrah* 913. [c] In 1510. *Hejrah* 916; according to *D'Herbelot*, at the Inſtigation of *Beki-ozbamon*, *Huſſeyn*'s Son. [d] This Prince, whom *D'Herbelot*, p. 771, calls *Shay-bek Khân*, laid the Foundation of the *Uzbek* Power in *Great Bukhâria* and *Karazm*. He entered thoſe Provinces with a powerful Army in 1494, and in four Years intirely ſubdued them. He reigned there twelve Years, *viz.* from 1498, to 1510. [e] Or, Judge. [f] Making *Ali* the true Succeſſor of *Mohammed*, inſtead of *Abubekr*, *Omar*, and *Othmân*, whom he reckoned Uſurpers: A Point of vaſt Importance among *Mohammedans*. [g] They then inhabited all *Kipjak*, or *Kapchak*, from the *Sir* to the *Irtiſh*. [h] *Hejrah* 911. [i] See the *Mongol* Kalendar, p. 490. [k] Hiſtory of the *Turks*, &c. p. 220, & *ſeqq*. [l] The Brothers of *Burga Soltân*. *Abulak* had one Son, and *Amunak* ſix. [m] Or, *Daraan*, and *Dergan*. [n] *De l'Iſle* places this City, or the Remains of it, near *Abiwerd*, or *Bawerd*, in Latitude thirty-nine Degrees. [o] The eldeſt of the reigning Family is always choſen *Khân*, except in extraordinary Caſes.

Karazm Kingdom.

ſiſtance, made a great Slaughter. They likewiſe put-to Death the *Khân* and his eldeſt Son, baniſhing the reſt into *Great Bukhâria*.

Diviſion of Karazm.

THEY likewiſe agreed on a new Diviſion of the Cities of *Karazm*. To the Deſcendants of *Burga Soltân* fell thoſe of *Wazîr*, *Yanghi-ſhahr*, *Tarſak*, and *Duruhn*, with the *Turkmâns* of *Mankiſhlak*. The Poſterity of *Amunak* had all the other Towns, *viz. Urjenz*, *Khayuk*, *Hazaraſb*, *Kât*, *Buldumſas*, *Nikitzkata*, *Boyunda*, *Bagabad*, *Naſay* [a], *Iburdu* [b], *Zabarda*, and *Mahana*, with the *Turkmâns* of the Countries of *Abulkhân* and *Dehiſtân*.

Safian Soltân.

HEREUPON *Safian Soltân*, eldeſt Son of *Amunak*, who ſucceeded *Haſſan-kûli Khân*, ſent to tell thoſe of *Abulkhân*, that unleſs they agreed to pay a yearly Tribute, he would deſtroy their Habitations. The *Turkmâns* voluntarily aſſeſſing themſelves, ſent him the Sum as a free Gift: But the *Khân* not content with ſuch precarious Contribution, ſent next Year forty Men to levy it both in *Abulkhân* and *Dehiſtân*. Theſe Tax-gatherers having diſperſed themſelves through the Countries, the *Turkmâns* cut all their Throats at the ſame Inſtant. Upon this News *Safian Khân* marched againſt them with an Army, and arriving at the firſt Habitations of them along the *Amû*, to the Weſt of *Urjenz* [c], met, at firſt, with much Reſiſtance; but, at length, the *Turkmâns* fled to the Mountain *Dſu* (or *Ju*) three Stages North of *Abulkhân*; where being diſtreſſed, they ſubmitted to pay forty thouſand Sheep yearly, *viz.* the Tribes of *Taka*, *Sarik*, and *Yamut*, eight thouſand; *Irſari*, and *Khoraſân Saluri*, ſixteen thouſand each.

The Turkmâns *ſubmit.*

THE other Tribes agreed alſo to pay in the following Proportions: *Jtzki Saluri*, ten thouſand; *Haſan*, ſixteen thouſand; *Ikdar* and *Dſaudar*, twelve thouſand; *Arabaz*, four thouſand; *Koklan*, twelve thouſand; *Adakli*, twelve thouſand; beſides a tenth more each, for the *Khân*'s Kitchen. As for the Tribes called *Utzil*, or three Branches, who dwelt on the *Amû*, it was ſtipulated, that *Adaklikhiſſer-illi* ſhould furniſh yearly a certain Number of Soldiers for the *Khân*'s Service, while thoſe of *Ali-illi*, and *Tiuazi*, ſhould pay their Contribution in Merchandizes [d].

Buzzuga Khân *Alliance*

SAFIAN KHAN dying, left five Sons; but his Brother *Buzzuga Soltân* ſucceeded him. *Obeyd Khân* [e], who then reigned in *Great Bukhâria*, took, about that Time, ſome Towns of *Khoraſân*, which his *Uzbeks* continually ravaged. On the other Side, thoſe of *Iburdu*, *Naſay*, and *Duruhn*, belonging to *Karazm*, no leſs annoyed the Inhabitants of *Khojan* and *Eſferain* [f], towards the Borders of *Ghilkupruk* Province, *Naſay* being but one Day's Journey diſtant. *Shâh Tahmaſp* [g], unable to remedy theſe Diſorders, becauſe he was in War with the *Soltân* of *Rûm* [h], reſolved to make an Alliance with the *Uzbeks*: b Accordingly he diſpatched an Envoy to *Urjenz*, to demand a Princeſs in Marriage; ſaying, his Maſter thought it a great Honour to wed a Lady of the Blood of *Jenghiz Khân*, after the Example of *Amîr Timûr*; who, on that Occaſion, got the Name of *Kuragan* [i].

BUZZUGA accepting the Propoſal in Favour of his Niece *Ayſha-bika*, Daughter of *Safian Khân*, becauſe he had none of his own, ſent *Akiſh Soltân*, one of his Brothers, and nine Vaſſal Lords, to the *Perſian* Court, to finiſh this c Alliance. The *Shâh* received that Prince with great Diſtinction, and made him a Preſent of the Town of *Khojan*. He ſent to *Buzzuga Khân* ten Wedges of Gold, and as many of Silver, each as large as a Tile; with ten fine Horſes, whoſe Saddles and Harneſs were trimmed with Gold. To his Spouſe he ſent nine Pieces of Cloth of Gold, a thouſand Pieces of Silks, and abundance of magnificent Habits. After which, d ſhe was conducted to the *Shâh*'s Court.

BUZZUGA KHAN dying, after a twenty-ſeven Years Reign, *Avanaſh Khân*, his Brother, was proclaimed. His eldeſt Son, *Din Mahamet*, who had an early Genius for War, when he was nineteen Years old, reſolved to make an Incurſion with forty Men towards *Aſtarabâd*. Paſſing the South Branch of the *Amû*, at *Sidalik Taka*, he met a Man belonging to a Lord of *Mahamet Ghazi Soltân*, who reſided at *Duruhn*, driving nine Camels e and thirty Sheep. Obſerving a yellow Goat among them, he begged it for his Peoples Subſiſtance: But the Fellow refuſing him, he ordered them to beat him, and take all his Drove. *Din Mahamet* purſued his Journey, and had Succeſs: But on his Return was met on the Road by a Party ſent out by *Mahamet Ghazi*, who took all his Booty of Cattle, and himſelf Priſoner, letting his Followers go their Way. Being brought before the *Soltân*, he, for a Time, confined him; and then f having puniſhed him, ſent him, under a Guard

[a] Or, *Neſa*. [b] *Abiwerd*, or *Baswerd*. [c] See before, *p.* 483. e. [d] Hiſtory of the *Turks*, &c. p. 229. *& ſeqq.* [e] He was the Son of *Mohammed Soltân*, Brother of *Shah-bakht Soltân*, who conquered *Great Bukhâria*, as before related. [f] This laſt Place lies near the Borders of *Jorjan* in *Perſia*. [g] Or, *Tahmeſb*: In the Tranſlations, *Tamaſip*. This was *Shâh Thamas* I. of *Perſia*. [h] So the *Aſiaticks* ſtile the *Othmân* Emperor, becauſe poſſeſſed of what they call the *Roman* Empire. [i] Others write *Kurkhân*, and *Gurkhân*; which ſignifies the Son-in-law, and Relation of the *Khân*.

of ſix Men, to his Father *Avanaſh Khân*, with Orders to tell him, that he had ſent him his *Tugma* [a], after puniſhing him for invading the *Perſian* Territories, without his Permiſſion, and ſtripping ſome of his People.

DIN MAHAMET, impatient to be at Liberty, from Time to Time made great Outcries, that if any of his Men had ſtopped on the Road, they might come to his Aſſiſtance. On the other Hand, every Time he made a Noiſe, the Lord, who conducted him, bawled-out *Riſha*. This *Din Mahamet* taking as done to inſult him, one Day, when his Guards were aſleep in the Country of *Gordiſh*, ſome of his Men, who knew his Voice, and had followed him, coming-up, they cut all their Throats, and buried their Corpſes out of the Way. His Father, who did not love him, on his Return, having aſked him how he got-out of the Scrape, he anſwered, that *Mahamet Ghazi*, who had been angry with him, being ſoon reconciled, had ſent him back with a Preſent of ſome Horſes, and Habits; which his Father believed to be Truth.

AFTER this, *Din Mahamet* getting two Seals engraved, one with his Father's Cypher, the other with that of his Mother-in-law, who was Siſter of *Mahamet Ghazi*; he wrote Letters to the *Soltân*, in both their Names, to let him know, that ſhe was ſick, and deſired earneſtly to ſee him. Her Brother inſtantly ſet-forward, and arriving in an Evening when the *Khân* was out a-hawking, went directly to his Siſter's Apartment. Perceiving her to be very well, and ſhe telling him ſhe had ſent no Letter, he began to ſuſpect ſome Treachery, and left her that Inſtant, with Deſign to take Horſe again: But hearing much Noiſe in the great Street, which faced the Caſtle, he made to the *Khân*'s Stables, thinking to eſcape by a back-Door that opened into a by-Lane; which being full of People, he hid himſelf in a Heap of Dung that lay in a Corner of the Stable [b].

DIN MAHAMET, who had ſeen the *Soltân* go-up to his Siſter's Apartment, followed with ſome of his forty Men; and not finding him there, was told by the Women Slaves, that he was gone toward the Stables; where, after much Search, one of them perceiving a Bit of his Scarlet Robe ſticking out of the Dung, went and told *Din Mahamet*; who came, and ſlew him on the Spot. Upon this News, one of *Mahamet Ghazi*'s Men ran to *Wazîr*, to inform his Brother *Soltân Ghazi*; who, in Revenge, ſlew *Ali Soltân* (Son of *Safian Khân*) his Wife's Brother, juſt then come to viſit her. *Avanaſh Khân* being informed, at his Return from the Sport, of what had happened, and that *Din Mahamet* was fled, aſſembled his Council: But they had ſcarce come to a Reſolution what was proper to be done on the Occaſion, when a Courier arrived with the News of the Murder of *Ali Soltân*, which threw them into farther Confuſion. Uzbek Khâns.

MEAN-TIME the *Khân*'s Nephews, being informed of what had happened at *Urjenz* and *Wazir*, and foreſeeing that a Civil War was likely to enſue, repaired to *Urjenz*; from whence, on the other hand, *Mahamet Ghâzi*'s People retired to *Wazir*. *Avanaſh*, for his Part, had no Inclination for a War; but his Nephews, in ſome Meaſure, forced him to raiſe an Army, and march towards that City. On this News, *Soltân Ghâzi* ſent to the Deſcendants of *Bilbars Soltân*, at *Yanghi Shahr*: But without ſtaying for them, with what Troops he had, advanced to meet the *Khân* as far as the Province of *Kumkant*, to the Weſt of *Wazîr*, where coming to an Engagement, he loſt the Battle, and was there killed, with fifteen Princes deſcended from *Ilbars Khân*. His Sons *Omar Ghâzi Soltân*, and *Shîr Ghâzi Soltân*, with two Daughters, falling into the Hands of *Akattay Soltân*, Brother of the *Khân*, he ſent them into *Great Bukhâria*. Burga Soltan's Poſterity. *Forced out of* Karazm.

THE other Princes, who made haſte to join *Soltân Ghâzi*, hearing of his Diſaſter, fled alſo into *Great Bukhâria*, not daring to return to *Yanghi Shahr*. After which, the Deſcendants of *Amunak* put to Death all the Poſterity of *Burga Soltân*, who fell into their Hands, excepting the Women, whom they kept as Captives. Thus was the Race of *Ilbars*, once ſo numerous, almoſt extinguiſhed, at leaſt none of them were to be found in *Karazm*. After ſo great a Revolution, the Country was divided among the Deſcendants of *Amunak*; and *Din Mahamet Soltân* had for his Share the City of *Duruhn*.

MEAN-TIME *Omar Ghâzi Soltân*, Son of *Soltân Ghâzi*, arriving in *Great Bukhâria*, put himſelf into the Service of *Obeyd Khân* [c]; and though but fifteen Years old, ſignalized himſelf on ſeveral Occaſions. He beſtirred himſelf ſo effectually in his own Behalf, that at laſt the *Khân*, in Conjunction with *Juanmart*, *Khân* of *Samarkant*, *Barak*, *Khân* of *Taſhkant*, and the Prince of *Hiſſar*, entered *Karazm* with their united Forces. On the News of their Approach, the Princes poſſeſſed of *Khayuk*, *Hazaraſb*, and other neighbouring Towns, repaired, with their Troops, to join *Avanaſh Khân*; but he not daring to wait the Enemies Coming, retired into the Deſarts. The Confederates arriving at *Ur-* *Reſtored by* Obeyd Khân.

[a] *Tugma* ſignifies a Child born of a bought Slave, as *Din Mahamet* had been. [b] Hiſtory of the *Turks*, &c. p. 239, & *ſeqq*. [c] He was Nephew to *Shâh-bakht Soltân*, and Son of a Grandſon of *Abu'lgayir Khân*; which laſt is the common Anceſtor of the *Uzbek* Princes ſettled in *Great Bukhâria*.

jenz,

Karazm Kingdom.

jenz, detached ſome Troops after the Fugitive Princes; who being taken, *Obeyd Khân* made a Diviſion of them; and as *Avanaſh Khân* fell to *Omar Ghâzi*'s Share, he inſtantly put him to Death. The *Khân* gave *Urjenz* to his Son *Abdalaziz Soltân*, and one of the four *Uzbek* Tribes, who dwelt in *Karazm*, to each of the four invading Powers; who having appointed their Intendants over them, returned to their own Dominions.

Din Mahamet Soltân

WHEN *Avanaſh Khân* was made Priſoner, his two Sons, *Mahmûd* and *Ali*, took Refuge with *Din Mahamet Soltân* their eldeſt Brother, at *Duruhn*; whither alſo fled *Yuſſof* and *Yunus*, two Sons of *Safian Khân*, with other Princes, and young Men of Quality: But *Kahl Soltân*, and *Akattay Soltân*, Brothers of *Avanaſh*, were carried into *Great Bukhâria*, with all the Children of the latter, except *Hajim Soltân*, who being then eighteen Years of Age, put-on mean Cloaths, and retired to an old Domeſtic of his Father's, whoſe Horſes he kept, as if one of his Slaves; till the Affair taking Wind, his Protector conveyed him to *Duruhn*.

SOON after this, *Din Mahamet*, accompanied by all the Refugee Princes, ſet-out for *Urjenz* with two thouſand Men, whom he reinforced in the Way by a thouſand *Turkmâns*: But when they came to the Country of *Piſhga*, it appearing that their Forces were too ſmall to attack the City, and beſide wanting Boats to paſs the *Amû*, they reſolved to march to *Khayuk*: Becauſe on that Side there was no Need of Boats, and they might hope to get thither undiſcovered, as but few People dwelt on that Road.

Takes Kayûk.

AT their Arrival, they took the City without much Difficulty, and put to Death the Commander, with ſome of his Gariſon. With this News the Governor of *Hazaraſh* repaired to *Urjenz*; and *Abdal Aziz Soltân* fearing to fall into *Din Mahamet*'s Hands, retired into *Great Bukhâria*. *Obeyd Khân*, on his Son's Return, immediately raiſed a numerous Army, and marched toward *Urjenz*; but arriving at the *Karamit Turkmâns*, ſtopped there with Part of his Forces, and ſent the reſt, amounting to forty thouſand, under two Generals, to that City.

Attacks and defeats

ON the firſt Advice of the Enemy's March, *Din Mahamet* left *Khayûk*, to go-meet them: But as his Forces did not exceed ten thouſand, the Princes and Lords who accompanied him, adviſed him to return to *Duruhn*; alledging, that as ſoon as *Obeyd Khân*, who came only to ſecure *Urjenz*, perceived their Retreat, he would retire alſo, and that then they might come-back without Noiſe, and take the City. But the *Soltân* perſiſting in his Reſolution, to give them Battle, two hundred and twenty of his principal Followers alighted, and falling proſtrate at his Feet, intreated him to return. Having renewed their Supplications in this Manner three Times, he at laſt falling into a Paſſion, flung himſelf off his Horſe alſo, and taking-up a Handful of Duſt, ſcattered it on his Head, crying out, "I devote my Soul to "God, and my Body to the Earth." Then turning to the Lords who ſurrounded him, ſaid, "I conſider myſelf as a dead Man, and if you "eſteem your Lives more precious than mine, "I ſhall not hinder you to return; but if you "will ſhare with me the Glory which attends "us, let us march." Hereupon remounting his Horſe, he continued his March, and all his Army followed, ſhedding Tears [a].

MEAN-TIME *Din Mahamet* hearing of the Enemies Approach, halted at a Pond, ſince called *Shikaſt-kuli*, in the Province of *Gardankhoſt*. He ranged his Troops on the Weſt-Side of the Pond, which was then dried-up; and having had Notice, before Day, by his Scouts, of the Enemies Approach, divided them into two Bodies, one commanded by himſelf, and the other by *Juſſof Soltân*, which he poſted on both Sides of the Road, and waited with profound Silence. The *Bukhârian* Army ſoon appeared, having at their Head moſt of their Commanders, with forty Torches, which the *Soltân* let paſs, and then fell all at once on the Troops that followed; charging them ſo briſkly, that they were ſoon broken, and obliged to fly, notwithſtanding their great Superiority.

TOGAY BAHADUR, one of the Chiefs of the *Kunkurats*, and the *Soltân*'s Vaſſal, killed ſixty Men in the Battle with his own Hand. *Din Mahamet* had advanced ſo far amongſt the thickeſt of the Enemy, that the Bow fell from his Side, unknown to him; which *Hajim Soltân*, who accompanied him, having recovered, "My Brother, ſaid *Din Mahamet*, that which "you have done to-day for me, ſhall be the "Knot of an everlaſting Friendſhip between "us." He was then twenty-eight Years old, and *Hajim Soltân* [b] eighteen. This Victory was compleat: For beſides the Soldiers ſlain and taken, moſt of the principal Officers of the Enemy fell-into the Conqueror's Hands; which enabled him to recover the Captive Princes of the Family by an Exchange of Priſoners. To this End the Perſons of Diſtinction were ſuffered to go, on their Parole, into *Great Bukhâria*, accompanied by *Hajim Soltân*; who executed his Commiſſion ſo well, that he brought-back his Father *Akattay Soltân*, *Kahl Soltân*, and the reſt in [c] 1542 [d].

[a] Hiſtory of the *Turks*, &c. p. 249, *&* *ſeqq.* [b] Or, *Hazim Soltân*: *Jenkinſon* writes *Azim.* [c] *Hijra* 949. [d] Hiſtory of the *Turks*, as before, *p.* 258, *&* *ſeqq.*

2. T

Uzbek Khâns.

2. *The* Khâns *from* Kahl Khân *to* Din Mahamet Khân.

Kahl Khân. Akattay Khân. Yunus *ſeizes* Urjenz: *The* Khân *taken, and cruelly murdered: Another Revolution: New Diviſion of the Cities.* Din Mahamet Khân: *His great Reſolution: Outwits* Obeyd Khân's *General: His Character, and Death. Story of* Abu'l Soltân. Nûr Mahamet Soltân *diſpoſſeſſed of all.* Sari Mahmûd Soltân. Ali Soltân: *Makes Inroads into* Khoraſân: *Defeats the* Perſians: *Death and Character: His great Modeſty.*

THE Deſcendants of *Amunak* having recovered their Poſſeſſions in *Karazm*, by the Valour of *Din Mahamet Soltân*, they conferred the Dignity of *Khân* on *Kahl Soltân*, who fixed his Seat at *Urjenz: Akattay Soltân* had *Wazîr*; *Hajim Soltân*, his Son, *Baghabâd*; the Deſcendants of *Safian Khân* [a] had *Khayûk*; the Sons of *Buzzuga Khân*, *Hazaraſb*; and *Din Mahamet Soltân*, and his Brother, the Towns of *Duruhn*, *Yaur-ſurdi*, and *Naſay*.

AKATTAY KHAN, who ſucceeded his Brother, gave *Kât* to *Sheykh Mahamet* and *Shâh Naſſer*, two Sons of *Kahl Khân* [b]; *Urjenz*, with its Dependents, to *Ali Soltân*, *Avanaſh Khân*'s youngeſt Son, continuing himſelf to reſide at *Wazîr*. But he did not long enjoy the Sovereignty.

YUNUS SOLTAN, a Prince of much Ambition and Courage, who had married the Daughter of a *Biyawl* [c] of the *Mankats*, departed one Day from *Khayuk*, with forty choſen Men, under Pretence of going to pay a Viſit to his Father-in-law, who dwelt near *Urjenz*. Having paſſed *Kât*, and arrived at *Tuk*, which he knew then to be empty, all the Inhabitants, both of the Town and Country, being gone towards *Urjenz* and *Wazîr*, he got upon a Tower, from whence he could ſee *Urjenz*; and expreſſing a Deſire to be there, as being his native Place, his Men told him, they were ready to follow him wherever he pleaſed.

BEING arrived at the City about Midnight, they entered the Ditch on-foot, and lay hid till the Guards, with their Torches, paſſed by: Then, by Help of a long Pole reared againſt the Wall, they all mounted; and going directly to the Houſe of *Mahmûd Soltân* (left Governor by his Brother *Ali*, who went to live at *Naſay*) ſeized and ſent him to *Wazîr*, to the Cuſtody of *Akattay Khân*, whoſe Daughter he had married.

a *Mahmûd*, who was a very wicked Man, never ceaſed importuning the *Khân* to go take *Urjenz*, till he conſented; eſpecially, conſidering that *Yunus* had but forty Men, and it was not likely the *Uzbeks* would aſſiſt him againſt their Sovereign. But being advanced near the City, he there found *Yunus*, with a good Body of Troops, expecting him; and coming to a Battle, was put to Flight.

The Khân *taken,*

KASSEM, Son of *Yunus*, by the Daughter of b the *Khân*, took upon him to purſue him; crying out, "Grandfather, where would you go in this "hot Weather? You had better reſt yourſelf "under ſome Tree, and early To-morrow-"Morning continue your Journey." But *Akattay Khân*'s Anſwer was, "Your Father "has a Heart as black as a Pot; wherefore, if "your Intentions towards me be good, leave "me to continue in my Road, and do me no "Harm." *Kaſſem* finding fair Means would not c do, forced him to go with him to *Urjenz*.

And cruelly murdered.

UPON this News, all the *Uzbeks* about *Urjenz* having aſſembled tumultuouſly, acknowledged *Yunus* for their *Khân*, without conſulting the other Princes. Some Days after, *Yunus Khân* ſent to tell the four Sons [d] of *Akattay Khân*, who lived at *Wazîr*, that though they had no Deſire to take him, yet they were obliged to convey him home with them, finding him quite ſpent with the Colic, which ſtill violently afflicted him. d Preſently after, he ſent four Men to the Houſe, which ſerved for his Priſon, with Orders to bind his Hands and Feet, and impale him alive, taking Care that no Marks of a violent Death ſhould be found on his Body; which he ſent to *Wazîr*, with many Compliments of Condolence to his Sons; who, he ſuppoſed, would conclude, their Father died of the Colic.

Another Revolution.

As ſoon as they heard of his Death, they ſent to their two Brothers [e], who reſided at *Bagh-* e *abâd*, which depended on *Khoraſân*, to join with them in revenging the Murder. They all ſet forward; but when *Yunus* found that they had paſſed the *Amû*, not daring to wait for them at *Urjenz*, he fled into *Great Bukhâria* with his Brother, and the Sons of *Kahl Khân*. On the Road moſt of his Men abandoned him, and his Son *Kaſſem* loſt his Way, accompanied only with one Man; who, under Pretence of going for Proviſions, went to *Urjenz*, and betrayed him to f *Hajim Soltân*. This Prince immediately ſent Men to fetch him from the Pond [f] where he lay hid, and cauſed him to be put-to Death: Which Revolution happened in 1549 [g].

[a] Theſe were *Yunus* and *Paluankuli*, two Sons of *Safian*. [b] The *h* in *Kahl*, ſeems to ſtand for the *Ara-* *Alif*; ſo in *Kabt* and *Duruhn*. [c] A military Charge among the *Kara-kalpaks* and *Kaſachia Orda*, much that of Colonel in *Europe*. [d] Theſe were *Fulat*, *Timûr*, *Alla-kuli*, and *Suleymân*. [e] *Hajim* and *Mahmûd*. [f] Since then called *Khân Zungali*. [g] *Hejrah* 956.

Karazm *Kingdom.*

New Diviſion of the Cities.

THE Deſcendants of *Safian*, and *Kahl Khân*, having been thus ſtripped of all they enjoyed in *Karazm*, the Children of *Avanaſh Khân* continued in Poſſeſſion of *Duruhn* and *Yaurſurdi*, which depended on *Khoraſân*. The Sons of *Akattay Khân* held *Urjenz* and *Wazîr*; and the three Sons of *Buzzuga Khân*, *Iſh*, *Doſt*, and *Burum*, became Maſters of *Khayuk*, *Hazaraſb*, and *Kât*. After which, they conferred the Dignity of *Khân* on *Din Mahamet Soltân* [a].

Din Mahamet Khân.

THIS Prince, who could not ſit idle, began to invade *Khoraſân*; which obliged *Shâh Tahmaſb* to ſend an Army thither, who took from him *Yaurſurdi*. As ſoon as the *Perſian* Troops were retired, the *Khân* poſted to *Kaſwin*, where the *Shâh* reſided, and prayed him to reſtore that City: But *Tahmaſb* being deaf to his Intreaties, he got his Seal counterfeited, and then wrote a Letter, in the *Shâh*'s Name, to the Governor of *Yaurſurdi*, ordering him to deliver it up to *Din Mahamet Khân*, and come himſelf to Court. A few Days after, while *Shâh Tahmaſb* was hunting, he ſlipt from the Company, and, haſting with his Followers to *Yaurſurdi*, delivered the Letter; which the Governor obeying, forthwith gave him up the Town, and departed.

His great Reſolution.

As ſoon as his Back was turned, *Din Mahamet Khân* ordered the Gates to be ſhut, and all the *Perſians* put to the Sword. At this News *Shâh Tahmaſb* ſet-out, with a conſiderable Army, to take Revenge: But when he came to the little River *Kara Su*, near *Maſhhad* [b], he was informed, that the *Khân* was arrived in the Camp with a Retinue of fifty thouſand Horſe. This News appeared ſo ridiculous to him, that he would not believe it, till they brought him Word that Prince was at his Tent Door. *Din Mahamet Khân* entering at the ſame Time, fell on his Knees before the *Shâh*; who was ſo ſurprized at his extraordinary Boldneſs, that, not content with putting his right-Hand on the *Khân*'s left Shoulder, he thruſt the Left into his Boſom, to try if his Heart did not beat; but perceiving no Motion there more than what is uſual, he could not avoid admiring the Intrepidity of that Prince. On which Account, he pardoned him all that was paſt, and, having feaſted him magnificently, ſent him home, next Day, loaden with rich Preſents; conducting him in Perſon ſome Diſtance from the Camp.

Outwits Obeyd Khan's General.

SOME Time after, *Obeyd Khân*, of *Great Bukhâria*, took *Marû*, and gave the Command of it to *Yulumbi*, a Chief of the *Naymans*: But the *Khân* growing jealous of him, through the Suggeſtions of thoſe who envied his good Fortune, ſent for him to Court. As *Yulumbi* was not over-haſty to obey thoſe Orders, *Obeyd Khân*, believing that he deſigned to revolt, ſent an Army of thirty thouſand Men to reduce him. *Yulumbi*, now put to his laſt Shifts, had Recourſe for Succour to *Din Mahamet Khân*, who ſet forward immediately: But having only a few Troops, he ordered each of his Men to cut-down three ſmall Trees, and fixing one on each Side of the Horſe, tie the third to his Tail: Thus they marched at a good Diſtance from one another. The *Bukhârian* Generals being informed, that the *Khân* was coming to *Yulumbi*'s Aſſiſtance, ſent-out their Spies; who, obſerving the Marks of their March on the Road, brought Word, that he advanced with a very numerous Army: Hereupon the Generals retreated as faſt as they could, without ſeeing the Enemy; and *Din Mahamet* having taken Poſſeſſion of the City, fixed his Reſidence there for Life.

DIN MAHAMET KHAN, beſides the other heroic Virtues, which he poſſeſſed in a high Degree, was extreamly generous, gracious, and eloquent: He had withal, a peculiar Brightneſs of Wit. He died at *Marû*, in the Year 1552 [c], called *Sighir*, or *the Cow*, aged forty. He left behind him two Sons; the eldeſt called *Sogand Mahamet*: But, becauſe he was not in his right Senſes, his Brother, *Abu'l Soltân*, ſucceeded in all his Father's Dominions, and reigned with Wiſdom for ſeveral Years. At length, he made an Irruption with great Forces into *Khoraſân*; and arriving at *Maſhhad*, detached his only Son, with moſt of the Army, to penetrate deeper into the Country. But having advanced as far as the River *Kara Su*, to the Weſt of that City, he was met by a great Army of *Perſians*, and loſt the Battle, with his Life; ten thouſand Men being ſlain. This News ſo afflicted his Father, that he fell dangerouſly ill, beyond the Help of a Phyſician.

ON this Occaſion, a Woman, at *Marû*, produced a Boy, four Years old, which, ſhe ſaid, ſhe had by the *Soltân*; who having ſent for her one Night to play on the Harp, took a Fancy to lie with her. Hereupon, one of his Phyſicians, eſteemed the moſt ſkilful in the Country, ordered both the *Soltân* and the Child to be undreſſed; then laying the Boy on the Belly of the dying Prince, had a Coverlet thrown over them, and began to cry-out with all his Force, *Soltân, behold a Son of yours!* As he continued to do three Times a-day, the *Soltân*, by Degrees, recovered his former Health: After which, he owned the Child for his Son, and called him *Mahamet*.

ABUL SOLTAN dying, *Nûr Mahamet* ſucceeded him in all his Dominions. But, a few Years after, the Princes of the Houſe of *Khân* united againſt him, under Pretence, that they would not have the Son of a Strumpet

[a] Hiſtory of the *Turks*, &c. p. 261, & *ſeqq.*

[b] Or, *Tûs*. See before, *p.* 443. d.

[c] *Hejrah* 96

their Brother. *Nûr Mahamet* finding himſelf unable to reſiſt them, ſued for Protection to *Obeyd Khân*, and delivered-up his four Cities of *Marû*, *Naſay*, *Yaurſurdi*, and *Duruhn*, imagining that the *Khân* would leave him in Poſſeſſion, and be content with receiving Tribute: But finding himſelf deceived in his Expectation, he quitted *Great Bukhâria* in Diſcontent, and went to *Urjenz*, where he was well-received by his late Enemies, and lived with them five Years.

AT length *Obeyd Khân* dying, *Nûr Mahamet* ſet-out to recover the four Towns; in which having ſucceeded, he put to the Sword all the *Uzbeks* whom he found in them, ſettling the *Sarts* and *Turkmâns* in their Room. But *Shâh Abbâs Maſi* [a] of *Perſia*, willing alſo to profit by the Death of *Obeyd Khân*, came in Perſon to beſiege *Marû*, with a powerful Army, and took it in forty Days, with *Nûr Mahamet*, who had been ſo imprudent as to ſhut himſelf up there. After this he took the other three Cities without Difficulty, and ſent *Nûr Mahamet* to *Shirâz*; where, with him, ended the Poſterity of *Din Mahamet Khân*, eldeſt Son of *Avanaſh Khân*.

THE ſecond Son of *Avanaſh* was *Mahmûd*, who being of a yellowiſh Complexion (for all the other Deſcendants of *Amunak* were of a fine Brown) was called *Sari Mahamet*, or *yellow Mahamet*. This Prince was addicted to all Sorts of Vices: He loved Liquor ſo well, that being one Day at a Houſe drinking *Braga*, and ſomebody coming to tell him the Enemy's Troops were near; while the reſt ran to their Horſes, he, with a great deal of Unconcern, took a Knife, and marked all the Pots which had *Braga* in them, bidding the Hoſt take-care of them till his Return.

ALI SOLTAN, the youngeſt of *Avanaſh Khân*'s Sons, poſſeſſed at divers Times the Cities of *Naſay*, *Yaurſurdi*, *Urjenz*, *Hazaraſb*, and *Kât*. He uſed, every Spring, to croſs the *Amû*, and go-encamp towards the Borders of *Khoraſan*; from whence he ſent Parties to pillage the *Perſians*, and in Autumn returned to *Urjenz*. He muſtered the *Uzbeks*, in his Service, every Year, and gave each, for his Pay, ſixteen Sheep, out of the Contribution-Sheep which he received from the *Turkmâns*; and when they fell ſhort, he ſupplied the Defect by the Booty-Sheep taken from the *Perſians* [b].

SHAH TAHMASB, on Complaints made of theſe Ravages, at length ſent *Bader Khân*, one of his Generals, with twelve thouſand Men, to ſeek-out and fight *Ali Soltân*. This Prince, according to Cuſtom, had entered the Country of *Aſtarabâd* with three thouſand Men, to oblige the *Turkmân* Tribe of *Okli-koklan* to pay him Contribution: Which *Bader Khân* being informed of at *Baſtam*, he turned that Way. *Ali Soltân* was a little ſurprized at this News at firſt; but conſidering it was dangerous to retreat in the Face of the Enemy, went and poſſeſſed himſelf of the *Kurgan*. This River is very difficult to paſs, being rapid as well as deep, and the Banks extreamly high, except in a few Places where it is fordable. Our Author, who often paſſed it, found the Height of them, in many Parts, above two Cubits. He cauſed the Horſes and Cattle to be tied behind, and employed the Chariots, or Waggons, to cover the Front of his Troops. Uzbek Khâns.

IN this Poſture the *Perſians* coming-up, attacked him ſeveral Times; but as they had only Cavalry, they could get no Advantage. Hereupon *Ali-beg*, a *Turkmân* Chief, impatient to ſee no End of the Fight, ſallied-out with three hundred Men of the Tribe of *Okli*, in order to charge the Enemy behind, while *Ali Soltân* attacked them in Front. When he was gone, ſome of the chief *Uzbek* Commanders ſaid, it was wrong to let him go, for Fear of his joining the Enemy: But *Ali-beg*, while they were ſpeaking ſo much to his Diſadvantage, had already began the Fight; ſo that having been attacked three Times vigorouſly by the *Perſians*, he muſt have been oppreſſed by their Numbers, if *Ali Soltân* had not in Time ſallied-out of his Intrenchment, and charged them in Front; which having put the Enemy into Diſorder, they betook themſelves to Flight, after the greater Part of them had been ſlain. The *Soltân* purſued them till far in the Night, ſo that *Bader Khân* had much-ado to eſcape, with a few of his Men. So great a Number of Horſes were taken, that *Ali Soltân* having made his Eſquire a Preſent of every ninth, they amounted to ſeven hundred, not reckoning what fell in Diviſion to the Officers and Soldiers. *Defeats the* Perſians,

FIFTEEN Years after, the *Soltân* having, in one of his Expeditions, advanced as far as the *Zenghel*, or *Deſart*, to the South of *Khojan*, fell ill of a contagious Ulcer, which broke-out between his Shoulders. As he would let nobody ſee it, through Baſhfulneſs, the Chiefs were obliged to uſe Force, and cut the Cloaths over the Part affected, to come-at it. Yet for all their Care, he died of that Diſtemper in the Year 1571 [c], at the Age of Forty. *Ali Soltân* was a Prince of ſo much Merit, that his Couſin *Hajim Khân* often ſaid of him, that he had not his Equal among the Deſcendants of *Yadigur Khân* in Bravery and Liberality, Sincerity, Modeſty, and, above all, *Death and Character*,

[a] This was *Abbâs* the Firſt. [b] Hiſtory of the *Turks*, &c. p. 271, *& ſeqq.* [c] Called *Sighir*, or *the Cent. Hejrah* 979.

Karazm *Kingdom.*

His great Modeſty.

the Art of Reigning. As in all his Life he had a never ſuffered any Perſon either to ſee, or touch his naked Body; ſo he would not ſuffer a Domeſtic to feel whether his Legs began to grow cold when he was a-dying. He did ſpeedy Juſtice to thoſe who demanded it. In one of his Expeditions, he hanged a Man for taking two *Arbuſes* (or Melons) out of a Field. He left two Sons, *Iſkander*, who died the ſame Year; and *Sanjer*, who being diſturbed in his Senſes, reigned ten Years at *Naſay*, under the Conduct of a *Nayman* Lord [a].

3. *The* Khâns *from* Doſt Khân *to* Abdallah Khân.

Doſt Khân. Iſh Soltân *takes* Urjenz: *Revolution thereon.* Hajîm Khân. *Story of* Timûr Soltân. Abdallah Khân's *Invaſion:* Turkiſh *Ambaſſador and Merchants plundered. A new Invaſion by* Abdallah Khân. *The Princes enſnared by a treacherous Peace: Are all put to Death.* Hajim Khân *retires to* Perſia: *Returns with his Sons, and recovers* Karazm. Khayuk *retaken by* Abdallah's *Troops. Bravery of a Prince.* Hajîm Khân *flies again: On* Abdallah's *Death returns to* Urjenz: *Reſigns the Crown.*

Doſt Khân.

AFTER the Death of *Din Mahamet Khân*, the *Uzbek* Princes choſe *Doſt Soltân*, ſecond Son of *Buzzuga Khân*, for his Succeſſor at *Khayuk*, rather than *Iſh Soltân*, the eldeſt Brother, becauſe, though couragious and generous, he was neither ſo wiſe nor moderate. He was ſuſpected alſo as to his Orthodoxy in Religion. *Iſh*, who took this very ill, applied to his Brothers for Aſſiſtance, to take *Urjenz:* But arriving with his Forces in the Territory of *Zilpuk*, which belongs to the Country of *Kumkant*, he found *Hajîm Soltân* ready to fight him, with a much ſuperior Army. Hereupon ſecuring his Men behind with a ſmall River, and with his Chariots in Front, *Hajim*, after an Attack of eight Days, was obliged to come to an Accommodation.

Iſh Soltân *takes* Urjenz,

SOME Years after, *Iſh Soltân* having formed a new Deſign againſt *Urjenz*, *Hajim* met him between that City and *Tûk*. *Iſh* covered himſelf, as before, with his Chariots; and having fought for ſeven Days againſt ſuperior Forces, paſſed-out of his Intrenchments ſilently in the Night, and ſeized *Urjenz*, to the great Surprize of *Hajim*. As ſoon as he found himſelf Maſter of the Place, he ordered all the *Vigûrs* and *Naymans* to retire to *Wazîr*, without any of their Effects; but let thoſe of other Tribes, ſettled there, remain.

AFTER this, each Party having endeavoured to ſecure *Ali Soltân*, who reſided at *Naſay*, in his Intereſt; that Prince declared in Favour of *Hajim Soltân*, whom he joined (accompanied with *Abul Soltân*, Son of *Din Mahamet Khân*) and beſieged *Urjenz*. *Iſh Soltân* defended himſelf well at firſt: But the Beſiegers at length giving a general Aſſault, while he was riding about from Poſt to Poſt, where his Preſence was neceſſary, a *Durman*, whoſe Siſter he had raviſhed, wounded his Horſe in the Flank with an Arrow. The Beaſt hereupon capered, and threw the *Soltân* ſo violently, that he broke one of his Legs; and the Enemy, who had ſcaled the Walls in the Interim, coming-up, ſlew him before he could be remounted.

Uzbek Khâns.

Revolutions.

AFTER this the Confederates took *Khayuk*, and put to Death *Doſt Khân*, Brother of *Iſh Soltân*, whoſe two Sons were ſent into *Great Bukhâria*; where dying without Iſſue, the Race of *Buzzuga Khân* became quite extinct. The aforementioned Revolution happened in the Year 1557 [b], called *Ghilki*, or *the Horſe*.

Hajim Khân.

THE ſame Year *Hajîm Soltân*, at the Age of thirty-five [c], was declared *Khân*, and went to reſide at *Wazîr*. As of all the Poſterity of *Amunak*, there were left only the Children of *Avanaſh Khân*, and *Akattay Khân*, they gave the Cities of *Urjenz*, *Hazaraſp*, and *Kât*, to *Ali Soltân*, youngeſt Son of the former [d]. Of the four remaining Sons of *Akattay*, *Mahmûd Soltân* lived with his Brother *Hajim Khân*; *Pulâd* and *Timûr* had *Khayuk* between them, with two *Turkmân* Tribes, for their Share [e].

Story of Timûr.

THESE two Brothers were both weak of Underſtanding. The ſecond, when he was Fifteen, taking a Ride, was invited-in by a Countryman, who killed a fat Sheep to treat him, and at his going away preſented him with a *Gigot* of it. At his Return, he went to offer it to his Father: But *Akattay Khân*, offended at the Occaſion, reproved him, ſaying, "That he was fifty Years "old, and had never put any-one to ſuch an "Expence: That if the Peaſants were obliged "to kill Sheep to treat him when he was young, "they muſt kill Horſes and Cows for him when "older; and that, as his Vaſſals would follow his "Example, the poor Subjects would ſoon be "reduced to Beggery." Hereupon ordering him to be ſtripped, he gave him thirty Laſhes with a Rod, laying-on ſo hard, that young *Timûr Soltân*'s Shirt was all bloody. His Brother *Hajîm* [f] meeting him as he came-out, approved of what his Father had done, but adviſed him to appear next Day in that bloody Condition be-

[a] Hiſtory of the *Turks*, &c. p. 280, *& ſeqq.* [b] *Hejrah* 965. [c] He was born in 1523. *Hejrah* 930.
[d] An Account has been given of him in the former Article. [e] Hiſtory of the *Turks*, as before, *p.* 267, *& ſeqq.* [f] *Hazîm*, or *Azîm Khân*, as *Jenkinſon* calls him.

fore

fore *Akattay Khân*; who repenting of his Severity, after exhorting him not to do the like again, made him a Preſent of the *Turkmân* Tribe of *Ti-u-azi*, conſiſting of ſix thouſand Families. Hereupon *Timûr* made an Oath never to go to eat with any-body, nor would he ſuffer any of his People to do ſo.

ON the Death of *Ali Soltân*, *Hajim Khân* went to reſide at *Urjenz*; his Brother *Mahmûd Soltân* continued at *Wazîr*; *Pulâd* had *Khayuk*; and *Timur*, *Hazaraſb* and *Kât*. Some Years after, while *Hajim Khân* was invading *Khoraſân*, *Abdallah*, *Khân* of *Great Bukhâria*, came with an Army to beſiege the Capital: But after loſing many Men, was obliged to retire into the Country of *Yanghiarik*, where he waited, ſecuring the Places he poſſeſſed on that Side, till more Forces arrived. But hearing *Hajim Khân* was returned with a great Army to fight him, he thought fit to make a Peace with *Pulâd* and *Timûr*, who were at *Khayuk*, and retired to his own Dominions.

SOME Time after, the *Soltân Khalifah* of *Rûm* [a], ſent an Ambaſſador to *Abdallah Khân*, to engage him to attack the Empire of *Sheykh Ogli* [b], with all his Forces, while he attacked him vigorouſly on the other Side. *Pialaſha*, who had ſpent three Years in the Voyage, going by Way of the *Indies*, was deſirous to return through *Karazm*, and croſs the Sea of *Mazanderân* [c] to *Shirwân*, then ſubject to the *Soltân* of *Rûm*, that ſo he might get to *Iſtambul* in four Months. But when he came to *Urjenz*, *Mahamet* and *Ibrahim*, Sons of *Hajim Khân*, ſtripped him of all, and then ſent him to *Mankiſhlak*, where ſome *Shîrwân* Merchants happening to be on their Return, they carried him over to that Province in their Barks.

To this firſt Cauſe of Complaint there was joined another. Thoſe of *Great Bukhâria*, who performed the Journey to *Mekka*, in Times of Peace always paſſed through *Karazm*, and the Dominions of the *Shâh* of the *Perſians*; but in War-time were obliged to go far-about, by the *Indies*. It happened, that ſome Merchants relying on the Peace, took their Rout through *Karazm*: But arriving at *Khayuk*, were ſtripped to their very Shirts by *Baba Soltân*, Son of *Pulâd*, and ſent home again on-foot. Theſe People, at their Return, going to complain to *Abdallah Khân*, he told them, he could do nothing in it; for that *Baba Soltân* was as much Sovereign at *Khayuk*, as himſelf could be in *Great Bukhâria*.

Uzbek Khâns.

Hereupon *Haji Kûtas*, Head of the Karawân, made Anſwer, "That he would be his Accuſer "before the Throne of God, in caſe he let go "unpuniſhed an Outrage done to the Deity "himſelf, in the Perſons of thoſe who went to "offer-up their Prayers to him at his Holy "Houſe."

A new Invaſion

THIS bold Remonſtrance, joined to a Deſire of Revenge for the Loſs of the four Towns taken from *Nûr Mahamet*, determined *Abdallah Khân* to make War againſt *Hajim Khân*. The News of his Preparations divided the *Uzbeks* of *Karazm*. One Party was for making a vigorous Reſiſtance, the other was for ſubmitting as ſoon as the Enemy approached *Urjenz*; on a Perſuaſion, that they would be employed by him, and well-treated, even though he ſhould carry them into *Great Bukhâria*. *Hajim Khân* finding by this, that he ought not to depend on his Subjects, left his Sons, *Mahamet* and *Ibrahim*, at *Urjenz*, and retired to *Duruhn* with his eldeſt Son *Siuntz Mahamet Soltân*.

By Abdallah Khân.

MEAN-TIME *Abdallah Khân* advancing with his Army, *Mahamet*, Son of *Timûr Soltân*, marched, with his *Uzbeks*, from *Hazaraſb* to *Khayuk*; deſigning to make it the Rendezvous of their Troops, as his Father had done in the former War, ſo as to baffle the Deſigns of *Abdallah*: But on his Arrival found *Pulâd Soltân* reſolved to quit the Town, and go to *Wazîr*. Hereupon they all ſet-out together, with a large Train of Men and Chariots (or Waggons) at Day-break. But at Noon, juſt as the laſt Troops paſſed-out of the City, thoſe of *Khojam-kuli*, one of *Abdallah Khân*'s Generals, entered at the oppoſite Gate; and next Day following the Confederate Princes, with thirty thouſand Horſe, on a great Trot, overtook them at the Borough of *Almatiſh Khân*, for they had not continued their March till the ſame Morning. At his Approach, they covered themſelves with their Chariots; but *Khojam-kuli* having forced that Barricade, after a vigorous Reſiſtance, put them to the Rout. As he loſt many Men in the Action, he did not purſue the Princes who retired to *Wazîr* [d].

The Princes enſnared

AT their Arrival, they reſolved to make Propoſals of Peace to *Abdallah Khân*, and drove from the City *Baba Soltân*, who had been the Occaſion of the War. Hereupon *Pulâd Soltân*, with his two other Sons, retired to *Hajim Khân* at *Duruhn*; while *Mahamet* and *Ibrahim*, *Hajim*'s Sons, repaired to *Wazîr*, to join the Con-

[a] That is, the Grand Signor, or Emperor of the *Turks*, who ſince the Suppreſſion of the *Khalifah* of *Egypt*, whom *Soltân Selim*, in 1516, carried to *Conſtantinople*, is qualified by the *Mohammedan* Princes of his Sect, with the Title of *Khalifah*, and aſſumes it himſelf. [b] That is, of the Sons of the *Sheykh*; meaning *Sheykh Sefi*, or *Iſmael*, King of *Perſia*, by Way of Contempt. [c] So they call the *Caſpian Sea*. [d] Hiſtory of the *Turks*, &c. p. 287, & *ſeqq*.

Karazm *Kingdom.*

federates. Mean-time *Abdallah Khân*, appearing before that City, beſieged it in Form: But finding, after two Months Leaguer, that it would be difficult to come-off with Honour, he had Recourſe to Craft. He ſent to tell the Confederates, that ſince they had thruſt-out *Baba Soltân*, whom he had chief Cauſe to complain of, they might depend on being received by him as his Allies and Relations. The Princes deluded with theſe fair Promiſes, entered into a Capitulation with their Enemy; who, at their Requeſt, ſent five of his principal Lords, attended by forty Horſe, to ſwear, in his Name, not to meddle either with their Perſons, or Effects, and that he had no evil Intention againſt them.

By a treacherous Peace

AFTER taking the Oath, the common People (who were againſt the Princes truſting to ſuch weak Security) deſired that the five Lords might be arreſted, till ſuch Time as *Abdallah Khân* ſhould raiſe the Siege, and begin his March. But *Ali Soltân*, who had the chief Command in the City, and though little and crooked, was a great Wit, ſtrenuouſly oppoſed this Motion; alledging, that being the Monarch's near Relations, they had nothing to fear from him: That in caſe he ſhould carry them into *Great Bukhâria*, he would ſettle them more advantageouſly than they were in *Karazm*; but that far from ſuch a Deſign, he was perſuaded, *Abdallah*, on the firſt Application, would leave them in Poſſeſſion of *Urjenz* and *Wazîr*. Theſe Reaſons being approved-of by all the Men of Diſtinction, the People were obliged to be ſilent; and the Princes, accompanied with the *Bukhârian* Lords, left the City, to go to *Abdallah Khân*; who having put a Guard over them, and divided their Soldiers into Troops, of ten or twelve Men, one of whom was to be reſponſible for the reſt, he ſent them all Priſoners into *Great Bukhâria*, whither he followed with his Army, after having put Governors in all the Towns of *Karazm*; which thus fell into his Hands.

Are all put to Death.

A MONTH after this Event, *Hajîm Khân*, and the ten Princes of his Houſe who were at *Duruhn*, reſolved to retire towards *Shâh Abbas Maſi*; only *Pulâd Soltân*, third Son of *Akattay Khân*, thinking it would be very unbecoming of him, who was near ſeventy Years old, to go-look-for a Sanctuary among People of a different Religion, choſe rather to repair to *Abdallah Khân*, on a Preſumption, that he would pity his Condition, and give him a Subſiſtence. But he was deceived: For that Prince, on his Return to *Bukhâria*, cauſed him, and all the other Deſcendants of *Amunak*, being twelve, who had fallen into his Hands, to be put to Death, the ſame Day, in the Town of *Sagratz*, beſides ſome who were very young. After this he laid a yearly Tax of thirty *Tanga* a-head on all the other Priſoners above the Age of Ten; which conſtrained many to ſell their Children, in order to raiſe the Tribute.

Uzbek Kingdom.

Hajim retires to Perſia.

MEAN-WHILE *Hajim Khân* ſet-out for *Duruhn*, with the Princes, accompanied by three thouſand Horſe: But they deſerted ſo faſt on the Road, that he arrived, with a Train of no more than one hundred and fifty, at the Court of *Shâh Abbâs*, who came in Perſon to receive him, and gave him the beſt Treatment imaginable: But *Siuntz Mahamet Soltân*, and his Son, went-on to the *Soltân Khalifah* of *Rûm* [a]. This happened in the Year *Yilan*, or of *the Serpent*. Two Years after, in the Year *Koy*, or *the Sheep*, the ſame in which a Comet appeared, *Abdallah Khân* ſent before him his Son, *Abdal momin Soltân*, with Part of his Army, to beſiege *Eſfarayn* in *Khoraſân*. On this News, the *Shâh* left *Kazwin* with an Army, accompanied by *Hajim Khân*, and the other *Uzbek* Princes; who having learned, when they came to *Baſtâm*, that there were but ſixty of the Enemy at *Khayuk*, and forty at *Urjenz*, judged they might profit by ſuch Negligence. But as for Secrecy, this was to be done without the *Shâh*'s Knowledge, *Hajim Khân*, and ſome others declined it, for Fear of giving Offence to that Monarch; ſo that none but *Arab Mahamet*, and *Mahamet Kuli*, two of *Hajîm*'s Sons, and the three Sons of *Pulâd Soltân*, engaged in the Enterprize.

THEY took Horſe late one Evening, and riding all Night, arrived at the *Turkmân* Tribe of *Amîr*; and from thence, by Noon, at *Aſtarabâd* [b]. Next Morning *Hajim Khân*, having informed the *Shâh* of their Deſign, that Prince, who knew the Activity of *Abdallah Khân*, and the Improbability of recovering their Poſſeſſions, during his Life, adviſed him to ride after them immediately, and bring them back. *Hajim* overtook them at *Aſtarabâd*; but inſtead of bringing them back, they prevailed on him to continue with them, till he ſaw what Succeſs they ſhould have, the *Turkmâns* having promiſed a powerful Aſſiſtance. Departing from *Aſtarabâd*, they went towards the Mountain of *Kuran*, where the Tribes of *Taka* and *Yamut* lent them five hundred Men. Then croſſing the Territory of *Mankiſhlak*, whoſe Inhabitants had all removed to the Country of *Orda Kutuk* [c], they came to the

[a] Or, *Turky*, for the Reaſon already given, *p.* 492. note h. [b] In the Tranſlation, every-where *Iſtarabat*.
[c] Becauſe of the Quarrels they had with the *Mankats* (or *Kara-kalpaks*) on one Side, and with the Tribe of *Irſazi* on the other.

Tribe of *Irſari*, which granted them five or ſix hundred Men, and thence proceeded towards *Piſhga*.

SEPARATING in this Province, *Hajîm Khân*, with his two Sons, took the Road of *Urjenz*; and *Baba Soltân*, with his two Brothers, went to *Khayuk*. On the News of *Hajîm Khân*'s Approach, *Sari Oglân*, Governor of *Urjenz*, retired into the Caſtle. But the *Khân* having entered, by a Paſſage carried under the Wall in the Night, he put the Governor to Death, with his forty Men. The *Turkmâns*, after this, returned home laden with Plunder, leaving *Hajîm Khân*, and his Sons, almoſt alone at *Urjenz*. *Baba Soltân* had no leſs Succeſs, on the other Side; for as ſoon as he appeared before *Khayuk*, the *Sarts*, who dwelt in the City, opened the Gates to him: Whereupon he, in like Manner, ſlew the Governor, *Mengliſh-bey*, with his ſixty Men: Which coming to the Ears of the Commanders of *Hazaraſb* and *Kât*, they fled towrads *Great Bukhâria* [a].

TEN Days after, *Baba Soltân* having diſmiſſed all his *Turkmâns* likewiſe, except fifteen, went to *Hazaraſb*, with his Brother *Paluankuli*: But it being the Vintage-Seaſon, *Hamza* ſtayed at *Khayuk*, to drink his Swill of new Wine. Juſt as *Baba* entered *Hazaraſb*, he perceived two Officers advancing, on a ſmart Gallop, at the Head of an hundred and fifty Horſe. Suſpecting them to be Enemies, he endeavoured to ſhut the Gate; but had ſcarce cloſed one Side, before the firſt came-up, and endeavoured, with his Lance, to keep the other Side open. However, ſome of the Inhabitants running thither in the Nick of Time, they ſhut it alſo, and with their Arrows obliged the Enemy to march-off. In their Retreat, they took a *Sart*, who having informed them of *Hamza*'s Stay at *Khayuk*, they turned on that Side, and arrived there next Day at Noon, while the *Soltân* was taking the Air: But not daring to uſe Force with ſo few Men, they lay concealed till the Evening; when Aſſiſtance coming to them, they made a Paſſage into the Town under one of the Gates; at which having entered, they put all to the Sword: An Event that much diſconcerted the Affairs of *Baba Soltân*.

To underſtand who theſe Troops were, it muſt be obſerved, that *Abdallah Khân*, having ſent *Khojam-kuli* to ſupport his Son *Abdalmomîn Soltân*, while he followed leiſurely to take the Diverſion of catching Water-Fowl beyond *Zarâi*, in *Gordiſh*; on the Road met the Commander of *Hazaraſb*, who having informed him what had paſſed in that City, he ſent him with the News to *Abdallah Khân*, who ordered him to march in haſte towards *Khayuk*, promiſing to follow cloſe with his whole Army. Hereupon *Khojam-kuli* turned towards that City; but found, at his Arrival, that the Work had been already done by his Van-Guard; which determined him to march for *Urjenz*. Uzbek Khâns.

MEAN-TIME *Mahamet Kuli Soltân*, *Hajîm Khân*'s third Son, a Prince of much Courage, having heard of his Couſin *Hamza*'s Death, kept it very ſecret, reſolving to go and join *Baba Soltân* at *Hazaraſb*. He took with him ſome truſty *Turkmâns* and *Jagatays* [b], with two hundred *Uzbeks* newly eſcaped from *Bukhâria*. He began his March by the River of *Urjenz*: But coming near the little Town of *Zilpuk*, he found himſelf of a ſudden ſurrounded by the Troops of *Khojam-kuli*; who imagining the *Soltân* could not poſſibly eſcape him, ordered his Officers to take him alive. But *Mahamet Kuli* forming one large Squadron, with his Men ruſhed headlong on one of the Enemies Wings, and breaking through them, retired into the Country of the *Mankats* [c]; where he tried to draw *Kuzuk Khân* into his Intereſt, by propoſing to marry his Siſter: But that Prince fearing *Abdallah Khân*'s Reſentment, in caſe he gave *Mahamet Kuli* Protection, had him arreſted, and ſent to the *Ruſſians* [d], where he ſoon after died. *Bravery of a Prince.*

HAJIM KHAN being informed of what had happened, left *Urjenz*, accompanied by his Son *Arab Mahamet*, and ſome Soldiers, deſigning to go to *Mankiſhlak*. But the Enemy having overtaken him the third Night after their Departure, he was obliged to fight with them; and being worſted, endeavoured to retire. The Enemy continuing ſtill to follow him, he was forced, next Morning, to a new Engagement, in which he loſt more than half of the few Men he had with him: So that he was conſtrained, once more, to take Refuge at *Aſtarabâd*, from whence he repaired to the *Shâh* at *Kazwîn*. *Abdallah Khân* went in Perſon to beſiege *Hazaraſb*; and having taken it, cauſed *Baba Soltân*, and his fifteen Men, to be ſlain. After which he returned into *Great Bukhâria*, where he died [e] the laſt Day of the Year 1597, called *Tauk*, or *the Hen*. HajîmKhân *flies again*

ON the News of his Death, *Shâh Abbâs Maſi* having gathered a great Army, came next Year and encamped near *Baſtâm*. There *Hajîm Khân* intreated the *Shâh* to let him take a Turn towards *Bukhâria*, to try if *Abdal Momîn*, who had ſucceeded his Father, would reſtore him one *On* Abdallah's *Death*,

[a] Hiſtory of the *Turks*, &c. p. 296, *& ſeqq.* [b] Theſe were the old *Mongols*, who came with *Jagatay Khân* into theſe Parts, from whom they took the Name. *Turkiſtân.* [c] Or, *Karakalpaks*, who poſſeſs the Weſt Part of [d] *Urus's* in the Original. [e] So that *Olearius* muſt be miſtaken, who ſays, that this *Khân*, with his Brother, and three of his Sons, were taken by *Shâh Abbâs*, and put to Death.

of

Karazm Kingdom.

of his Towns, that he might end his Days in a Quiet. *Shâh Abbâs* having given his Conſent, he departed, accompanied by *Arab Mahamet Soltân*, and his Grandſon *Iſfandiar Soltân*, with a Retinue of fifteen Perſons, leaving *Burandu*, Son of *Ibrahîm Soltân*, behind: But having loſt his Way the ſecond Stage, he found himſelf at length near the Mountain *Kuran*, when he thought he was about *Marû*. As this Miſtake embarraſſed him extreamly, he reſted there that Night, to conſider what he had to do: But going, at Sun-riſe, to ſit in the Shade to ſay his Prayers, becauſe it was Midſummer, he ſaw two *Naymans* on Horſeback coming from towards *Yaurſurdi*; who, at their Approach, wiſhed him long Life, and informed him, that *Abdallah Momîn Khân*, in his Way from *Khoraſân* to his own Dominions, was ſlain at *Zamin* [a], by his own People, and that they came in Search of him, to bring him the News.

Returns to Urjenz.

HAJIM KHAN, rejoiced at theſe Tidings, made haſte to *Urjenz*, where he arrived in eight Days, and found the City without Governor, or Gariſon: For in the Confuſion which the Affairs of *Great Bukhâria* fell-into, after the Aſſaſſination of their *Khân*, the Enemy withdrew out of *Karazm*. *Hajim* kept *Urjenz* and *Wazîr*; he aſſigned *Khayuk* and *Kât* to his Son *Arab Mahamet*, and gave *Iſfandiar*, his Grandſon, *Hazaraſb*. Soon after, the *Uzbeks* made Priſoners by *Abdallah Khân*, took the Opportunity to return home; as did, in the third Year, *Siuntz Mahamet Soltân*; at whoſe Arrival from the Lands of *Rûm* [b], his Father reſigned the Dignity of *Khân* in his Favour, and retired to live at *Khayuk*, with *Arab Mahamet Soltân*. But that Prince did not long enjoy the Sweets of reigning: For he died a Year after his Return to *Urjenz*, and his Son *Abdallah Khân*, who ſucceeded him, lived but another Twelve-month. At length *Hajim Khân* died, in the Year 1602, called *Bars* [c], or *the Tiger* [d].

Reſigns the Crown.

4. *The* Reign *of* Arab Mahamet Khân, *and* Iſfandiar Khân.

Arab Mahamet Khân. *Invaſions by* Koſaks, *and* Kalmûks. *Plots againſt the* Khân: *Two of his Sons riſe in Rebellion: Matters accommodated: Rebel a ſecond Time.* Abu'lghâzi Soltân's *Propoſal to kill them: The* Khân *marches againſt his Sons: Is taken Priſoner: Slain by* Ilbars. Iſfandiar's *Attempt defeated by Perjury: Yet he recovers* Karazm.

ARAB [e] *MAHAMET KHAN* ſucceeding his Father, added *Kât* to his Son *Iſfandiar*'s Portion. Six Months after, while he was paſſing the Summer on the Banks of the River *Amû*, the *Ruſſians* of *Jaîk* [f] knowing there were no Soldies in *Urjenz*, during that Seaſon, came with a thouſand Men; and after they had killed a thouſand of the Inhabitants, loaded as many Chariots with the moſt valuable Effects, burning what they could not carry-away, and marched-off with a thouſand Females. The *Khân* being informed of this in Time, went to cut-off their Retreat at a certain Defile, which he ſo well intrenched and paliſaded in haſte, that the Enemy could not force him, till after an Attack of two Days: However, they were obliged to leave all their Booty behind. Mean-time the *Khân*, who did not deſign to let them eſcape him ſo cheaply, having gotten the Start of them by croſs Roads, went to wait for them at another Paſs: Which the *Ruſſians* not being able to force, and Water beginning to fail, ſo as they drank the Blood of their Slain, they made a laſt Effort; which ſucceeded ſo ill with them, that ſcarce an hundred Men eſcaped. Theſe made-over to the River *Kheſel*, where they built a Cabin a good Way beyond *Tûk*, and there lived by Fiſhing, waiting an Opportunity to get-back: But five Days after, the *Khân* being informed of their Abode, ſent Men there, who ſlew them all.

Six Months after, a thouſand *Kalmûks* [g] came to ſurprize ſome *Uzbeks*, who dwelt along the *Kheſel* towards *Kât*, and having killed a great Number of them, were, on their Return, loaden with Booty and Priſoners. But *Arab Mahamet Khân* being informed thereof, purſued them ſo briſkly, that they had much-ado to eſcape him, after leaving all which they had taken behind them.

Some Time after the *Naymans*, who never reliſhed well the Government of this *Khân*, brought ſecretly into *Khayuk*, *Khiſſeran Soltân*, deſcended of *Ilbars Khân*, with a Deſign to kill *Arab Mahamet*, and ſet the other up in his Room. But the *Khân* having timely Notice of the Plot, had the *Soltân* ſeized, and put to Death. As for *Safi Mirza*, the chief Conſpirator, his own Brother, *Baba Mirza* killed him, as a Perſon unworthy to live after ſuch an Offence. Two Years after, *Saſh Mirza*, with twenty *Vigûrs* went from *Urjenz* to *Samarkant*, and fetched from thence *Seleb Soltân*, a Deſcendant of *Hoſankuli Khân* [h]; whereof the *Khân* being informed, he went forthwith to *Urjenz*, and

[a] Or, *Zam*, on the River *Amû*. [b] Or, *Turkey*. [c] Or, *Pars*. See the *Tartar* Cycle, *p.* 400. [d] H
ſtory of the *Turks*, &c. p. 305, *&* *ſeqq*. [e] In the Tranſlation, *Arap*, according to the *Turkiſh* Pronunc
tion. [f] In the Tranſlation, *Uruſſes*. Theſe were the *Koſaks* who dwell on the River *Jaïk*, or *Yaïk*
the *Uzbeks* call the *Eluths* in Contempt, and from them the *Ruſſians* have the Name. [h] See before, *p.* 4

the new Pretender to Death, without enquiring a farther after his Accomplices, who, he ſaid, might have been innocently drawn into the Plot.

TEN Years after, a thouſand *Kalmûks* having invaded *Karazm* on the Side of *Bakirgan*, plundered many Habitations, and returned with a great Number of Priſoners, in Spite of all the Pains that was taken to purſue them.

ARAB Mahamet Khân had ſeven Sons by ſeveral Wives, *Iſfandiar Soltân*, *Habaſh*, *Ilbars*, b *Abu'lghâzi Bahâdur*, *Shaûf Mahamet*, *Karazm Khân Soltân*, and *Augan*. After that Prince had reigned peaceably for fourteen Years, one Day, when he was gone to *Urjenz*, ſeveral young Men perſuaded *Habaſh* and *Ilbars* (the one ſixteen, the other fourteen) to go with them from *Khayuk* to *Urjenz*, that they might be received in Quality of their Father's Succeſſors. Being advanced to a Fountain in the Country of *Piſhga*, (only one Day's Journey from that City) where c they ſtaid ten Days, the *Khân* ſent for them to come to him, and to tell them, that he would give them *Wazir* for a Portion. Their Anſwer was, that they would come as ſoon as their Men were gotten together. *Arab Mahamet* might have quaſhed this Sedition at once, by only publiſhing his Orders, that none ſhould join the Princes, for he was much feared by his Subjects: But neglecting this Precaution, though at the ſame Time he knew many went to ſee them, the Peo- d ple imagined what they did, was by his own Conſent.

THE young *Soltâns* judging themſelves ſtrong enough, made an Irruption into *Khoraſân*; from whence they returned to their firſt Camp loaden with Plunder, and ſent two *Perſians* as a Preſent to their Father. After this they diſmiſſed all their Troops, excepting fourſcore Men. Hither the *Khân* ſent again a *Vigûr* Lord, to exhort them to come before him: But the *Uzbeks* between the e Countries of *Darugan* and *Bakirgan*, who had joined them, anſwered, that the Princes had no occaſion to go to their Father, and that they had nothing to do with him. As this Language foreboded a Rebellion, the *Khân* being ſeized with Fear, departed inſtantly for *Khayuk*. Hereupon the two Princes went anew to ravage the *Perſian* Territories; and at their Return ſeizing their Father's Granaries, diſtributed the Corn among their Troops, which increaſed them conſiderably. Wheat was then ſo cheap, that two hundred Weight might have been had for a *Tanga* for nothing but that Grain was ſown from the ſmall Town of *Modekan*, to this Side of *Bagan*, and as far as the Country of *Kuigan*.

The *Khân*, who poſſeſſed a great Extent of Land on that Side, cauſed the *Kheſel* to be cut behind *Tûk*, and by Means of that Opening with ſeveral Canals, watered his Lands. After which the Opening being ſhut, the River reſumed its Courſe to the Sea of *Mazanderân*. Uzbek Khâns.

ARAB MAHAMET finding the Mutineers multiply daily, came to an Agreement with his Sons, giving-up to them *Wazîr*, and all the *Turkmâns* depending on it. After which, the two Princes, followed by four thouſand Men, went to *Khayuk*, to ſalute their Father.

FOUR Years after, *Ilbars Soltân* aſſembled Troops near *Wazîr*, under Pretence of going to beſiege *Yaurſurdi*: But hearing the *Khân* was on the Road to *Urjenz*, he went and took *Khayuk*. *Arab Mahamet* being informed of this Surprize, turned back, by Advice of his Lords, who were of Opinion, that on his Approach *Ilbars* would quit the City. But being come to *Khaſgan*, a little Town near that Place, the *Soltân* ſent thither five hundred Men, who entring in the Night, ſeized him, and all his Retinue. From thence being carried to *Khayuk*, *Ilbars* detained them all as his Priſoners, and diſtributed among his Troops all the Money his Father had been hoarding for many Years, as well as the Effects of the Captive Lords [a]. The other Brothers being informed of that deteſtable Action, reſolved to make War on *Ilbars*, even *Habaſh* himſelf offered to accompany them: But they were diverted from that Purpoſe by ſome of their Lords, who judged that ſuch a Proceeding might put their aged Father's Life in Danger; while *Ilbars*, if let alone, would releaſe him of his own Accord; as ſhortly after it came to paſs. *Rebel a ſecond Time.*

THE *Khân* being come back to *Urjenz* with his Son *Iſfandiar*, they reſolved to ſeize *Ilbars Soltân*; but he diſcovering their Deſign, fled to the Deſart with only five or ſix Men: However, they ruined his Habitations, and tranſplanted the greater Part of his Subjects. At their Return from this Expedition, *Abu'lghâzi Soltân* propoſed to go-kill his Brothers *Habaſh* and *Ilbars*, who ſtill cloſely correſponded, as the only Way to ſecure his Father's Life: But the *Khân* would determine nothing till he had conſulted *Zin Haji*. *Abu'lghâzi* returning at the Time appointed, and finding that Lord did not approve of his Propoſal, put his Father in Mind how he had been deceived before, by *Zin Haji*'s magnifying the f Forces of thoſe Princes to whom he was ſent on their firſt Revolt; which had obliged him to retire to *Khayuk*, when he might eaſily have ſeized them, but for that falſe Repreſentation [b]. He added, that as every-body elſe he had conſulted, *Abu'lghâzi Soltân's Propoſal to kill them.*

[a] Hiſtory of the *Turks*, &c. p. 312, *& ſeqq.*

[b] *Abu'lghâzi Soltân* ſhould have made-uſe of this Argument before, when his Father propoſed conſulting *Zin Haji*, in order to have diſſuaded him from that Deſign.

Karazm *Kingdom.*

approved of his Deſign, except *Zin Haji*, it confirmed him in the Opinion he had all along entertained, that he and his Brother *Kurbauk* were Traitors; and held a criminal Correſpondence with *Ilbars*, by Means of their two other Brothers, who were the moſt intimate Confidents of that Prince. In ſhort, he told his Father, that if he did not follow his Counſel, he would repent it when it was too late.

The Khân *marches*

FOR all this, the *Khân* refuſed to enter into his Meaſures; nor would *Iſfandiar Soltân* join with him. Mean-time, *Habaſh* being informed, by one of their Spies, of *Abu'lghâzi*'s Project, never forgave it him. Five Months after, *Arab Mahamet Khân* beginning to repent his not having followed the Author's Advice, ſent Orders to *Iſfandiar Soltân* and him, to join him immediately, with their Troops, at *Khayuk*. In the Interim he ſent to tell *Habaſh* and *Ilbars*, that as they had ten Perſons about them, who never ceaſed giving them evil Counſel, in caſe they delivered them up to him, he could pardon all that was paſt; otherwiſe, he would own them no longer for his Children. Upon their Refuſal, the *Khân* advanced with his Troops to *Kandum*, a Borough not far from *Khayuk*, where he waited for his Sons. *Abu'lghâzi*, leaving his Men to follow leiſurely, rode before [a]; and being come to *Kandum*, propoſed to his Father to march along the right Side of the River; while he, with his eight hundred Men, ſhould oblige the *Turkmâns*, who incamped in the Deſart, and were more than half of them his Subjects, to join him; reſolving to deſtroy thoſe who belonged to his Rebel Brothers, in caſe they refuſed: For, without their Aſſiſtance, they could not raiſe four hundred Men. But the *Khân* not approving of his Advice this Time neither, as ſoon as *Iſfandiar* arrived with his Troops, they proceeded. When they were entered into the Country of *Ikzi Kumani*, *Abu'lghâzi* ſet-upon his Father once more to make a Diverſion among the *Turkmâns*; but to as little Purpoſe as before. In ſhort, having advanced by ſlow Marches as far as the little Canal called *Taſhli Ghermiſh*, the two Princes, who had Time enough given them to get all their Forces together, came and charged their Father ſo vigorouſly, that his Men began preſently to fly, and left the unfortunate *Khân* a ſecond Time Priſoner in the Hands of his unnatural Sons [b].

Againſt his Sons,

Is taken Priſoner,

IN this Battle, which was very bloody, *Abu'lghâzi Soltân*, being hemmed-in by forty Men, was brought-off by ſix of his own, who came to his Relief in the Nick of Time. On this Occaſion he received a Shot with an Arrow in the Mouth; ſo that he was obliged, afterwards, to have ſome little Bone of the Jaw taken-away on the fractured Side. After this, he made towards a River, which he was obliged to croſs by Swimming; but had ſcarce got-off his Coat of Mail, before the Enemy came running after him, and crying, Kill! kill! Hereupon plunging into the Stream, which was very rapid, he, with Difficulty, eſcaped Drowning, by giving the Horſe his Head, and holding faſt by the Main. Having gotten over with three of his Men, he took the Road to *Kât*, where he found ten more; and with them retired into *Great Bukhâria*, to *Imâm Kuli Khân* (the Succeſſor of *Ab'dol Momin Khân*) who received him very kindly at *Samarkant* [c].

ISFANDIAR SOLTAN having retreated to *Hazaraſb* with his Brothers *Sharîf Mahamet* and *Karazm Khân Soltân*, *Ilbars* and *Habaſh* came and beſieged them: But, at the End of forty Days, coming to an Accommodation, *Iſfandiar* retired to the *Shâh* of *Perſia*'s Court, under Pretence of making a Pilgrimage to *Mekka*, leaving the City in Poſſeſſion of *Sharîf Mahamet Soltân*, who, four Months after, retired into *Great Bukhâria* to his Brother *Abu'lghâzi Soltân*. *Karazm*, by his Departure, falling intirely into the Hands of *Ilbars* and *Habaſh*, they divided it between themſelves: The firſt had *Khayuk* and *Hazaraſb*; the latter *Urjenz* and *Wazîr*, with their Dependencies. They aſſigned their Father the little Town of *Kumkala*, to live there with his three Wives and two youngeſt Sons: But a Year after, *Ilbars* having ſent for his Father and two Brothers, cauſed him to be put-to Death with *Karazm Khân Soltân*, and ſent *Augan Soltân* to *Habaſh* with the ſame Intent. This latter, without whoſe Knowledge all the reſt had been done, unwilling to imbrue his Hands in the Blood of his Brother, had him conveyed to *Ruſſia*, where he died. As to the two Sons of *Iſfandiar Soltân*, who were both Infants, *Ilbars* had them educated at *Khayuk*. *Arab Mahamet Khân* loſt his Life in the Year 1621 [d], called *It*, or *the Dog*, after having reigned twenty Years.

THE News of the *Khân*'s Death having reached the *Perſian* Court, the *Shâh* gave *Iſfandiar Soltân* three hundred choſen Men, to try if he could recover his Father's Dominions. Having been joined on the Road by an hundred and ſeven *Turkmâns*, of the Tribes of *Taka* and *Yamut*, he advanced directly to the Camp of *Habaſh Soltân* near *Tûk*; but found him not there. That Prince was then feaſting at the Houſe of one of his Lords, when hearing of a ſudden the Trumpet ſound (which is forbidden on any Account, except the Approach of an Enemy) he inſtantly re-

[a] He left *Kât* in the Morning: He came to *Kandum* late in the Evening. [b] Hiſtory of the *Turks*, &c. 319, *&* *ſeqq.* [c] The ſame, *p.* 333, *&* *ſeqq.* [d] *Hejrah* 1031. The Author of the *Deſcription of Countries bordering on the Euxine, and Caſpian Seas*, at the End of *Tavernier*'s Travels, mentions this Event with ſome little Variation.

Uzbek Khâns.

Horſe, and fled to *Ilbars Soltân*. After this, all those who had any Regard for the Memory of the late *Khân*, as well as ſuch as were the Subjects of his other Sons, came and joined *Isfandiar*, whoſe Affairs were taking the beſt Turn imaginable, when the Artifice of one *Naſar Khoja* intirely changed the Face of them.

THIS Perſon, deſcended from a holy Man, called *Saghidata*, being devoted to *Ilbars*, who had married his Daughter, as ſoon as he ſaw the Storm riſing, ſent to bid his Son-in-law take Courage, and tell him, that he would be with him in two Days, with all the Men he could get together. To this End, arming fifty Men, in Haſte, he went and ſeized the Ford of the River *Kheſel* on that Side, in order to prevent any from paſſing who had a Mind to join *Isfandiar*. After which he took the *Korân* in his Hands, and began to curſe that Prince aloud, giving-out, that he had embraced the *Perſian* Sect, and that wherever he came, he put-to the Sword all the Men, and condemned the Women and Children to Slavery. As he backed all this with the ſolemneſt Oaths, many of the common People (who could not believe, that a Man of his Birth would violate the moſt ſacred Laws purpoſely to impoſe on them) inſtead of repairing to *Iſfandiar*, as they at firſt deſigned, went over to the two Uſurpers.

ILBARS and *Habaſh*, by this Means, ſoon found themſelves in a Condition to go in Queſt of their eldeſt Brother: And the two Armies meeting, *Isfandiar* was forced, after a bloody Action, to retire towards *Mankiſhlak*. However, in that Place being joined by three thouſand *Turkmâns*, and a great Number of *Uzbeks*, who began to be weary of the Government of the two Princes, he went back again; and his Brothers having advanced to meet him, with a conſiderable Army, they continued fighting for twenty-two Days ſucceſſively: But, at length, *Isfandiar* gained the Victory; and having taken his Brother *Ilbars* Priſoner, cauſed him forthwith to be put-to Death. *Habaſh Soltân* took Refuge with *Sharnik Mirza*, a Lord of the *Mântats*[a], on the River *Yem*, hoping a good Reception from the Chief of that Tribe; in Return for having ſent back all the *Mankat* Priſoners within his Domains, when he reigned at *Urjenz*: But that Lord deteſting his Perfidiouſneſs, cauſed him to be arreſted, and ſent him to his Brother, who had him executed, without Delay, in the Year 1622 [b], called *Tongûz*, or *the Hog* [c].

5. *The* Reigns *of* Arab Mahamet Khân, Isfandiar Khân, *and* Sharîf Mahamet Khân.

Partition of the Towns. Plot againſt the Turkmâns. Vigûrs *and* Naymans *ſlain: Stand in their Defence. New Attempt againſt the* Turkmâns. *The* Uzbeks *defeated.* Abu'lghazi's *Valour. The People deſerting, he returns to* Turkeſtân: *Goes thence to* Samarkant: *Returns to* Karazm. Uzbeks *maſſacred.* Abu'lghâzi *ſeized, and ſent Priſoner to* Perſia. Sharîf Mahamet Khân.

THE News of this Event coming to the Ears of *Abu'lghâzi*, and *Sharîf Mahamet*, at *Samarkant*, they took Leave of *Imâm Kuli Khân*, and returned to *Urjenz*. At their Arrival they cauſed *Isfandiar* to be proclaimed *Khân*, and divided the Dominions of their Father among them. The *Khân* had, for his Share, the Cities of *Khayuk*, *Hazaraſb*, and *Kât*; *Abu'lghâzi Soltân*, *Urjenz*, with its Dependencies (being then juſt nineteen Years old) and *Sharîf Mahamet Soltân*, *Wazir*. *Partition of the Towns.*

THE Year after, all the principal Subjects of *Isfandiar Khân* having gone in Autumn to pay their Court to him, *Abu'lghâzi Soltân*, before he ſet-out, invited *Sharîf Mahamet*, with three of his Sons, to his Houſe; and, in Preſence of two of his own Vaſſals, aſked him, if there was not ſome Animoſity between him and the *Khân*. On his anſwering in the Negative, he enjoined all the ſix to Secrecy by Oath; and then told them, he could not comprehend what his Brother meant by keeping the *Turkmâns* about him a whole Year; that, poſſibly, his Deſign was, to deſtroy all the *Uzbeks* about *Khayuk*, for having always favoured *Ilbars Soltân*, in which Caſe he would be ſure to demand Help of them: That, therefore, the beſt Courſe they could take was, not to go to *Khayuk*, which might divert his Intention: But that if they muſt needs go thither, it was his Advice, to kill all the *Turkmâns* they ſhould meet on the Road; and then preſent themſelves before the *Khân*, with Ropes about their Necks, to implore Pardon; excuſing themſelves on the uſual Treachery of that People, and the great Occaſions of Complaint they have had againſt them in Times paſt. But *Sharîf Mahamet Soltân* not approving of ſuch a Proceeding, propoſed killing *Isfandiar Khân* himſelf, and cauſing *Abu'lghâzi Soltân* to be proclaimed in his Room. *Plot againſt the* Turkmâns.

THIS Propoſal was approved by four of the Lords: But *Kurban Haji*, a *Vigûr*, and one of *Abu'lghâzi*'s Vaſſals, not ſatisfied with rejecting

[a] Nicknamed *Kara-kalpaks*. [b] *Hejrah* 1032. [c] Hiſtory of the *Turks*, &c. p. 324, *&* *ſeqq*.

Karazm *Kingdom.*

Vigûrs *and* Naymans *ſlain,*

it, declared, that if ever he heard any more a Mention of ſuch a Plot againſt the *Khân*'s Life, he would impeach them. So blunt a Declaration having broken their Meaſures, they went to *Khayuk*: But four Days after, being about to return, *Isfandiar Khân* cauſed *Abu'lghâzi* to be arreſted, and all the *Vigûrs* and *Naymans* who were then in the City, to the Number of five hundred, to be put to the Sword. On this Occaſion an hundred *Uzbeks*, of other Tribes, were ſlain, although he had forbidden that any of them b ſhould be touched. In like Manner, the Troops which were ſent to deſtroy all about *Khayuk* belonging to thoſe two Tribes (whom he was determined to root-out) contrary to his Orders, ſlew all the *Uzbeks*, who dwelt from *Hazaraſb* as far as the high Stone-Tower where the River *Amû* divides in two Arms [a], not ſparing the very Infants at the Breaſt.

THE *Khân*, after this, ſent *Sharîf Mahamet Soltân* to *Urjenz*, with Orders to cauſe the c Throats to be cut of all the *Vigûrs* and *Naymans* depending on that City. Whereupon thoſe People gave him to underſtand, that they were reſolved not to ſuffer themſelves to be maſſacred without ſelling their Lives dear: But that they were ready to quit the Country, or receive *Abu'lghâzi Soltân*, and *Mahamet Saynbeg* (one of the *Khân*'s moſt truſty Servants) to have an Eye over their Conduct. Theſe Propoſals appearing reaſonable to *Sharîf Mahamet*, he ſent them to d the *Khân*, who pitched-on the laſt Expedient. *Abu'lghâzi Soltân* being arrived, went and reſided on the Side of the *Kheſel*, whither *Sharîf Mahamet* repaired to him, with eighty *Turkmâns*, who went-over to *Mahamet Saynbeg*, as ſoon as he arrived. Mean-time thirty of the moſt conſiderable of the *Uzbeks*, beyond the River, came to welcome him, and offered him a thouſand choice Men to be employed in his Service againſt *Isfandiar Khân*. On this Occaſion, they propoſed to begin by ſlaying *Mahamet Saynbeg*, and his eighty Men; becauſe they looked-on the *Turkmâns* as the only Authors of the late Maſſacres of their Brethren; and then marching to beſiege *Khayuk*, would put to the Sword all ſuch of that Nation as they found in its Neighbourhood.

Stand on their Defence.

New Attempt

BUT this Project appeared impracticable to *Abu'lghâzi Soltân*, who knew that the *Turkmâns* would be ſo much on their Guard, that on the f leaſt Motion of the *Uzbeks*, they would take Flight; ſo that before they could reach *Khayuk*, all the reſt of them would be removed, with their Effects; and what was worſe, the *Kalmûks*, in their Abſence, would come and carry-off their Wives and Children. He was therefore of Opinion, that they ſhould treat *Mahamet Saynbeg*, and his Men, kindly, and ſend them back loaden with Civilities, in order to lull the *Khân* aſleep: That after this *Sharif Mahamet* ſhould go paſs the Winter in the little Town of *Kayuk*, near *Urjenz*; whilſt the *Uzbeks*, beyond the River, ſet-about making an Intrenchment for their Security, as if in Dread of the *Kalmûks*: That they ſhould place Guards along the two Roads leading to the Country of thoſe *Tartars*, as though to obſerve what paſſed; and that in Spring a Man ſhould come running full Speed from thoſe Centries, with News of a *Kalmûk* Invaſion: That on this Advice they ſhould aſſemble Troops, under Pretence of going to meet the Enemy: But in the Way joining *Sharif Mahamet*, they ſhould turn of a ſudden towards *Khayuk*, ſurprize that City, where there could not be then above ſixty Men about the *Khân*, and put all the *Turkmâns* to the Sword.

THE *Uzbeks*, however, had no Mind to depart from their Deſign upon *Mahamet Saynbeg*, and his *Turkmâns*: But they finding it out, retired after Night-fall, when every-body was gone to reſt. The *Uzbeks* arriving ſoon after, *Abu'lghâzi Soltân* told them, that as the ſhorteſt Follies are the beſt, his Advice was to ſend to aſſure the *Khân*, that they knew not the Reaſon of *Mahamet*'s ſudden Departure; and that if they had deſigned him any Harm, they could eaſily have prevented him. But this Advice was not reliſhed by his Brother, and the *Uzbeks*, who inſiſted that they had no other Meaſures to take, but march to *Khayuk*. Arriving in two Days at the Bridge of *Taſh-kupruk*, in the Country of *Khika*, they halted there forty Days, and killed ſome *Turkmâns*, the reſt retiring to that City [b].

MEAN-TIME the *Kalmûks* having ſurprized e one Part of the *Uzbek* Camp, and carried a great Number into Slavery, many of them deſerted the Army, beginning to have a bad Opinion of their Succeſs. On the News of this Revolt, the *Turkmâns*, who dwelt about the Mountain of *Abu'lkhân*, and at *Mankiſhlak*, joining *Isfandiar Khân* at *Khayuk*, he took the Field in his Turn, and encountering the *Uzbeks* in the Place above-mentioned, entirely defeated them. *Abu'lghâzi Soltân* ſeeing the Battle loſt, retired with five f hundred and forty of his Men, into the Intrenchment, which they had raiſed to cover their Baggage. In the Evening *Isfandiar Khân* drew near; but the *Soltân* ſallying on-Foot at the Head of five hundred Men, gave him ſuch a

[a] One of the Arms, called *Tokay*, paſſes by that Tower: The other, which is greateſt, having quitted its old Bed, runs by a large Channel into the *Kheſel* near *Tâk*; which had rendered *Urjenz*, when the Author wrote, no better than a Deſart. [b] Hiſtory of the *Turks*, &c. p. 334, *&* *ſeqq.*

warm Reception, that he durſt not make a ſecond Attempt, intrenching himſelf at ſome Diſtance. After they had looked on one-another in this Manner for ſix Days, without daring to engage, they came the ſeventh to an Accommodation, which the *Khân* had ſet on-Foot only with a View to draw *Abu'lghâzi* into the open Field, where he propoſed to demoliſh him: But miſſed of his Aim, in regard the *Turkmâns* had gone to pillage the Borough of *Khanaka*, inhabited by the *Sarts*, juſt at the Time his Brother paſſed-out of his Intrenchment. However, at their Return, he purſued him with five thouſand Men. The *Soltân* ſuſpecting his Deſign, formed in haſte an Incloſure with his Chariots, and defended himſelf ſo well, that the *Khân* was obliged, at laſt, to come to a ſecond Treaty. After this *Abu'lghâzi*, and his Brother *Sharîf Mahamet*, taking up their Abode at *Urjenz*, all the *Uzbeks*, who dwelt before on both Sides of the *Amû*, came to ſettle about that City.

SOME Time after, a Comet having appeared in the Sky, the common People, who were perſuaded, conſidering the extraordinary Animoſities which reigned among their Princes, that it portended ſome great Calamities, went-off by Troops, which they called *Top*, *Top*, into other Countries. Nor was it in the Power of *Abu'lghâzi Soltân* to reſtrain their Flight: For while he ſent after the Party which went-out on one Side, two or three others withdrew another Way; ſome ſeeking Shelter in *Great Bukhâria*, others in *Turkeſtân*, with the *Kaſats* [a] and *Mankats*: So that having thus, in a Month's Time, loſt three conſiderable Troops of his Subjects, he was conſtrained to retire elſewhere, to avoid lying at the Mercy of *Iſfandiar Khân*. *Sharîf Mahamet Soltân*, who was in the ſame Caſe, went to *Great Bukhâria*: But *Abu'lghâzi Soltân* retired towards the *Kaſachia Orda*, and went to viſit *Iſhîm Khân* at *Turkeſtân*.

THREE Months after, *Iſhîm* going to *Taſhkant*, to pay his Reſpects to *Turſum Khân*, the reigning Prince of thoſe Provinces, preſented *Abu'lghâzi* to him; mentioning the Obligations which they owed his Houſe, on Account of the Protection given many of their Relations, who had fled to *Karazm* for Refuge. Hereupon *Turſum Khân* received him at his Court, and treated him with much Diſtinction. But two Years after, *Iſhîm* having maſſacred the *Khân*, and all thoſe of the *Kataguns* who were his ancient Subjects, *Abu'lghâzi* ſeeing there was no leſs Diſcord between their Families, than there was in his own, went into *Great Bukhâria*. On his Arrival, he found a very cold Reception from *Imân Kuli Khân*, becauſe he had applied firſt to *Turſum Khân*, who was his Enemy. *Uzbek Khâns.*

FOR this Reaſon he told the *Uzbeks*, who had retired thither before him, that he ſhould be obliged to hearken to the *Turkmâns*, who promiſed to eſpouſe his Intereſt to the utmoſt, provided he would forget what was paſt. The *Uzbeks* upon this aſſured him, that though they had retired from him at the Appearance of the Comet, yet he might always depend on their Zeal for his Service: That on the other hand they flattered themſelves, that he would continue his Protection to them; of which they ſaid they had the more Need, as they could not depend on the Promiſe of his Brother *Sharîf Mahamet Soltân*, who was naturally unconſtant, and might, one Time or other, ſide with the *Turkmâns* againſt them. Laſtly, they adviſed him to go-over to the *Turkmâns* on the firſt Invitation, and promiſed to repair to him in proper Time. *Thence to Samarkant.*

SHORTLY after, there came a new Deputy from the *Turkmâns*, to let him know, that *Iſfandiar Khân* being informed they had invited him to their Quarters, had retired to *Hazaraſb*, fearing a Surprize. Upon this *Abu'lghâzi Soltân*, followed only by five or ſix Perſons, went directly to *Khayuk*, where he was immediately joined by Numbers of People from all Parts. Two Months after he learned, that his Brother *Sharîf Mahamet* being reconciled with the *Khân*, was arrived at *Hazaraſb*, and that they intended to turn all their Forces againſt him. On this Advice he took the Field, with what Troops he had, and the two Armies coming to a Battle, that of *Abu'lghâzi Soltân* had the better; which obliged his two Brothers to make Peace with him. Yet ſix Months after, they came unexpectedly, and beſieged *Khayuk* with above fifteen thouſand Men, for all the *Turkmâns* thereabout joined them; But although *Abu'lghâzi* had only ſix hundred with him, he defended himſelf ſo vigorouſly, that he obliged them at length to return with Loſs; the Conſequence of which was a new Treaty [b]. *Returns to Karazm.*

SOME Time after, three thouſand Families of thoſe *Uzbeks*, who three Years before had fled from about *Khayuk* to the *Kaſats* and *Mankats*, to avoid the Fury of *Iſfandiar Khân*, returned and went to ſettle on the Sea-Coaſt, about the Mouth of the River *Amû*. On this News eight hundred others ſet-forward, on their Return from *Great Bukhâria*, in order to ſettle in the Country of *Aral*: But the *Khân*, who looked-on the *Vigûrs* and *Naymans* as the Cauſe of all the *Uzbeks maſſacred.*

[a] Theſe muſt be the *Kaſatſia*, or *Kaſachia* Order, mentioned below, who poſſeſs the Eaſt Part of *Turkeſtân*. The *Mankats*, or *Karakalpaks*, being Maſters of the Weſt Part. [b] Hiſtory of the *Turks*, &c. p. 341, &c ſeqq.

Karazm *Kingdom.*

Misfortunes of his Family, being informed thereof, came upon them by Surprize, with some Troops, on the Banks of the *Khesel* towards *Kât*, and put them all to the Sword, Man, Woman, and Child.

Abu'lghâzi *seized, and*

ISFANDIAR KHAN taking this Occasion to invite his two Brothers to Court, under Pretence of regulating with them what concerned the Affairs of the *Uzbeks*, persuaded *Sharif Mahamet* to repair to the Country of *Aral* among those People, as it were of his own Accord, and unknown to his Brother. Next Morning some of the principal *Turkmâns* coming to visit the *Khân* on that Occasion, he solemnly protested *Sharif Mahamet* had undertaken that Journey without his Privity; and to set them against *Abu'lghâzi Soltân*, pretended, that it was done by his Advice. He went farther, and told them, that it was this last, who had recalled the *Uzbeks* to settle in the Country of *Aral*, with a Design to make-use of them against the *Turkmâns*, and that he had sent his Brother thither to prepare them for the Purpose: He concluded by saying, that as from thence it appeared he was contriving some dangerous Plot against them, their only Course was to prevent him, by seizing his Person.

Sent Prisoner to Persia.

THIS Advice having been approved of by all the Assembly, he caused the Gates of the Castle to be shut, and sent to arrest *Abu'lghâzi Soltân*, who was still fast asleep. After this the *Khân* carrying him to *Yaursurdi*, ordered the Governor to send him under a strong Guard into *Persia*: That Officer, for better Security, conducted him in Person to *Hamadân*, where *Shâh Sefi* [a], the Successor of *Abbâs*, then was; who ordered him to be conveyed to *Ispahân*, where he assigned him a House, and ten thousand *Tanga* [b] a-Year, for his Expences [c]; but at the same Time had him carefully watched, that he might not escape.

ISFANDIAR KHAN died the first Day of the Year 1634 [d], after having reigned twelve Years, and left two Sons, *Yushan* and *Ashrâf*.

Sharif Mahamet Khân

He was succeeded by his Brother, *Sharif Mahamet Soltân*, who fixed his Residence at *Urjenz*. This *Khân* was much at Variance with the *Kalmûks* (or *Eluths*) who in his Time came and seized a great Part of *Karazm*. He died in the Year [e] 1642 [f], leaving, as it should seem, the Throne vacant.

6. *The* Reign *of* Abu'lghâzi Khân.

His Birth and Marriage: Escapes from Ispahân: *Suspected at* Bastam: *Gets out of* Persia: *Received by the* Turkmâns: *Is proclaimed* Khân: *Attacks* Khayuk, *without Success: Afterwards takes it: Perfidious Dealing with the* Turkmâns. Kalmûk *Invasions repelled by the* Khân: *He invades* Great Bukhâria: *Makes great Ravages: Attacked in his Retreat by a great Army: His brave Defence: Defeats the Enemy: Makes new Invasions: Resigns the Crown: His Death.* Abu'lghâzi Khân's *Character. He is honoured in* Persia. Anusha Mahamet Khân *leagues against* Persia: *Makes great Ravages.* Haji Mahamet Bahâdur Khân's *Embassy to* Russia. *Revolution in* Karazm.

ABU'LGHAZI SOLTAN was born at *Urjenz*, in the Year 1605 [g], on *Monday*, in the Month of *Asfet*, at Sun-rise, forty-eight Days after the Defeat of the *Kosaks*, before-mentioned [h]; who having met-with near the River *Jaïk*, ten Merchants of *Urjenz*, trading to *Russia*, slew eight, and made the other two serve as Guides in their Expedition. On this Occasion his Father *Arab Mahamet Khân* said, that Child will be happy, because his Enemies were defeated before he was born [i]; and in regard his Mother was descended from *Soltân Ghâzi* [k], Son of *Ilbars Khân*, he gave him the Name of *Abu'lghâzi Bahâdur*, and when he was sixteen Years of Age, married him, granting him one Half of *Urjenz*; the other Half of which he at the same Time assigned to *Habash Soltân*. The Year following [l], upon some Difference which happened between the two Brothers, his Father gave him the City of *Kât* for his Portion; and not long after, the unfortunate Battle was fought, wherein the *Khân* was taken Prisoner, and put to Death by his unnatural Sons [m].

WHAT passed from that Time, till *Abu'lghâzi Soltân* was sent into *Persia*, has been already related. After he had remained there in the Condition of a Prisoner ten Years, he formed the Design to make his Escape. This having been approved of by three of his Domestics whom he acquainted with it, he called the Person who had the Guard of him, and after he had ordered him to take a Horse, which had been sent him for his Kitchen, to the Butchers, gave him a thousand *Tanga*, bidding him go-buy a

[a] He ascended the Throne in 1629, at the Age of Sixteen. [b] Coin of *Karazm*. See before, *p.* 484. [c] This happened about the Year 1630; for it was thirteen Years before he was proclaimed *Khân*. [d] *Hejrah* 1044, called *Ghilki*, or *the Horse*. [e] *Hejrah* 1052. [f] History of the *Turks*, &c. p. 329, and 347, & *seqq.* [g] *Hejrah* 1015, called *Taushkan*, or *the Hare*. [h] *P.* 502. [i] The *Tartars*, in general, are full of such superstitious Whimsies. [k] Here the Author gives his Genealogy from *Adam*, which the Reader may easily trace from this History as high as *Jenghiz Khân*, whose Pedigree has been already set-forth. [l] This was in 1621. *Hejrah* 1031. [m] History of the *Turks*, as before, *p.* 330, & *seqq.*

pretty Slave, and pass the Night with her. His Ward being gone full of Joy at his Present, *Abu'lghâzi*, and his Men, went in the Evening to a neighbouring Stable, and took-out eight Horses; after which he caused all their Beards to be shaved: When every-body was at Rest, he made one of them, who could speak the *Turkish* and *Persian*, to put-on his best Cloaths, because he was to represent the Master: The second Domestic was dressed as a Sort of Gentleman: The third wore the Garb of a Valet, and himself was disguised like a Groom.

a In this Equipage leaving *Ispahân*, they got safe to *Bastâm* [a]: But three of their Horses failing a little beyond that City, they were obliged to stop at a Village on the Road, called *Boyish*, inhabited by *Saghits*. He who passed for the Master, being seated on a Carpet at the Gate, with one of the Valets standing behind him, while the other held the Horses, *Abu'lghâzi* entered into the Place to swap the tired Cattle. He presently got-off two of them: But having asked one among the Croud, who flocked about him, which was the Way to the Village of *Maghi*; an old Man of Seventy grew suspicious of him, telling his Neighbours, that as scarce one in ten of themselves knew the Way to *Maghi*, he judged this must be the *Soltân* of the *Uzbeks*, who was making his Escape. He added, that as in case it was so, there would be Couriers after him in a Day or two: He advised them to seize, and carry him to *Bastâm*, or at least not to exchange Horses with him, in regard those who did would have a bad Time of it. On this Occasion the counterfeit Groom, who spoke the Language of the Country perfectly well, by Way of Answer, told the old Man a very formal Story, too long to repeat here; which gaining the People on his Side, he swapped the third Horse, and got sufficient Information about the Road.

Having made great Expedition to pass the Borders of *Khorasân*, he arrived at length in the Neighbourhood of *Karakum* [b], at a Place where the Road dividing, one led to *Mankishlak*, the other to the Mountain of *Kuran*. Resolving to keep the Fields no longer (as till then he had done, to avoid meeting much People) he struck into the latter, and came to a Village; which happening to be inhabited by *Turkmâns*, he asked a Lad, whom he saw near the Road, what Sort of People those were. The Boy having answered, we are *Kisilasaks*; he demanded how they came there, since they belonged to *Mankishlak*? The Youth replied, that the *Kalmûks* had driven them out of their Habitations three Years before, and named some Families of the Tribe of *Irsari*, known to *Abu'lghâzi*, who dwelt not far-off. Uzbek Khâns.

The *Soltân*, glad to find himself out of the *Persian* Dominions, went to the Village, where he was received with extream Joy by the Inhabitants, at whose Invitation he staid there the Winter; but in Spring repaired to the *Turkmâns* b of the Tribe of *Taka*, who dwell near the Banks of the *Amû*, at the Foot of the Mountain *Kuran*. With these he staid two Years, and then went to *Mankishlak*, where he found no more than seven hundred Families, who were reduced under the Obedience of the *Kalmûks* [c]. The *Khân* of the *Kalmûks* being informed of the *Soltân*'s Arrival in his Dominions, sent one of his principal Officers to invite him to Court [d]. *Abu'lghâzi* accepting of the Invitation, was treated with c great Distinction the whole Year he remained with him: After which, having formed a Design of going to *Urjenz*, the *Khân* suffered him to depart, with many Marks of Friendship. *Received by the* Turkmâns,

He arrived at that City in the Year 1643 [e]; and six Months after the *Turkmâns* proclaimed him *Khân*, in the Country of *Aral*, towards the Entrance of the River *Amû* into the Sea of *Mazanderan*: This was in 1644, two Years after the Death of *Sharif Mahamet Khân*. *Yushan* d and *Ashrâf*, the two Sons of *Isfandiar Khân*, his Predecessor, being in Possession of *Khayuk* and *Hazarasb*, the *Turkmâns*, within their Jurisdictions, refused to submit to *Abu'lghâzi Khân*; and put themselves under the Protection of *Nadir Mahamet Khân* of *Great Bukhâria*, after sending *Ashrâf Soltân* to the *Persian* Court to be brought-up there [f]. *Is proclaimed* Khân,

Upon this *Abu'lghâzi Khân* having sent twice to pillage the Habitations of the Subjects of e *Khayuk*, *Nadir Mahamet Khân* placed Commanders and strong Garisons in that City, and *Hazarasb*, and sent *Isfandiar Khân*'s Widow to dwell in the Country of *Kanski*; having afterwards conferred the Government of those two Places on his Grandson *Kasim*, Son of *Khisseran Soltân*, *Abu'lghâzi Khân* resolved to pay him a Visit. To this End he embarked his Infantry in the Country of *Aral*, to ascend the River *Kheset*, as far as the Bridge *Tash Kupruk*, and followed f by Land with his Cavalry. Being arrived at the Place of Rendezvous, he marched, with some of his Foot, to the Borough of *Kandum* [g]; and *Attacks* Khayuk.

[a] In the Province of *Komes*, and Borders of *Astrabâd*. [b] A black, sandy Desart, on the Borders of *Karazm*. [c] Or, *Eluth Mongols*. [d] The Author makes no Mention where the *Khân* of the *Kalmuks* kept his Court, or whether any Part of *Karazm* was then under his Dominion. It was at this Time that the Author learned the *Mogul* Language, in which he wrote his History. See History of the *Turks*, &c. p. 31. [e] *Hejrah* 1053, called *the Ghilan*, or *the Serpent*: Elsewhere, *Yilan*. [f] History of the *Turks*, &c. p. 349, *seqq*. [g] Mentioned before, *p.* 504. c.

passing

Karazm Kingdom.

passing a Brook which lay between him and the City, hid an hundred and eighty of his Men in a Valley: Then with ſixty Bowmen and twenty Muſketeers, advanced-up to the Place, ordering them not to fire till they ſaw him fire.

Without Succeſs,

THE Enemy perceiving them coming, made a Sally with a thouſand Men, of whom ſeven hundred had Coats of Mail, though not above five of the *Khân*'s were ſo accoutred. That Prince, without being diſmayed at their Numbers, drew them dexterouſly to the Place where he deſigned; and then marching-up, gave them ſo rude a Salutation with Arrows and Bullets, at twenty Paces Diſtance, as allayed much of their firſt Fury; while thoſe who lay concealed, coming to charge them at the ſame Time in Flank, they fell-into Confuſion, and fled towards *Khayuk*. The *Khân*, who was not able to purſue for Want of Horſe, returned, and ſent his Troops into Quarters.—Here *Abu'lghâzi Khân* breaks-off his Hiſtory, having been hindered from finiſhing it by a grievous Sickneſs, of which he died. What follows, was added by his Son and Succeſſor, *Anuſha Mahamet Bahâdur Khân*.

Afterwards takes it.

SOME Time after, *Nadir Mahamet Khân*, of *Great Bukhâria*, having recalled his Grandſon, *Kaſſim Soltân*, from *Khayuk*; ſent *Yakûb*, one of his Lords, to *Hazaraſb*, to govern what he poſſeſſed in *Karazm*: But having, in the Interim, been dethroned by his Vaſſals, for his harſh Treatment of them, they ſet-up his Son *Abdalazîz Soltân*. On the News of this Revolution, *Abu'lghâzi Khân* marching to *Khayuk*, in the Year 1646 [a], found no Difficulty to poſſeſs himſelf of it: After which he cauſed Proclamation to be made, that all the *Turkmâns*, who had quitted their Habitations on Account of the late Troubles, might freely return home, on his Promiſe never to think of their paſt Faults.

Perfidious Dealing

ON theſe Aſſurances, thoſe who dwelt beyond *Hazaraſb*, ſent Deputies to the *Khân*; who ordered, that they ſhould all repair to him before that City, which he was going to take Poſſeſſion of, and there tender him their Faith and Homage. The *Turkmâns* being aſſembled, according to his Orders, he ſent to deſire them to provide his Kitchen with Milk and Cattle, for that he intended next Day to make a great Feaſt. This having been performed to the *Khân*'s Satisfaction, he treated them very ſplendidly; but towards Evening cauſed them all to be killed, to the Number of two thouſand Perſons, and then ſent to plunder their Habitations.

With the Turkmâns.

NEXT Year [b] marching into the Country of *Tarkhan*, in Queſt of the *Turkmâns*, who had quitted *Khayuk* after *Hajîm Soltân*'s Departure, he put to the Sword thoſe whom he found; but the greater Number fled into the Province of *Bamaburinak*, whither he went to diſlodge them, in the Year *Zizkan*, or the *Mouſe* [c]. Such as knew not where elſe to go, ſent their Wives and Children into the Country of *Aral*, and intrenched themſelves under the Ruins of ſome old Walls. The *Khân* finding them in this Situation, made them ſome Propoſals: But as they durſt not truſt him, they marched-out a-foot, and threw themſelves deſperately on his Troops; but were ſo well received, that not one of them eſcaped. After this, *Abu'lghâzi Khân* being reſolved to reduce the *Turkmâns* ſo low, that they ſhould not be able to raiſe Diſturbances for the future, made ſeveral Expeditions againſt them; wherein he chaſtized them ſeverely.

IN the Year *Saghir* [d], a Lord of the *Kalmûks*, coming with ſome Troops to *Kât*, cauſed many People to be killed, and others to be carried into Slavery. Soon after another arriving to traffic, the *Khân* let them finiſh their Buſineſs, and then following them, defeated their Rear in the Country of *Yuguruk-baſh*: After which coming-up with the Body of their Troops, he put them to Flight, leaving their Effects behind them. Three Years after [e], *Abu'lghâzi Khân* having been informed, that the *Kalmûks* hovered-upon the Frontiers both of *Great Bukhâria* and *Karazm*, with ſtrong Parties, and made terrible Havock where-ever they came, ſent *Abdol-azîz Khân* Notice to be upon his Guard. Mean-time three Lords of the *Torgauts* invaded the Lands of *Hazaraſb*, where they deſtroyed the Village *Yeſdus*, and took-out of another, called *Dangan*, much Cattle and People.

UPON this Advice, *Abu'lghâzi Khân* took Horſe immediately to purſue them, contrary to the Requeſt of his Officers; and though they were ten Days March a-head of him, yet by riding Day and Night, he at length came-up with their Rear, near the Mountain *Irder*, whom he defeated. Then purſuing the reſt, overtook them in the Country of *Segheri-rabat*; where they were ſo well intrenched, that it was impoſſible to force them. But, on the other hand, as they durſt not ſally-forth to continue their Journey, they ſent all the Plunder they had taken, with their Bows and Arrows, to the *Khân*, intreating Pardon for the Offence; pretending they did not know the above-mentioned Villages belonged to him, and promiſing never to invade

[a] *Hejrah* 1056, called *Tauk*, or *the Hen*. [b] 1647, called *It*, or *the Year of the Dog*. [c] The firſt
the duodenary Cycle of the *Mongols*. It was the Year 1648. [d] Or, of the *Cow*, 1649. [e] In the Yea
Lu, or the *Crocodile*, anſwering to 1652.

his Dominions for the future. Hereupon he ſent them back their Arms, and ſuffered them to return home in Peace [a].

AFTER this, *Subhan-kuli Khân* of *Bâlk*, who had married his Brother *Sharîf Mahamet Khân*'s Daughter, ſent to intreat his Aid againſt *Abdol-aziz Khân*, who had taken the Field with an Intent to deprive him of his Dominions [b]. *Abu'l-ghâzi Khân* willing to aſſiſt his near Relation, and revenge the Injuries done his Houſe by *Abdallah Khân*, advanced in the Year *Koy*, or of *the Sheep* [c], into the Province of *Koghertlik*, bordering on *Great Bukhâria*; and ſent a Body of ten thouſand Men to plunder the City of *Karakul*, while he went in Perſon againſt that of *Siuntz-kala*, which he deſtroyed, with thirty or forty neighbouring Villages. After this he returned, for a While, to *Khayuk*; and then, in a ſecond Invaſion made the ſame Year, plundered *Karakul* afreſh. Thence paſſing-on to the Province of *Gordiſh*, he defeated an Army of fifteen thouſand Men (ſent by *Abdol-aziz Khân*, who was then at *Karſhi*) ſcarce a thouſand of them eſcaping. A great Part of theſe threw themſelves into *Karakul*; but the *Khân* following them, took Priſoners all, who were not ſlain, and burnt the few Houſes that remained in that Town.

IN the Year *Bizin*, or *the Ape* [d], he took the Town of *Zarjui* [e], which he entirely deſtroyed, and plundered the Country round it. Next Year he went and ravaged the Province of *Yayzi* [f], which extends from the City of *Karakul* to that of *Nerſem*; and having taken much Plunder, was gone-back to his own Frontiers, at the ſame Time that *Abdolaziz Khân*, accompanied by *Katim Soltân*, was on the March, with a numerous Army, to make a Diverſion in the Province of *Koghertlik*. But as ſoon as he heard of *Abu'l-ghâzi Khân*'s Return to *Karazm*, he retreated with ſo much Precipitation, that many of his Men killed their Horſes, though no one had Thoughts of purſuing them. *Abu'lghâzi Khân*, who in the mean Time had taken a Turn to *Khayuk*, made another Invaſion the ſame Year, with twenty-five thouſand Men, into *Great Bukhâria*; and having taken the City of *Karmina*, gave it to be pillaged, returning with conſiderable Booty, and many Priſoners.

BUT in his Retreat having paſſed a River over a Bridge, he cauſed his Tents to be ſet-up there, and believing himſelf very ſecure in that Place, ordered that the Baggage ſhould begin to march at Midnight, and that the Army ſhould follow at Day-break, keeping about his Perſon no more than his uſual Guard of an hundred Men. Next Morning, ſome Hours after the Army had decamped, one of his principal Officers entered his Tent, and finding him ſtill faſt aſleep, cried to him, "Riſe, Sir, is this a Time to ſleep here?" But the *Khân* made Anſwer, "Whom is it you "would have me afraid of, ſince we have not "heard of any Enemy-Troops in all this Pro"vince?" At the ſame Time one came to inform *Abu'lghâzi Khân*, that Troops of the Enemy appeared on the other Side of the River: And in Reality it was *Abdolaziz Khân* himſelf at the Head of ſixty thouſand Men; who having been informed, that the *Khân* of *Karazm* was going to beſiege *Karmina*, by a Beggar, whom that Prince gave an Alms to on the Road, ſet-forward immediately, with all his Forces.

Uzbek Khâns.

ABU'LGHAZI KHAN, on the Enemy's Approach, retired leiſurely towards his Troops; *By a great Army,* which being about to paſs a little marſhy Brook, he ſent Orders for them to halt on this Side. Mean-time a thouſand Horſemen in Coats of Mail, began to preſs him at the Heels: On which the *Khân*, having gained a Paſs, made his hundred Men alight (as he did himſelf) the better to make-uſe of their Muſkets, and ſent to order his Army to return. After this he detached *Yadigar Atalik* (the firſt Lord of his Court) with thirty Men, to attack the thouſand Horſe at the Entrance of the Defile, while he ſtood ready to ſupport him with the reſt. *Yadigar* executed his Orders with ſo much Conduct, that having firſt ſtunned the Enemy, by a clever Fire made on them near at hand, he knew ſo well afterwards how to manage his ſmall Forces, by retiring or advancing, as Occaſion ſerved, that he diſputed the Paſs till *Anuſha Mahamet Bahâdur Soltân* (the *Khân*'s Son, then but fourteen Years of Age) came to his Father's Aſſiſtance, at the Head of ſix hundred Horſemen, with three hundred Foot-Soldiers behind them.

ABU'LGHAZI KHAN, upon this Reinforce- *His brave Defence.* ment, marched-out of the Defile to receive thoſe thouſand Men: But as in the Interim the Enemy's Army had Time to approach, they were quickly ſupported by a great Body of Troops; which having ſurrounded the *Khân* on all Sides, would, doubtleſs, have mauled him ſeverely, if he had not ordered his Son, *Anuſha Mahamet*, with four hundred Men, to fall furiouſly on the Right of a great Squadron, which blocked-up the Road to their Army, while he attacked the Left with the ſix hundred that remained. This was executed

[a] Hiſtory of the *Turks*, &c. p. 357. [b] *Bernier* informs us, that *Abdolaziz*, aſſiſted by *Aureng-zeb*, ſent by the *Great Mogul*, *Shâh Jehân*, laid Siege to *Bâlk*; but ſuſpecting *Aureng-zeb* might keep the City, when taken, he ſtruck-up a ſudden Peace with the *Khân*, and marched home. [c] Anſwering to the Year 1655. 1656. [e] In the Tranſlation, *Zardſui*. [f] In the Tranſlation, *Jaizi*.

with

Karazm Kingdom.

with ſo much Succeſs, that having forced the a Enemy's Troops on both Sides, they made their Way through them, and rejoined their own, which advanced in Haſte, to reſcue their *Khân* from the Danger he was in.

Defeats the Enemy,

As ſoon as he had put himſelf at the Head of his Army, he cauſed it to march forward, under Command of *Anuſha Mahamet*, to attack the Enemy's Forces, which began to appear; and as ſoon as the reſt of his Troops arrived, he made them advance to the Right and Left of his Son, b in order to ſuſtain him. Then the Engagement becoming general, they fought a long Time with equal Fortune: But at length the juvenile Courage of *Anuſha Mahamet* prevailing (although the firſt Time he was at ſuch an Entertainment) the Army of *Abdolaziz Khân* was defeated, notwithſtanding its great Superiority, and purſued as far as the above-mentioned River [a]. The Rout was ſo ſignal, that a great Number of the Enemy, who could not gain the Bridge, were drowned c in the Stream; and their *Khân* himſelf, though much wounded, was obliged to paſs it by ſwimming, to avoid being taken.

Makes new Invaſions,

ABU'LGHAZI KHAN returning to *Khayuk* with a great Number of Priſoners, gave a ſplendid Feaſt to all his Lords and great Officers; and after he had in public extolled the Valour of his Son, reſigned to him the City of *Hazaraſb*, with Subjects for its Defence. Next Year [b] the *Khân* again entered *Great Bukhâria*, and took the City d of *Wardanſi*; and cauſing it to be ſacked, returned loaden with Plunder and Priſoners. Four Years after [c], he made another Expedition thither; and advancing to the very Walls of *Bokhâra*, the Capital of the whole Country, cauſed all the Villages, within its Juriſdiction, to be deſtroyed: After which he encamped before the Gate *Namoſga*, with an Intent to take the City; but conſidering that there would be no Glory in ſuch an Exploit, at a Time when the *Khân* was e abſent at *Samarkant*, and that there were none but Women and *Tajiks*, or Burghers, in the Place, he laid aſide the Deſign till another Opportunity, and returned with much Booty, and many Priſoners.

Reſigns the Crown,

ABU'LGHAZI KHAN being now ſixty Years old, began to conſider, that there was Blood enough ſhed to ſatisfy the Paſſion of revenging the Murder of the Princes of his Houſe committed by *Abdallah Khân*; and that it would be acting againſt the Dictates of Conſcience to perſiſt any longer in giving Diſturbance to a Prince, who was of the ſame Religion with himſelf, while he could more uſefully employ his Arms againſt the *Kalmûks* and *Perſians*. Guided by theſe Sentiments, he ſent Ambaſſadors to *Abdolaziz Khân*, with Propoſals of Peace; which having been accepted, he recalled his Troops from the Border of *Great Bukhâria*, and ſent them towards the Country of *Khoraſân*. After this, he reſigned the Throne to his Son *Anuſha Mahamet Bahâdur Soltân*, with a Deſign to ſpend the reſt of his Days in ſerving God: But he died not long after, in the Month of *Ramadhân*, in the Year 1074 [d], having reigned twenty Years [e].

CHARDIN gives *Abu'lghâzi*, or *Abu'l Kazi* [f], (as he writes the Name) a very advantageous Character. He ſays, that Prince knew ſo well how to diſguiſe the natural Barbarity of the *Tartars*, that you would have taken him for a *Perſian*, he behaved with ſuch a Grace and Affability on all Occaſions: So that *Shâh Sefi* (for Diſtinction-Sake called *Mazi* [g]) obſerving him endowed with ſo many rare Qualities, admitted him into his *Mejels*, or royal Aſſemblies, where he ranked him equal with the Grandees of his d Kingdom, and for his Maintenance aſſigned him Penſions no Way inconſiderable.

THE ſame Author informs us, that on his being brought [h] to *Iſpahân*, *Sefi* looked-on him not as a Robber, but a Priſoner of War, and paid him all the Honours due to a Perſon of royal Birth; aſſigned him a Revenue of fifteen hundred *Tomans*, amounting to ſix thouſand Pounds; gave him a ſtately Palace, richly furniſhed, with a ſuitable Number of Officers and Retinue to attend him, during the ten Years he continued e there. After his Return [i] to *Karazm*, he proved a conſtant Friend to *Perſia*, keeping *Subhân-kuli Khân* [k], and *Abdo'laziz Khân* [l] of *Bokora*, in ſuch Awe, that as ſoon as either of them entered *Perſia*, he was in the Bowels of their Territories.

BUT after his Death, the Crown deſcending to his Son, *Enuſh Khân* [m], *Abbâs* the Second

[a] It is much this River is not named: Nor are the Diſtances and Situations of Places marked diſtinctly enough to be of ſuch Service in Geography as might have been expected. [b] Being that called *It*, or *the Dog*, anſwering to 1658. [c] In that called *Bars*, or *the Tiger*, correſponding with 1660. [d] 1663, called *Tauſhkan*, or *the Hare*. [e] Hiſtory of the *Turks*, &c. p. 364, & *ſeqq*. [f] The Author ſays, the Name ſignifies *Father Arbiter*: But *Abu'lghâzi* ſignifies *the Father of one who conquers on Account of Religion*. [g] That is, *the paſſed Reign*. [h] According to *Chardin*, he was made Priſoner after a Battle, in which the Uzbeks loſt twelve or eighteen thouſand Men. [i] The Circumſtances of his Eſcape are differently told by *Chardin*. [k] That is, *the Prince, the Slave of the Praiſe-worthy*, meaning God. [l] *Chardin* writes *Abdolhazize Kaan*, which ſignifies *the Servant of the Majeſty*, meaning *divine Majeſty*. [m] That is, *the Lord of Profit*, the ſame with *Anuſha Mahamet Bahâdur Khân*.

withdrew

withdrew his Penſion, which in Kindneſs he had given his Father: But the Son, who looked-on it as a Kind of Tribute, paid by the *Perſian* Monarch to the King of *Kareſhm*, or *Orkenj*, to keep him from plundering his Dominions, thought the ſureſt Way to recover it, or at leaſt to make himſelf Amends for the Loſs, would be to ravage the Frontier-Provinces. To this Purpoſe he enters into a League with the two other *Khâns* againſt *Perſia*, eſpouſing the Siſter of the Prince of *Bâlk*, and giving his own in Marriage to him of *Bokora*.

HOWEVER, *Abu'lghâzi Khân* having been of the *Shiyah* Sect, of which the *Perſians* are, and not of the *Sunni* Perſuaſion, ſuch as the *Uzbeks* [a] profeſs; *Enuſh Khân* made open Profeſſion of the latter: But his Allies, as a Proof of his Sincerity, required, that he ſhould begin the War firſt, promiſing next Year to aſſiſt him with all their Forces. Hereupon the Prince of *Orkenj* entered *Perſia* in the Year 1665, but met-with a powerful Reſiſtance: For *Abbâs* having been informed of the Conſpiracy of theſe petty Kings, ſet-forward with a great Army, reſolving to conquer their Territories, and annex *Bâlk* to his own Dominions. The *Uzbeks* terrified at his Approach, thought it beſt to deſiſt; and next Year ſent their Ambaſſadors to beg a Peace.

ON the Death of *Shâh Abbâs* II. which happened ſoon after, the *Tartars* taking Heart again, the Prince of *Orkenj*, in 1667, entered *Merve Sava*, with his *Uzbeks* [b]; who finding no Reſiſtance, made ſtrange Havock; nor could the Governors have prevented it, if they had Force enough, conſidering with what Swiftneſs thoſe People invade a Country, and retire. *Perſia* being then governed by a young unexperienced Prince, Preparations to repel the Enemy went-on very ſlowly. At laſt two great Lords ſet-forward with four thouſand Men, to join the Forces already in *Khoraſân*. Six Weeks after, Money was ſent to pay the Troops in that Province, under a Convoy of two hundred Men: But the *Uzbeks* getting Intelligence of it, ſent-out a Party three thouſand ſtrong; who took their Meaſures ſo well, that they carried-off all the Treaſure, in Spite of the Troops that were detached to overtake them [c].

Uzbek Khâns.

FROM this Time we find but little Mention in Authors about the Affairs of *Karazm*, till 1714, when, according to *Bentink*, *Haji Mahamet Bahâdur Khân*, Grandſon of *Abu'lghâzi Khân*, ſent a Miniſter to *Peterſburg*, to treat of an Alliance with the Court of *Ruſſia* [d]. *Webber* mentions this Prince, but calls him only the *Khân* of *Uzbek*, and ſays, the Deſign of the Embaſſy was to prevail-on *Peter* I. to oblige *Ayuka Khân* [e], his Vaſſal, not to join with the Princes his Neighbours, or ſtir them up againſt him. On which Condition he offered to aſſiſt the *Tſar* with fifty thouſand Horſe, at any Time, and allow his Karawâns a Paſſage through his Dominions to *China*; which Journey might be performed on a good Road in four Months, whereas that through *Siberia* was very long and troubleſome [f]. He propoſed alſo to enter into a Treaty of Commerce with *Ruſſia*, which would prove of great Advantage.

Haji Mahamet Bahâdur Khân's

THE Ambaſſador was *Acherbi*, about fifty Years of Age, of a lively and venerable Aſpect, wearing a long Beard, and an Oſtrich-Feather on his Turbân, which none but the chief Lords wear. He ſaid his *Khân* was turned of Twenty, and the Year before married the King of *Perſia*'s eldeſt Daughter: That his Country was called *Uzbek* [g], and Reſidence *Khiva*, which conſiſted only of Tents and Huts, but never fixed to a certain Place [h]: That the *Khân* is a Sovereign Prince, but his Authority limited by a Sort of Senate: That he was able to raiſe two hundred thouſand Horſemen; in which Number the *Tſar* judged were included all his Male-Subjects, old and young: Laſtly, that the Country of *Uzbek* bordered on *China*, *Hindûſtân*, and *Perſia*. Among other Things it is mentioned, that the *Tſar* liked the Ambaſſador's Muſic well enough [i]. On which Occaſion it muſt be obſerved, that the Inhabitants of *Karazm* were formerly very famous for their Proficiency in that Art [k].

Embaſſy to Ruſſia.

BENTINK informs us, that between 1714, and 1724, when he wrote, there happened a Revolution, of which he knew not the Particulars [l].

A late Revolution

[a] *Chardin* writes them *Yuſbeks*; which, according to the *Perſians*, ſignifies *an hundred Lords*, to ſhew that they are governed by many Princes. He adds, that the *Yuſbeks* reject this Etymology as falſe and injurious, ſaying, it is compounded of *Yuſi*, *he*, and *bek*, *Lord*; as who ſhould ſay, *he the Lord*, or *he is the Lord*: As if theſe were the only People on the Earth, who are truly Lords, *Coronation of* Soleyman III. *p.* 115. But in all Likelihood this muſt be a Miſtake, ſince, according to the *Uzbek* Hiſtory, they take their Name from *Uzbek Khân*, agreeable to a common Cuſtom among the *Tartars* in general. [b] This muſt be the Territory of *Merv*, ſo often mentioned before, and for a Time belonging to *Karazm*. [c] *Chardin*'s Coronation of *Soleyman*, p. 116, & *ſeqq*. [d] Hiſtory of the *Turks*, &c. p. 373, in the Note. [e] See before, *p.* 401. a. [f] But ſhould that Road be deſerted, it would hinder the Peopling of *Siberia*. [g] The Author miſtook the Name of the People, for that of the Country. [h] That is, his Summer-Camp is not fixed: But his Winter-Reſidence is *Urjenz*, or ſome other City. [i] Preſent State of *Ruſſia*, vol. 1. p. 20, & *ſeqq*. [k] *De la Croix*'s Hiſtory of *Genghiz Can*, p. 240. [l] Hiſtory of the *Turks*, &c. as before, *p.* 373.

Great Bukhâria.

Perhaps that mentioned by *Nacchi* the Jeſuit [a], a may relate to it. This Miſſioner takes Notice, that ſome Years before he wrote, he ſaw the Prince of the *Uzbeks* paſs-through *Aleppo*, in his Way to *Mohammed*'s Tomb, with an Intention to live there a private Life. His Son had rebelled, and having ſeized him, cauſed his Eyes to be put-out, that he might have no longer Hopes of reaſcending the Throne. He marched on Horſeback with his Eyes bound-up, conducted by fifty Guards. But ſince that Time we underſtand, b ſays *Nacchi*, that the Son died miſerably, and his Father was reſtored [b].

IT may be preſumed, that *Haji Mahamet* was the unnatural Child, although the Title of *Haji*, or *Pilgrim*, better ſuits the blind Prince: But *Mahamet* ſeems too young to have had ſuch an enterprizing Son. However that be, in 1719 the *Uzbeks* of *Karazm* ought to have had a *Khân* of an enterprizing Genius, and who could ſee well to command, in Perſon, the Expedition againſt *Beckowit* [c].

CHAP. V.

A DESCRIPTION *of* GREAT BUKHARIA.

Introduction.

BOKHARIA, *Bukhâria*, *Bogaria*, *Bokaria*, or *Boharia*, as it may be variouſly written, is the Name given at preſent to all the Country or Tract of Land between *Karazm*, and the great ſandy Deſart bordering on *China*. It ſignifies the Country of the *Bukhars*, which *Abu'lghâzi Khân* informs us, is a *Mongol* Word, implying *a learned Man:* Becauſe, adds he, all thoſe, who have a Mind to be inſtructed in the Languages and Sciences, go-into *Bukhâria* [d]. Hence it appears, c that this Name has been impoſed by the *Mongols*, who conquered this Region in the Time of *Jenghiz Khân*. The ſame Author mentions the *Bukhars* elſewhere [e]; but in thoſe Places the Term ſeems to be reſtrained to the Inhabitants of the City of *Bokhara*. This vaſt Region is divided into two Parts, the *Great*, and the *Little Bukhâria:* But it is obſervable, that although *Abu'lghâzi Khân* frequently ſpeaks of the former, he never once mentions the latter; which Name, d poſſibly, may not be ſo much in Uſe with the *Uzbeks*; or may have come in Uſe only ſince the *Eluths*, or *Kalmûks*, conquered the Countries comprized under that Denomination in the laſt Century. Both Names are in Uſe with the *Ruſſians*, from whom they came to us.

SECT. I.

The Names, Extent, Situation, *and* Provinces *of* Great Bukhâria.

Names, Bukhâria. Mawara'lnahr. Turân. Uzbeks *Country: Its Situation and Extent: Soil and Produce: Diviſion.*

THE Country of *Great Bukhâria* is nearly the ſame with that, called by the *Arabs*, *Mawara'lnahr:* Which ſignifies, *what lies beyond the River*, meaning the *Jihûn*, or *Amû*, by the *Greeks*, *Oxus*; and is little other than a Tranſlation of *Tranſoxana*, the Name given by the ſame Ancients to thoſe Provinces. Under this Appellation was comprehended all the Space of Country thoſe Powers poſſeſſed beyond that River, which, at different Times, was of different Dimenſions. Although generally *Mawara'lnahr* ſignified all the Lands between the *Jihûn* and the *Sihûn* [f], now called *Sîr*, which ſeparates them from thoſe of the *Turks*; who, during the Dominion of the *Arabs* in theſe Parts, ſpread very far over *Grand Tartary*. However, *Abu'lghâzi Khân*, though in ſome Places he ſeems to uſe the Words *Great Bukhâria* and *Mawara'lnahr*, to denote the ſame Country; yet, in other Places, the firſt Name ſeems to be more limited, and even reſtrained to the Territory of the *Khân* of *Bokhara*, one of the three Powers into which *Great Bukhâria* is divided.

GREAT BUKHARIA is alſo comprized under the Name of *Turân* [g], or the Country of the *Turks* [h]; which is likewiſe given, by the *Arabs* e and *Perſians*, to the Countries North of the *Amû*, in Oppoſition to *Irân*, or *Perſia* properly ſituate to the South of that River; and includes

[a] He wrote between 1720 and 1724, when his Memoirs were printed, in the fourth Tome of the *Memoires des Miſſions en Syrie, & en Egypt.* [b] See Journey from *Aleppo* to *Damaſcus*, p. 80, & *ſeq.* [c] See before p. 478. c. [d] See Hiſtory of the *Turks*, &c. p. 108. [e] The ſame, *p.* 142, & *ſeq.* [f] By the Greeks *Jaxartes.* [g] *Abu'lfeda* ſays, the Name of *Turân* is given to all *Mawara'lnahr*, that is, the Countries longing to the *Hayatelah*. So thoſe People were called by the *Arabs:* But by the *Perſians*, *Abtelah*, or *of Gold.* Theſe are the *Ephthalites* of the *Byzantine* Hiſtorians. [h] Or of *Tûr*, from whom the *Perſians* the *Turks* are deſcended.

considerable Part of what fell in Division to *Jagatay Khân*, second Son of *Jenghiz Khân*, from whose Descendants the *Uzbeks* conquered it. But here it must be observed, that *Abu'lghâzi Khân* uses the Word *Turân* in a different Sense, namely, to denote the Countries lying between the River *Sir*, and the *Icy Sea* [a], or, perhaps, more particularly *Siberia*: For he tells us, that *Kuchum*, or *Kujum Khân*, was driven, by the *Russians*, out of the Country of *Turân* [b]; and it appears from the *Russian* History, that he resided at *Sibir* (near *Tobolskoy*) then the Capital of *Siberia* [c]. However, we incline to think with the *English* Translator, that instead of *Turân*, in that Place it should be written *Tura*: And this Opinion [d] seems confirmed, by a Passage in *Abu'lghazi Khan*'s History, where the Country of *Tura* is expressly mentioned, together with *Russia* and *Bulgaria*; without Doubt, to signify the Country about the River *Tura*, in *Siberia*, which falls into the *Obi*, over-against *Tobolskoy*.

As our early Geographers gave this Country the Name of *Zagatay*, or *Jagatay*, from *Jagatay Khân*, to whose Share it fell, so the more modern call it *Uzbek*, from its present Possessors; as if the Name of the Conquerors must necessarily pass to the conquered Dominions. But if any Part of this great Continent (adds the Translator) ought to be called so, it should be that situate between the Rivers *Jaïk* and *Sir*; from whence the *Uzbeks* came, and to which *Mirkond* refers, when he tells us [e], *Shaybek Khân* came from *Uzbek*, and drove *Mirza Babor*, the first *Great Mogul*, out of *Mawara'lnahr*. After all, continues he, these are Names given by foreign Historians, and Geographers, to Countries, and which are entirely unknown to the Natives [f].

GREAT BUKHARIA (which seems to comprehend *Sogdiana* and *Baktriana* of the Ancients, with their Dependencies) is situate between the thirty-fourth and forty-sixth Degrees of Latitude, and between the seventy-sixth and ninety-second Degrees of Longitude. It is bounded on the North by the River *Sir*, which separates it from the Dominions of the *Eluths*, or *Kalmûks*: On the East by the Kingdom of *Kashgar*, in *Little Bukharia* on the East: The Dominions of the *Great Mogul* and *Persia* on the South; and the Country of *Karazm* on the West: Being about seven hundred and sixty Miles long from West to East, and seven hundred and twenty broad from South to North.

ACCORDING to *Bentink*, Nature has denied nothing to this fine Country to make living in it agreeable. The Mountains abound with the richest Mines; the Valleys are of an astonishing Fertility, in all Sorts of Fruits and Pulse; the Fields are covered with Grass the Height of a Man; the Rivers swarm with excellent Fish; and Wood, which is so scarce all over *Grand Tartary* [g], is found here in great Plenty in several Parts. In short, it is the best-cultivated and inhabited of all the Northern *Asia*. But all these Blessings are of very little Use to the *Tartar* Inhabitants, who are naturally so lazy, that they would rather go-steal, or rob and kill their Neighbours, than apply themselves to improve the Benefits which Nature so liberally offers them [h]. *The Geography.*

GREAT BUKHARIA is subdivided into three great Provinces, *viz.* those of *Proper Bukhâria*, *Samarkant*, and *Bâlk*. Each of these three Countries hath commonly its particular *Khân*; but at present the *Khân* of *Bukhâria* is in Possession of the Province of *Samarkant*: So that all which lies to the North of the *Amû*, and also the Eastern [i] Part of what lies to the South of that River, being in his Hands, makes him a very powerful Prince. *Division.*

1. *The* Province *of* Proper Bukhâria.

Proper Bukhâria. *Provinces*, Duruganata: Gordish: Kuzin *and* Karmina. Bokhara *City*. *The Water unwholesome. High Priest. The* Khân. *Religious Wars. The Coin. Commerce there, with other Nations: Easy Duties.* Karmina. Wardansi. Karsh. Zamin, *or* Zam. *Pass of the River* Amû.

THE Province of *Proper Bukhâria*, or *Bokhara*, is the most Western of the three, having on the West *Karazm*; on the North a Desart, called by the *Arabs*, *Gaznah*; on the East the Province of *Samarkant*; and, on the South, the River *Amû*. It may be about three hundred and eighty Miles long, and three hundred broad. Proper Bukhâria.

ABU'LGHAZI KHAN, in the History of his Wars, mentions several Provinces and Towns in *Proper Bukhâria* [k], some of which the *French* Editor gives an Account of. With regard to the Provinces, that Author speaks of four, *viz. Duruganata*, *Gordish*, *Kuzin*, and *Karmina*.

THE Country of *Duruganata* is a large Province, bordering on that of *Yanghiarik* in *Kar-* *Provinces*, Duruganata.

[a] History of the *Turks*, &c. p. 141. [b] The same, *p.* 209. See also before, *p.* 489. e. [c] The same, part 2. p. 622. [d] The same, part 1. p. 131. [e] *Teixeira*'s History of the Kings of *Persia*, p. 319. See History of the *Turks*, as before, *p.* 452, *& seqq.* [f] The Author says, over the rest of *Grand Tartary*, thus making *Bukhâria* a Part of it; but improperly, we think. [g] History of the *Turks*, as before, *p.* 56. [h] Rather, we should think, the Western Part. [i] See before, *p.* 511, *& seq.*

Great Bukhâria.

azm. Gordiſh, a large Province alſo, towards the Frontiers of *Karazm*, is one of the moſt agreeable and fruitful in *Great Bukhâria*: It is alſo very populous, and well-cultivated. *Kuzin* and *Karmina*, are two little Provinces, ſituate towards the Middle of *Proper Bukhâria* [a]. The Towns of *Proper Bukhâria*, or *Great Bukhâria*, mentioned by *Abu'lghâzi Khân*, are chiefly *Bokhara*, *Zam*, *Wardanſi*, *Karakul*, *Siuntzbala*, *Karſhi*, *Zarjui*, *Nerſem*, and *Karmina*.

Gordiſh. Kazin *and* Karmina.

Bokhâra *City.*

THE City of *Bokhâra*, or *Boghar*, according to *Jenkinſon*, is ſituated in the loweſt-Part of all the Country, and, by his Obſervation, in thirty-nine Degrees ten Minutes Latitude, twenty Stages from *Urjenz*. It is of great Extent, and fortified with a high Wall made of Earth. It is divided into three Parts, whereof the Caſtle of the *Khân*, who reſides here, and what depends on it, takes-up one: The *Murſas*, Officers of the Court, and thoſe belonging to that Prince's Retinue, the ſecond Part: The third, which is biggeſt, being poſſeſſed by the Burghers, Merchants, and other Inhabitants. In this laſt Diviſion, every Trade, or Profeſſion, has its particular Quarter. The Houſes, for the moſt Part, are of Earth; but the Temples, and many other Structures, as well private as public, are of Stone [b], ſumptuouſly built and gilt; eſpecially the Baths, which are ſo artfully contrived, that the like is not in the World.

The Water unwholeſome.

THE Water of the little River that runs-through the City, is very bad, breeding, in the Legs of thoſe who drink it, Worms an Ell long, between the Fleſh and the Skin; which working-out about an Inch every Day, are rolled-up, and thus extracted: But if they break in the Operation, the Patient dies. For all this Inconveniency, it is there forbidden to drink any other Liquor, but Water, and Mares-Milk: Such as break that Law being whipped through the Markets. There are Officers appointed to ſearch all Houſes for *Aqua vitæ*, Wine, or Brag [c]; and in caſe they find any, to break the Veſſels, ſpoil the Drink, and puniſh the Owners: Nay, often, if a Man's Breath ſmells of ſtrong Liquor, he incurs a good Drubbing.

High Prieſt.

THIS great Strictneſs is owing to the Metropolitan (or Head of the Law) in *Bokhâra*, who is more obeyed than the King: Nay, he depoſes him at Pleaſure, as he did the King, who reigned when *Jenkinſon* was there, and his Predeceſſor, ſlaying him in his Chamber in the Night-time.

The Khân.

THE King hath no great Power, or Riches. His Revenues are but ſmall, and he is maintained chiefly by the City: For he takes the Tenth of all Things there ſold, to the great Impoveriſhment of the People; and when he wants Money to pay his Debts, ſends his Officers to take Goods from the Shop-keepers upon Credit, whether they will, or not. Thus he acted to pay *Jenkinſon*, for nineteen Pieces of Kerſey. However, that Gentleman was very civilly treated by him, who reigned in 1559. He often ſent for, and diſcourſed with him, about the Laws, Religion, and Power of the *European* Countries. At his Inſtance likewiſe, he ſent an hundred armed Men in Purſuit of Robbers, who had attacked his Karawân: Four of whom being taken, were hanged, and Part of his Goods reſtored.

THE Country of *Boghar* was formerly ſubject to the *Perſians*, and the *Perſian* Language is there ſpoken: But the *Bogharians* are continually at War with thoſe Neighbours, on Account of Religion, although both Nations are *Mohammedans*. They likewiſe quarrel with them, becauſe they will not cut the Hair off their upper-Lips, as they, and all other *Tartars* do. This they reckon a great Sin, and for that Reaſon call them *Kafrs*, that is, Unbelievers; as they do the Chriſtians. Ten Days after *Jenkinſon* left the City, the King of *Samarkant* came and beſieged it, in Abſence of that Prince, who was at War with one of his Kinſmen.

THEY have no Gold-Coin at *Bukhâra*, and but one Piece of Silver [d], worth Twelve-pence *Engliſh*. Their Copper-Money is called *Poolu*, whereof one hundred and twenty go to the Silver-Piece; which is not ſo commonly uſed in Payment as the Copper, the King cauſing it to riſe and fall every other Month, and ſometimes twice a Month.

As to the Trade of *Bukhâra*, *Jenkinſon* obſerves, that in his Time there was a great Reſort of Karawâns from *India*, *Perſia*, *Balk*, *Ruſſia*, and other Countries: But he adds, that the Merchants are ſo poor, and bring ſo few Wares, which yet they muſt wait two or three Years to ſell, that there is no Hopes of any Trade there worth following. The *Indians* brought nothing but white Calicos, and carried-back wrought Silks, red Hides, Slaves, Horſes, and ſuch-like; but would not traffic for Kerſeys, and other Cloth.

THE *Perſians* brought *Kraſka*, Woollen, and Linen-Cloth, wrought Silks, Argomaks, and the like; carrying from thence red Hides, with other Wares of *Ruſſia*, and Slaves of divers Countries. The Cloth they had from *Aleppo* in *Syria*, and other Parts of *Turky*; therefore would buy none of *Jenkinſon*'s. The *Ruſſians* carried

[a] Hiſtory of the *Turks*, &c. p. 462. [b] *Bentink* ſays, they are of Brick. [c] Or, *Braga*, as in *Abu'lghâzi Khân*'s Hiſtory. [d] *Bentink* ſays, the Money of *Perſia*, and the *Indies*, is current here alſo.

red Hides, Sheep-Skins, Woollen-Cloths, Wooden-Veſſels, Bridles, Saddles, and ſuch-like; which they exchanged for Calicos, Silks, *Kraſka*, and other Wares; but the Vent is very ſmall. Formerly Karawâns came from *Kathay* [a], when the Way was open. They were nine Months on the Journey, and brought Muſk, Rhubarb, Satin, Damaſk, and other Goods: But that Commerce had been obſtructed for two or three Years, by the Wars which continued to diſtract the Countries of *Taſkent* and *Kaſgar* [b], two Cities that lie in the Way [c].

BENTINK, who ſeems to have taken his Deſcription of *Bokhâra* wholly from *Jenkinſon*, obſerves further, that this City is conveniently ſituated for Trade with the above-mentioned Countries; and that the Duties commonly paid there are very moderate, not amounting to quite three *per Cent.* But that on Account of the extraordinary Oppreſſions, which the foreign Merchants continually meet-with there, the Trade is very ſmall at preſent. However, from hence the Dominions of the *Great Mogul*, and Part of *Perſia*, are ſupplied with all Sorts of dried Fruits, of an exquiſite Flavour [d].

THE ſame Author gives ſome Account of three or four more of the Cities belonging to *Proper Bukhâria*. *Karmina* is ſituate in the Province of the ſame Name, towards the Frontiers of *Karazm*, to the North-Weſt of *Bukhâra*; and is but inconſiderable at preſent.

WARDANSI lies to the Weſt of the ſame City, near the Borders of *Karazm*. It is a pretty large, ſcambling Town, inhabited by the *Bukhârs*, who traffic into *Perſia* and *Karazm*.

KARSHI is ſituate on the North-Side of the *Amû* [e], and is at preſent one of the beſt Towns in *Great Bukhâria*, being large, populous, and better built than any other in that Country. The neighbouring Lands are exceeding fertile in all Sorts of Fruits and Pulſe, and its Inhabitants drive a great Trade in the North-Parts of the *Indies*.

ZAMIN [f] is a ſmall Town upon the right (or North) Side of the *Amû*, towards the Borders of *Perſia*. It is remarkable for nothing, but its Paſſage over that River, which is of great Advantage to the *Uzbeks* of *Great Bukhâria*, in their Expeditions on that Side [g].

The Geography.

2. *The* Province *of* Samarkant.

Bounds and Extent. Samarkant *City*: *The Caſtle*: *Famous Academy*: *The River*: *Silk Paper Fruits.* Otrar, *or* Farab. Kojand *and* Termed. Kâſh. Anghien. *Map of* Bukhâria.

THIS Province, called *Mawara'lnahr*, by *Bentink*, lies to the Eaſt of *Proper Bukhâria*, and North of *Bâlk*. It extends as far as the Borders of *Kaſhgar* in *Little Bukhâria*; being about five hundred and forty Miles long from Weſt to Eaſt, and five hundred broad from South to North. *Bounds and Extent.*

THIS Country, formerly, was full of flouriſhing Cities; moſt of which are now ruined, or much decayed. The chief of all is *Samarkant*, or *Samarkand* [h], ſituated on a River and Valley called *Sogd* [i], in the Latitude of thirty-nine Degrees, thirty-ſeven Minutes, twenty-three Seconds, according to the Obſervation of *Ulugbeg*, who reigned here in 1447. It is ſeven Days Journey to the North-Eaſt of *Bokhâra*. It falls ſhort, at preſent, ſays *Bentink*, of being ſo ſplendid as it was in Times paſt: Yet it is ſtill very large, and well-peopled. It is fortified with ſtrong Bulwarks of Earth [k], and its Buildings are much in the ſame Condition with thoſe of *Bokhâra*, excepting that one finds ſeveral private Houſes built of Stone, there being ſome Quarries [l] about the Town. *Samarkant City.*

THE Caſtle appointed for the Reſidence of the *Khâns*, is one of the moſt ſpacious: But as at preſent this Province has no particular *Khân*, it falls inſenſibly to Ruin; for when the *Khân* of *Great Bukhâria* comes in the Summer to paſs ſome Months at *Samarkant*, he uſually encamps in the Meadows near the City. *The Caſtle.*

THE Academy of Sciences in that City, is one of the moſt famous among the *Mohammedans*; who reſort from all the neighbouring Countries to perform their Studies there. *Famous Academy.*

THE little River, which paſſes by the Town, and falls into the *Amû* [m], would be of great Convenience to the Place, by opening a Communication with the neighbouring Dominions, if the Inhabitants had but the Induſtry to make it navigable [n]. But for Trade to flouriſh, there *The River.*

[a] Or, *China*. [b] Or, *Taſhkant* and *Kaſhgar*. Thoſe People, who were at War with *Taſhkant*, now the Capital of the *Eaſtern Turkeſtân*, were the *Koſſaks*. [c] *Jenkinſon*'s Voyage to *Boghar*, in *Purch. Pilgr.* vol. 3. p. 239, *& ſeqq.* [d] Hiſtory of the *Turks*, &c. p. 465, *& ſeq.* [e] It lies between *Bokhâra* and *Samarkant*. *Timûr-beg* uſually encamped with his Army near this City. *Karſhi* ſignifies a Palace, a Name given to *Nakſhab*, or *Neſef*. It ſtands on the River *Tûm*. [f] Called alſo *Samin*, and *Zam*. [g] Hiſtory of the *Turks*, as before, *p.* 464, *& ſeq.* [h] Written by ſome, *Samarakand*. [i] Hence the *Sogdiana* of the Ancients. [k] *Abu'lfeda* ſays, it had a wide Ditch round the Walls. [l] The ſame Author ſays, they are dug in a Hill called *Kubak*, and that the Streets are paved with Stones. [m] To the South-Weſt: Others make it to run a few Miles Eaſt of the *Amû*, and fall into a Lake to the Eaſt of *Samarkant*. [n] *Abu'lfeda* ſays, the Water was conveyed by Leaden-Pipes into the City. See his *Deſcr. Choraſmiæ*, &c. *p.* 62.

Great Bukhâria.

would require another Kind of Maſter than the *Mohammedan Tartars*.

Silk-Paper Fruits.

IT is ſaid, that *Samarkant* furniſhes the beautifulleſt Silk-Paper made in all *Aſia*, which makes it in great Requeſt throughout the Eaſt. The Country produces Pears, Apples, Raiſins, and Melons, of an exquiſite Taſte, and in ſuch Plenty, that it ſupplies the Empire of the *Great Mogul*, and a Part of *Perſia* with them.

Otrar, *or* Farab.

THE other remarkable Cities in this Province were *Otrar*, *Zarnuk*, *Kojand*, *Kaſh*, *Saganian*, *Waſhjerd*, and *Termed*: But of theſe we meet with ſcarce any Account in modern Travellers. *Otrar*, called by the *Arabs*, *Farab*, is the moſt diſtant City from the Capital, and lies almoſt due North. It ſtands in the moſt North-Weſt Part of the Province, on a ſmall River, which two Leagues thence falls Northward into the *Sir* [a]. This Place is famous for the Death of *Timûr-beg*, or *Tamerlan*, in 1405; and though not conſiderable at preſent, was the Capital of *Turkeſtân*, when that Kingdom was in its flouriſhing State under *Kavar Khân*, before-mentioned [b].

Kojand *and* Termed. Kâſh.

KOJAND, or *KOJEND*, lies ſeven Stages to the North-Eaſt of *Samarkant*, and four South of *Taſhkant*, or *Alſhâſh*, on the River *Sir*, being a famous Paſſage over that River, as *Termed* is over the *Amû*. *Saganian* and *Waſhjerd* are ſeated on the River *Saganian*, that falls into the *Amû*. *Kaſh* lies not far to the Eaſt of *Karſhi*, and South of *Samarkant*. *Timûr-beg* was Prince of this City before he roſe to his Greatneſs.

Anghien.

To theſe Places may be added *Anghien*, which is the moſt Eaſtern-Town of Note in *Great Bukhâria*, ſtanding near its Borders towards *Kâſhgar*, and not far from the Source of the *Sir*, on whoſe Northern-Bank it is ſituate, in the Latitude of forty Degrees; according to the Jeſuits Maps of *Tibet*, drawn from the Journals of *Chineſe* and *Tartar* Travellers. For exhibiting the Country from thence, to the *Caſpian Sea*, thoſe Miſſioners tranſmitted Memoirs, which were put into the Hands of Mr. *Danville*, in order to make a general Map of *Tartary*: But as thoſe Memoirs are not publiſhed with the reſt by *Du Halde*, nor any Marks inſerted in this Map, by Roads, or otherwiſe, whereby one may trace or diſtinguiſh the Places to which thoſe Memoirs relate; we are quite at a Loſs to know how far they were of uſe to that ſkilful Geographer, in drawing the Part which concerns *Great Bukhâria*, more particularly as to the Courſe of the *Sir*, with the Countries and Rivers to the North of it, wherein his Map differs ſo widely from, and ſeems to excel all others.

Map of Bukhâria.

3. *The* Province *of* Bâlk.

Bounds and Extent: Soil and Produce: Inhabitants civilized. City of Bâlk: *The* Khân's *Caſtle: Its Trade.* Anderâb. Lapis Lazuli *Quarries.* Badag-ſhân. *Mines of Gold, Silver, and Rubies.* Belûr-tâg.

THE Province of *Bâlk*, or *Bâlkh*, lies to the South of the Province of *Samarkant*, and Eaſt of that of *Proper Bukhâria*. It is about three hundred and ſixty Miles long, and two hundred and forty in Breadth.

BENTINK obſerves, that although this Part is but ſmall, in Compariſon of all the reſt, which is in the Hands of the *Khân* of *Bukhâria*; yet being extreamly fertile, and thoroughly cultivated, the Prince, in whoſe Poſſeſſion it is, draws a fair Revenue out of it. This Province particularly abounds with Silk, of which the Inhabitants make very pretty Stuffs.

THE *Uzbeks*, ſubject to the *Khân* of *Bâlk*, are the moſt civilized of all who inhabit *Great Bukhâria*, to which the large Trade they have with the *Perſians* and *Indians*, in all Likelihood, contributes much; excepting in this, and that they are leſs thieviſh, and more induſtrious, they differ in nothing from the other *Tatars* [c].

THE Country of *Bâlk* is divided into ſeveral Provinces: The moſt remarkable are *Khotlân*, or *Katlân*, *Tokhareſtân*, and *Badagſhân*. Its chief Cities are *Bâlk*, *Fariyâb*, *Talkân*, *Badagſhân*, and *Anderâb*.

THE City of *Bâlk* is ſituate towards the Borders of *Perſia*, about fifty Miles to the South of *Termed*, on the River *Dehaſk*, which about forty Miles thence to the North-Weſt falls into the *Amû*. *Bentink* informs us, that *Balk* is at preſent the moſt conſiderable of all the Towns poſſeſſed by the *Mohammedan Tatars*, being large, fair, and well-peopled: Moſt of its Buildings are of Stone, or Brick; and its Fortifications conſiſt of Bulwarks of Earth, fenced without with a ſtrong Wall, high enough to cover thoſe employed in its Defence.

THE *Khân*'s Caſtle is a great Building, after the Eaſtern Faſhion, built almoſt wholly of Marble, dug-out of the neighbouring Mountains, which afford fine Quarries of it. It is Jealouſy alone which has hitherto preſerved this Prince in the Poſſeſſion of his Dominions, as it is ſure to find him a Support from one of the neighbouring Powers, when the other appears diſpoſed to ſeize his Territories.

ALL Foreigners having free Liberty to tranſact

[a] Called, formerly, *Jihân*, and *Alſhâſh*. [b] See before, *p.* 420. [c] Hiſtory of the *Turks*, &c. p. 466.

their

their Affairs in this City, it is become the Reſort of all the Buſineſs carried-on between *Great Bukhâria* and the *Indies*; to which the fine River above-mentioned, which paſſes through its Suburb, contributes not a little. Merchandizes pay two *per Cent.* going-in and coming-out; but thoſe who only travel as Paſſengers, pay nothing at all in this Place.

THE Town of *Anderâb* is the moſt Southern, which the *Uzbeks* poſſeſs at preſent; being ſituate at the Foot of the Mountains which ſeparate the b Dominions of *Perſia*, and the *Great Mogul*, from *Great Bukhâria*. As there is no other Way of croſſing thoſe Mountains towards *India* with Beaſts of Carriage, but by the Road through this City, all Travellers and Goods from *Great Bukhâria*, deſigned for that Country, muſt paſs this Way: On which Account the *Khân* of *Bâlk* conſtantly maintains a good Number of Soldiers in the Place; though otherwiſe it is not very ſtrong. c

THE neighbouring Mountains afford very rich Quarries of *Lapis Lazuli*, in which the *Bukhâr* Inhabitants drive a great Trade with the Merchants of *India* and *Perſia*. For the reſt, *Anderâb* is very rich, and well-peopled, conſidering it is but ſmall. Merchandizes pay there four *per Cent.* for Liberty of paſſing.

BADAGSHAN is ſituate at the Foot of thoſe high Mountain [a], which ſeparate the Dominions of the *Great Mogul* from *Grand Tartary*. It is a very ancient City, and exceeding ſtrong, by its Situation in the Mountains. It is dependent on the *Khân* of *Proper Bukhâria*, and ſerves him for a Kind of State-Priſon, where he ſhuts-up thoſe from whom he thinks it convenient to ſecure himſelf.

THIS Town is not very big; but it is well enough built, and very populous. The Inhabitants are enriched by the Mines of Gold and Silver, as well as Rubies, which are in their e Neighbourhood; thoſe who dwell at the Foot of the Mountains gathering a great Quantity of Gold and Silver-Duſt in Spring out of the Channels, made every Year by the Torrents, which fall in abundance from the Top of thoſe Mountains, when the Snow melts [b].

THOSE Mountains are called, in the *Mongol* Language, *Belûr Tâg*, or, *the dark Mountains*: In them riſes the River *Amû*, there called *Harrat*; on the North-Side of which *Badakſhân* f ſtands, about one hundred Miles from its Source. Its Diſtance, from *Bâlk*, is about two hundred and thirty; and from *Anghien*, in the Province of *Samarkant*, two hundred and ten. It is a great Thoroughfare of the Karawâns, deſigned for *Little Bukhâria*, or *China*, which take the ſame Road.

Inhabitants, Bukhârs.

SECT. II.

The Inhabitants *of* Great Bukhâria, *their* Manners *and* Cuſtoms.

THE Inhabitants of *Great Bukhâria* are, 1. The *Bukhârs*, or *Tajiks*, who are the ancient Inhabitants. 2. The *Jagatays*, or *Mongols*, who ſettled there under *Jagatay*, ſecond Son of *Jenghîz Khân*: And, 3. The *Uzbek Tartars*, who are the preſent Poſſeſſors.

1. *The* Bukhârs, *or* Tajiks.

The Bukhârs: *Their Perſons: Mens Dreſs: Womens Habit: Religion, Trade: Averſe to War: Their Origin unknown.*

ALL the Towns, both of *Great* and *Little Bukhâria*, from the Borders of *Karazm* as far as *China*, are inhabited by the *Bukhârs*; who being the ancient Inhabitants of thoſe Provinces, have that Name given them throughout the Eaſt: But the *Tartars* commonly call them *Tajiks*; which Word, in their Language, ſignifies nearly the ſame as Burgeſs [c], or Citizen.

The Bukhârs.

THE *Bukhârs* are commonly of the ordinary d Size, but well-ſet, and very fair complexioned, conſidering the Climate. They have, for the moſt Part, large Eyes, black and lively; are Hawk-noſed; their Faces well-ſhaped; their Hair black, and very fine; their Beards thick: In ſhort, they partake nothing of the Deformity of the *Tartars*, among whom they inhabit. The Women, who are generally large, and well-ſhaped, have fine Complexions, and very beautiful Features.

Their Perſons,

BOTH Men and Women uſe Calico-Shifts and Drawers: But the Men wear, beſides, a *Kaftan* (or Veſt) of ſome quilted Silk or Calico, which reaches to the Calf of the Leg; with a round Cloth-Bonnet, ſhaped much after the *Poliſh* Faſhion, having a large Fur-Border: Some alſo wear Turbans, like the *Turkiſh*. They tie their *Kaftans* about the Middle with a Girdle of a Kind of Silk-Crape, which goes ſeveral Times round the Body; and when they go-abroad throw over it a long Cloth-Gown faced, and even lined in Winter with Fur. Their Boots are made like the *Perſian* Buſkins, but not altogether ſo neat; and they have the Art of preparing Horſe-Hides for the Purpoſe, after a very ſingular Manner.

Mens Dreſs.

[a] Theſe are called *Belûr Tâg*, or, *the dark Mountains*. [b] Hiſtory of the *Turks*, &c. p. 466, *& ſeqq.*

[c] In Contempt for their living wholly in Towns, and following Merchandize: Whereas the *Tartars* prefer the Field, and treat Commerce as a baſe, mean Employment.

Great Bukhâria.

Womens Habit.

THE Women wear long Gowns of Calico, or Silk, which are pretty full, and hang loose about the Body. Their Slippers are shaped like those worn by the Women in the North of the *Indies*; and they cover their Heads with a little flat, coloured Bonnet, letting their Hair hang down the Back in Trresses, adorned with Pearl, and other Jewels.

Religion, Trade.

ALL the *Bukhârs* profess the *Mohammedan* Religion, nearly after the *Turkish* Form, except in some few Ceremonies. They subsist entirely by following mechanic Trades, or Commerce, which is wholly in their Hands, neither the *Kalmûks*, nor *Uzbek Tartars*, meddling with it. But as seldom any foreign Merchants arrive among them, especially in those Parts where the *Mohammedan Tartars* are Masters, the *Bukhârs* go in Crouds to *China*, the *Indies*, *Persia*, and *Siberia*, where they trade to very considerable Advantage.

Averse to War.

ALTHOUGH they possess all the Towns of these Provinces, they never meddle with Arms upon any Account, and trouble themselves only about their own Affairs; paying the *Kalmûks* and *Uzbek Tartars*, who are in Possession of the Country [a], a certain Tribute, regulated yearly for every Town and Village. On this Account the *Tartars* despise them extreamly, treating them as cowardly, simple People; as may be observed in several Places of *Abu'lghâzi Khân*'s History, before inserted.

Their Origin unknown.

THE *Bukhârs* themselves are utterly at a Loss whence they draw their Origin [b]. However, they know by Tradition, that they are not originally of *Bukhâria*, but came thither from some distant Country. They are not divided into Tribes, like the *Tartars*, and many other Eastern People: Whence those, who labour to reconcile sacred History with profane, take Occasion to surmise, that they are the Descendants of the twelve Tribes of *Israel* [c], whom *Salmanasser*, King of *Assyria*, carried-into the Kingdom of the *Medes* [d]. To support this Conjecture it is observed, that the *Bukhârs* have much the Appearance of *Jews*, and many Customs not unlike theirs [e]: But the Author thinks such Similitudes too weak for being convincing Proofs [f].

2. *The* Jagatay Tartars.

The Jagatays.

EVER since the Time of *Jagatay Khân*, second Son of *Jenghiz Khân*, who had for his Share *Great Bukhâria* and *Karazm* [g], those Provinces bore the Name of *Jagatay*, and his *Tartar* (or *Mongol*) Subjects, whom he brought along with him, that of *Jagatay Tartars*; till *Shabakht Soltân*, having driven-out the Descendants of *Tamerlan*, the Name of *Jagatays* gave Place to that of *Uzbeks*: Which, says the Author, our Geographers do not observe, continuing still to give the Name of *Jagatay* to *Great Bukhâria*, although it has ceased above two hundred Years ago. However, it is still used to distinguish the *Tartars* who first possessed that Country, from those who are the present Masters of it, although both, making now but one mixed Body, are comprized under the general Name of *Uzbeks*. On the other hand, the Troops of the *Great Mogul* of *India* are called *Jagatays* by the Orientals; because they were the *Jagatays* who conquered it [h], under *Soltân Babor*, after he had been expelled out of *Great Bukhâria*.

3. *The* Uzbek Tartars *of* Great Bukhâria.

The Uzbeks: *Their Dress, Diet, Language, Arms: Robust and brave: The Women warlike: Their Horses: Always at War: Few dwell in Towns.*

THE *Uzbeks*, who possess this Country, are generally reputed the most civilized of all the *Mohammedan Tartars*, notwithstanding they are great Robbers, like the rest. As low as their Boots, which they wear very clouterly, they are cloathed, Men and Women, after the *Persian* Fashion, but not at all so cleverly; and the chief among them wear a Plume of white Heron's Feathers on their Turbans.

PILLAW (which is boiled Rice, after the Fashion of the Orientals) and Horse-Flesh, are their most delicious Victuals; *Kumis* and Arack, both made of Mares-Milk, their common Drink.

THEIR Language is a Mixture of the *Turkish*, *Persian*, and *Mongol* Tongues: Yet they are able to understand the *Persians*, and the *Persians* them.

THEIR Arms are much the same with the rest of the *Tartars*, *viz.* the Sabre, the Dart, the Lance, and the Bow of a larger Size than ordinary, which they make-use of with much Strength and Dexterity. They have begun, for some Time past, to use Muskets, after the *Persian* Manner.

[a] The *Uzbeks* are in Possession of *Great Bukhâria*, and the *Kalmûks* of the *Lesser*. [b] The Author would have done well to have satisfied his Readers, whether the *Bukhârs* be the same People with the *Sarts* of *Karazm*, or not; and, if not, to have mentioned in what Respects they differ. [c] Methinks their not being divided into Tribes, is an Argument against, not for, this idle Notion. [d] 2 *Kings* xviii. [e] It cannot be otherwise, in Consequence of their being *Mohammedans*. [f] History of the *Turks*, &c. p. 455, *& seq.* [g] Rather the East Part of it, containing *Kat* and *Kayuk*, with the Country of the *Vigûrs*, or *Oyghûrs* and *Kashgar*, which comprizes *Little Bukhâria*. [h] History of the *Turks*, &c. p. 458, *& seq.*

Who

When they go to War, a great Part of their Cavalry wear Coats of Mail, and a little Buckler to defend them. a

THE *Tartars* of *Great Bukhâria* pique themſelves on being the moſt robuſt and brave of all *the Tartars*; and they muſt needs be a courageous People, ſeeing the *Perſians*, who are naturally very brave, are yet in ſome Meaſure afraid of them. The Women alſo of this Country value themſelves on Account of their Bravery. *Bernier* relates to this Purpoſe a very romantic Account, which was given him by the *Khân* of *Samarkant*'s Ambaſſador, to *Aureng Zeb*. The Truth is, that the *Tartar* Women of *Great Bukhâria* go often to War with their Huſbands, and do not fear coming to Blows upon Occaſion. They are, for the moſt Part, very well made, and tolerably handſome; nay, ſome of them may paſs for perfect Beauties in any Country. b

THE Horſes of theſe *Tartars* make but a very ſorry Appearance, having neither Breaſt, nor Buttocks; the Neck long and ſtrait, like a Stick, and the Legs very high, and no Belly. They are, beſides, of a frightful Leanneſs: For all this, they are exceeding ſwift, and almoſt indefatigable. They are eaſily maintained; a little Graſs, though ever ſo indifferent, and even a little Moſs, ſatisfying them in Caſe of Need: So that theſe are the beſt Horſes in the World for the Uſe the *Tartars* make of them. c

THEY are continually at War with the *Perſians*, the fine Plains of the Province of *Khoraſân* favouring their Incurſions: But they cannot penetrate into the Dominions of the *Great Mogul*, for the high Mountains which ſeparate them, and are inacceſſible to their Cavalry. d

SUCH of them as feed upon their Cattle, live under Huts, like their Neighbours the *Kalmûks*, encamping ſometimes here, ſometimes there, according to their Conveniency: But thoſe who cultivate the Lands, dwell in the Villages and Hamlets, very few of them living in the Cities or Towns, which are all poſſeſſed by the *Bukhâri*, or ancient Inhabitants [a]. e

SECT. III.

The Khâns *of* Great Bukhâria.

INTRODUCTION.

AS we do not propoſe to give a compleat Hiſtory of the ſeveral Races of the Kings of this Country, but only of ſuch as deſcended from the famous *Jenghiz Khân*; we ſhall refer our Readers for thoſe who preceded the Times of that *Khân*, to the Tranſlations of *Almakin* and *Abu'lfaraj* [b], with the Extracts given by *Teixeira* and *D'Herbelot* [c], from other Oriental Hiſtorians. The Succeſſion of the *Mogul Khâns* is divided into two Races, or Branches: The firſt that of the *Jagatays*, or thoſe who deſcended immediately from *Jagatay*, ſecond Son of *Jenghiz Khân*: The ſecond that of the *Uzbeks*, who derive their Origin from *Juji*, eldeſt Son of that Conqueror. Of the firſt *Abu'lghâzi* gives a regular Hiſtory, though in brief, and not accompanied throughout with the Dates and Lengths of the Reigns. Of the *Uzbek Khâns* of *Great Bukhâria*, he treats only occaſionally, on Account of the Wars, or Alliances, that happened between them, and the *Khâns* of *Karazm*. f

Jagatay Khâns.

1. *The* Khâns *deſcended from* Jagatay Khân.

Jagatay Khân. Kara Hulaku Khân. Doyzî Khân. Yaſun Timûr Khân. Ali Soltân Khân. Kazan Khân. Amîr Kazagan. Seyruk Tamiſh Khân. Toglûk Timûr Khân. Amîr Timûr Khân.

JAGATAY KHAN had ſomething ſo very ſevere in his Aſpect, that every-body was afraid to look at him: But he had a vaſt deal of Wit, on which Account it was that *Jenghiz Khân* gave him, for his Share, all the Country of *Mawara'lnahr*, and half of *Karazm*, as well as the *Vigûrs* [d], and Cities of *Kaſhgar*, *Badagſhân*, *Bâlk*, and *Gaſnah*, with their Dependencies, as far as the River *Sir-indi* (or *Indus.*) However, he never reſided in his Dominions, but with his Brother *Ugaday* (or *Oktay*, at *Karakoram*) leaving proper Perſons to govern in his Abſence. He had ſeven Sons, *Mutugan*, *Muzi*, *Balda Shâh*, *Saghin-lalga*, *Sarmans*, *Buſſu-munga*, and *Baydar*. Jagatay Khân.

JAGATAY dying in 1242 [e], he was ſucceeded by his Grandſon, *Kara Hulaku*, Son of *Mutugan*; who deceaſing while his Son *Mubarak Shâh* was yet very young, his Mother, *Argata Khatun*, took the Regency, till he attained the Age which qualified him to reign by himſelf. After the Death of *Mubarak Shâh*, *Algu*, Son of *Baydar*, came to the Crown, and had for his Kara Hulaku Khân.

[a] Hiſtory of the *Turks*, &c. p. 458, *&c ſeqq.* [b] Both from the *Arabic*. The firſt by *Erpenius*, under the Title of *Hiſtoria Saracenica*. The ſecond by Dr. *Pocock*, and ſtiled *Hiſtoria Compendioſa Dynaſtiarum*. The firſt in the Hiſtory of *Perſia*. The ſecond in his *Bibliotheque Orientale*. [d] Rather, we preſume, the Country of the *Vigûrs*; which ſeems to have been that Part of *Little Bukhâria* containing the Countries of *Turfân* and *Hami*, or *Khamil*, with the adjoining Parts of *Tartary* Northward. [e] *Hejrah* 640.

Great Bukhâria.

Succeſſor *Barak Khân* [a], who in the third Year of his Reign embraced *Mohammediſm*, and took the Name of *Jelal-addin*. He dying, the Dignity of *Khân* was conferred on *Beghi*, Son of *Sarmans* [b]; who was ſucceeded by *Buga Timûr*, a Great Grandſon of *Mutugan*.

Doyzi Khân.

BUGA TIMUR had for his Succeſſor *Doyzi Khân*, Son of *Barak Khân*; who was ſucceeded by his Son, *Konza Khân*. *Konza* dying, *Baliga* alſo, a Grandſon of *Mutugan*, aſcended the Throne, and was ſucceeded by *Iſan Boga*, ſecond Son of *Doyzi Khân*. After him, his Brother *Dwi Timûr* [c] held the Scepter of *Mawara-'lnahr*, which was poſſeſſed next by his Brother *Tarmaſhir*; who embraced *Mohammediſm*, and reſtored that Worſhip, which had almoſt become extinct ſince the Time of *Barak Khân*.

Yaſun Timûr Khân.

TARMASHIR KHAN was ſlain [d] by his Brother *Butan Khân*, who afterwards ſeized the Throne, and had for his Succeſſor his Nephew *Zangſhi*. *Yaſun Timûr*, Brother of this *Khân*, envying him the Dignity, reſolved to make him away alſo: But their Mother ſuſpecting his Deſign, adviſed *Zangſhi Khân* to be on his Guard; who immediately taking the Field againſt *Yaſun Timûr*, had the Misfortune to loſe the Battle, with his Life: After which the Victor cauſed his Mother's Belly to be ripped-up, in Revenge for having given his Brother the Information abovementioned.

Ali Soltân Khân.

DURING his Reign, *Ali Soltân*, a Prince deſcended from *Ugaday Khân*, became ſo formidable, that after his Death he brought *Mawara-'lnahr* under his Subjection: But *Ali* dying, *Kazan Soltân* [e] reſtored the Poſſeſſion to the Houſe of *Jagatay Khân*. He was a very cruel Prince. He at firſt carried-on a War ſucceſſfully againſt *Amîr Kazagan* [f], whom he defeated: But afterwards having taken-up his Winter-Quarters about *Karſhi*, the Weather proved ſo ſevere, that moſt of his Horſes periſhed. On this Advice, *Amîr Kazagan* returned immediately; and the *Khân* meeting him with his Forces, now reduced to Infantry, he was ſlain in the Battle, in the Year 1348 [g]. *Kazan* was the laſt of the ſixteen Princes of the Poſterity of *Jagatay*, who reigned with the full Power and Dignity of *Khâns*: For thoſe who ſucceeded him had only the Name, without the Authority, each Head of a Tribe aſſuming the Liberty of acting according to his own Fancy.

AFTER *Kazân*'s Death, *Amîr Kazagan* [h], deſcended of *Ugaday Khân*, mounted the Throne; but was ſlain when he had reigned two Years, no-body knows by whom [i]. On this *Bayan Kuli*, Son of *Surga*, Son of *Doyzi Khân*, of the Line of *Jagatay*, ſeized the Scepter, although *Kazagan* left ſeveral Sons; one of whom, called *Abdallah*, he cauſed to be ſlain, on Suſpicion of having a criminal Correſpondence with his Wife [k]. *Timûr Shâh*, Son of *Yaſun Timûr Khân*, ſucceeded *Bayankuli*. His Succeſſor was *Adil Soltân*, Son of *Mahamet Pulad*, Son of *Konza Khân*. Among the Vaſſals of this Prince there were two Heads of Tribes, *Amîr Timûr* [l], Son of *Taragay*, of the Tribe of *Burlas*; the other *Amir Huſſeyn*, Nephew of *Abdallah Khân*, deſcended from *Ugaday Khân*. Theſe two Lords conſpiring againſt *Adil Soltân*, ſeized his Perſon, and, having bound him Hands and Feet, drowned him. They nominated in his Room *Kabul Soltân* [m]. In his Reign they ſeized the City of *Balk*, and ſlew the *Khân*, who governed there [n].

ON *Kabul Khân*'s Deceaſe theſe two Lords ſet-up *Seyruk Tamiſh*, Son of *Daniſhmanza*, deſcended from *Ugaday Khân*; and, after his Death, his Son, *Mohammed Soltân*, was inveſted with the Dignity [o], but poſſeſſed no more of the Power than his Predeceſſors, ſince the Time of *Kazan Khân*. Whilſt the Government was on ſo unſteady a Footing, *Amûr Timûr* made War againſt all the *Mongol* Tribes, in the Country o

[a] Son of *Jaſuntu*, Son of *Mutugan*. [b] Fifth Son of *Jagatay*. [c] *Iſan Boga* having been called to reign in *Kaſhgar*, poſſibly left the Throne of *Mawara'lnahr* to his Brother *Dwi Timûr*. [d] According to the Hiſtory of *Timûr-bek*, vol. 1. p. 18, *Turmaſhirin*, (as he is there called) ſixteenth in Succeſſion from *Jagatay*, died in the Year 1336. [e] Son of *Yaſur*, Son of *Urek Timûr Khân*, Son of *Kutugay*, Son of *Boſay*, Son of *Mutugan*, Son of *Jagatay Khân*. [f] Whom his Tyranny had forced to revolt. See Hiſt. of *Timûr-bek*, vol. 1. p. 2. [g] *Hejrah* 749. *Shams addin* makes it 747, or two Years earlier, and gives him a Reign of fourteen ſolar Years over *Mawara'lnahr* and *Turkeſtân*. Hiſt. *Timûr-bek*, p. 3. [h] He was Son of *Daniſhmanza*, Son of *Kaydu*, Son of *Kaſhi*, Son of *Ugaday*, or *Oktay Khân*. [i] *Shams addin* ſays, he was killed, while hunting, by *Kotluk Timûr*, his Son-in-law, in Revenge for ſome Affront, *Hejrah* 759, or 1357. After *Kazan*'s Death, he ſet on the Throne *Daſhmenjeh Aglen*, deſcended from *Oktay*: But ſoon after putting him to Death, advanced *Beyan kuli Aglen* to the Dignity of Grand *Khân*, himſelf governing the Kingdom. He was an equitable Prince, and of a ſweet and merciful Temper. He reduced *Malek Huſſeyn*, of *Herat* in *Khoraſân*, to Submiſſion in 1351. See Hiſt. of *Timûr-bek*, p. 3, & *ſeqq*. [k] The Hiſtory of *Timûr*, p. 15, affirms, that *Abdallah* ſucceeded his Father, and falling in Love with the Empreſs, ſlew the *Khân*, and ſet-up *Timûr Shâh* the ſame Year. [l] By *European* Authors, called *Tamerlan*. [m] Son of *Dorji*, Son of *Ilzaktay*, Son of *Doyzi Khân*. [n] Hiſtory of the *Turks*, &c. p. 165, & *ſeqq*. [o] He was the laſt of the Poſterity of *Oktay*, that *Kabul Khân* had been of the Deſcendants of *Jagatay*: For afterwards the Government fell to *Timûr bek*, and his Deſcendants.

Mawara

Mawara'lnahr, getting ſometimes the better, at a other Times the worſt. *Togalak* (or *Togluk*) *Timûr Khân* of *Kaſhgar* [a], who was become very formidable during theſe Troubles, perceiving ſo favourable an Opportunity to enlarge his Dominions, entered *Mawara'lnahr* with a great Army. At his Approach one Part of the Inhabitants, tired with their civil Wars, ſubmitted to him [b]; another Part, who reſiſted, was put to the Sword; and the reſt retired with *Timûr* and *Huſſeyn* into *Karazm*.

TOGALAK Timûr Khân having ſtaid a whole Year in the conquered Country, gave the Government to his Son *Ilyas Khoja* [c], and went back to *Kâſhgar*, where he died the Year following [d]. On this News thoſe two Lords returning, conſtrained *Ilyas Khoja* to retire to *Kâſhgar*. After this they divided the ſovereign Authority between them, and lived for ſome Time in good Underſtanding: But, at length, falling at Variance, they came to a bloody Battle near *Balk*; in which *Huſſeyn* being ſlain, left his Rival ſole Maſter of the Country. It is true, *Mohammed Soltân Khân* always bore the Title, but it was *Amîr Timûr* who in Fact reigned; and the *Khân* was ſo far from envying him, that he continually prayed for his Life. *Timûr* having reigned in this Manner for thirty-three Years, at the Age of ſixty, entered into the Country of *Rûm* [e], and fought with *Soltân Bayazîd* a bloody Battle, which laſted from Morning till late in the Night. The *Soltân* ſeeing his Army intirely deſtroyed, fled: But *Timûr* ſending the *Khân* in Purſuit of him, his few Followers were ſlain, and himſelf taken Priſoner.

AFTER a Year's Stay in thoſe Parts, *Timûr* returned to his own Dominions, and put-to Death not only *Soltân Bayazîd*, but alſo the good *Mohammed Soltân Khân* [f]; and then cauſed himſelf to be proclaimed *Khân*. This done, he undertook an Expedition againſt *Kitay*; but got no farther than the City of *Otrar*, where he fell ſick and died in the Year 1404 [g], after he had reigned thirty-ſix Years, and lived ſixty-three [h]. *Abu'lghâzi Khân*'s Deſign having been only to ſpeak of thoſe Princes who deſcended from *Jenghiz Khân*, he gives no Account of the Succeſſors of *Amîr Timûr*, becauſe they were of his Race; whom, at length, the *Uzbeks*, under *Shahbâkht Soltân*, diſpoſſed of their Dominion in *Mawara'lnah*, or *Great Bukhâria*. Uzbek Khâns.

2. *The* Uzbek Khâns *of* Great Bukhâria.

Introduction. Shâhbakht Khân. Kuſhanji Khân. Abuſayd Khân. Obeyd Khân *defeated by* Din Mahamet. Iſkander Khân. Abdallah Khân *ſubdues* Karazm. Abdol momîn Khân. Imâm kuli Khân. Nadir Mahamet Khân. Abdalazîz Khân. *Diſagreement of Hiſtorians.*

WE have in *Teixeira* [i], *D'Herbelot* [k], and other Extracts from the Oriental Authors, ſome Account of the Princes who reigned in *Great Bukhâria* ſince the *Mohammedan* Conqueſts, under the ſeveral Dynaſties of the *Arabs*, *Perſians*, and *Turks*. The ſame Authors treat alſo of the Succeſſors of *Jenghîz Khân* in that Country; but ſpeak very little, and confuſedly of the *Uzbek* Princes who governed there. They neither give us all their Names in Order of Succeſſion, nor the Dates or Lengths of their Reigns, and put an End to their Dominion above two hundred Years ago. In ſhort, the beſt Account of the *Uzbek Khâns* of *Great Bukhâria* to be met-with any-where, is that which *Abu'lghâzi Khân* has inſerted occaſionally in his Hiſtory of *Karazm*, on Account of the Wars that happened from Time to Time between thoſe two Countries, of which chiefly the following is an Abſtract. *Introduction.*

1. *SHAHBAKHT* (or *Sheybeg*) *Khân*, in the Year 1494 invaded *Great Bukhâria*, from whence he drove-out *Soltân Babor*, with the *Jagatays*; who retiring into *India*, made ſome Conqueſts, and ſettled there. After this he entered *Khoraſân*, and ſubdued that Province alſo, from *Soltân Huſſeyn Mirza*. Theſe Conqueſts he finiſhed in 1498, from whence his Reign commences. In the Year 1507, *Soltân Huſſeyn* raiſed an Army at *Herât*, the Capital of *Khoraſân*, with a Deſign to invade *Great Bukhâria*: But dying by the Way, his Son *Padi Azzamon* ſucceeded him. This Prince, unable to withſtand *Shaybeg*, retired to *Kandahâr*; where raiſing Forces, he returned to meet the *Uzbek*: But being defeated, fled into *Perſia* to *Shâh Iſmaël Sofi*. This Prince eſpouſing *Padi Azzamon*'s Cauſe, marched againſt Shâhbakht Khân.

[a] Called by *Shams addîn*, p. 18, King of the *Jetes*. [b] His firſt Invaſion was in 1359: But it is his ſecond in 1360, that is referred to here. See Hiſt. of *Timûr bek*, p. 18, and 28. [c] Called *Elias Khojah Aglen*, by *Shams addin*. [d] In 1362. [e] Or, *of the Romans*, meaning *Turky*. This Battle was fought near *Angûri* in *Natolia*, or *Aſia Minor*, on *Friday* the twenty-eighth of *July*, 1402. [f] Both theſe Facts are contradicted in the Life of *Timûr bek*, where *p.* 270, the *Khân* is ſaid to have died in *Natolia*, ſoon after the Battle with *Bayazid*, as he was in Purſuit of the Enemy; and that *Bayazid* died the Year after at *Akſhahr* in the ſame Country, much regretted by *Timûr*, who had loaded him with Honours and Kindneſſes, when alive. See *p.* 285. [g] *Hegrah* 807. [h] Hiſtory of the *Turks*, &c. p. 171, *& ſeqq.* [i] Hiſtory of *Perſia*, p. 335. [k] Article *Shaybek*.

Great Bukhâria.

Shaybeg, in the Year 1510; and meeting him at a *Marû*, a bloody Battle was fought, wherein *Shaybeg*'s Army was defeated, and himself killed, after he had reigned twelve Years.

Kushanji Khân.

2. *KUSHANJI KHAN*, the Successor of *Shaybeg*, is reckoned the most noble and powerful of all the *Uzbek* Princes who reigned in *Mawara'lnahr*. In 1512, *Soltân Babor* returning out of *India*, and being joined by *Ahmed Isfahani* [a], passed the *Jihûn* (or *Amû*) and ravaged the Country about *Karshi*. In short, they b had almost reduced the whole Country, when *Kushanji Khân*, setting-forward with an Army, met and defeated them. The *Persian* General was killed on the Spot, and *Babor* fled-back to *India*. In 1529, *Kushanji Khân* marched into *Persia*, against *Shâh Tahmasb*, Son of *Ismaël*; but was defeated, and retired to his Dominions. After this he returned to *Marû*, and would again have broken into *Persia*: But a Peace being concluded between the two Monarchs, he went c back to *Samarkant*; where he died the same Year, after a Reign of twenty-eight [b].

Abusayd Khân.

3. He was succeeded by his Son, *Abusayd Khân*; who reigned four Years, without doing any Thing remarkable [c], and died in 1532.

Obeyd Khân

4. *OBEYD KHAN*, his Successor, was the Son of *Mohammed Soltân*, Brother of *Shâhbakht*, who conquered *Great Bukhâria* [d]. This Prince entering *Khorasân*, took some Towns; while the *Uzbeks* of *Karazm*, doing the like on their Side, d *Shâh Tahmasb* thought fit to make Peace with the *Uzbeks*. Stirred-up by *Omar Ghâzi Soltân*, who fled to him from *Karazm*, this *Khân*, in Conjunction with the *Khâns* of *Samarkant* and *Tashkant*, enters that Country in 1542; which they over-ran, seizing *Avanash Khân*, and all the Princes of his Family, whom he divided, together with the Towns, among his Confederates. *Din Mahamet Soltân*, eldest Son of *Avanash Khân*, as soon as *Obeyd Khân* was withdrawn, invading e *Karazm*, retakes *Khayuk* and *Urjenz*. On this News, *Obeyd Khân* returns with a numerous Army; but being met by *Din Mahamet* the same Year with much inferior Forces, was entirely defeated, and the Princes, his Relations, restored by an Exchange of Prisoners [e].

Defeated by Din Mahamet.

About the Year 1550, *Obeyd Khân* entering *Khorasân*, took *Marû* from the *Persians*; but growing jealous of the Governor, and sending an Army to displace him, that Officer surrendered it to *Din Mahamet*, then *Khân* of *Karazm*. After this, *Nûr Mahamet Soltân*, Grandson of *Din Mahamet Khân*, being envied the Possession of his Grandfather's Estate in *Khorasân*, the Princes of his Family combined to take it from him: Whereupon he delivered-up his four Cities of *Marû*, *Nasay*, *Yaursurdi*, and *Duruhn*, to *Obeyd Khân*; imagining that Prince would leave him in Possession, and be content with receiving Tribute from him; but found himself deceived. The Time of *Obeyd Khân*'s Death is not mentioned. *Teixeira* and *D'Herbelot*, after *Mirkond*, place it in 1540 [f], allowing only six Years to his Reign: But this must be a great Mistake. According to *Abu'lghâzi Khân*, he must have reigned above fifty Years, and died about 1584, or 1585 [g].

5. *OBEYD KHAN* seems to have been succeeded by *Iskander Khân* [h], Son of *Janibek*, Son of *Khojah Mahamet*, Son of *Abu'lgayir Khân*, who reigned in *Kipjâk*. There is nothing remarkable mentioned, relating to this Prince, who was not right in his Senses. On the Death of his Predecessor, *Nûr Mahamet* went and recovered his four Towns out of the Hands of the *Bukhârian Uzbeks*. *Shâh Abbâs* I. also willing to profit by that Event [i], went and took *Marû* from him. We find nothing to give Light into the Beginning, End, or Length of his Reign.

6. *ABDALLAH KHAN*, Son of *Iskander Khân*: When he began his Reign is likewise uncertain; only we find, that some Years after the Death of *Ali Soltân*, which happened in 1571, *Abdallah* invaded *Karazm*; but retired on the Approach of *Hajim*, or *Azim Khân*. Some Time after, the Sons of this latter having stripped a *Turkish* Ambassador at *Urjenz*, who was on his Return from *Great Bukhâria*, *Abdallah Khân* enters *Karazm* a second Time, with a great Army; and having conquered it chiefly by Fraud, carried ten Princes of the *Khân*'s Family into *Bukhâria*, where he put them all to Death.

Mean-time *Hajîm Khân* retired into *Persia* to *Shâh Abbâs*, in the Year of *the Serpent* [k]. Two Years after, *Abdallah Khân* invading *Khorasân*, *Hajim Khân* took the Opportunity, while *Shâh Abbâs* marched against that Invader, to surprize *Urjenz* and *Khayuk*; but they were soon recovered again by the Troops of *Abdallah Khân*,

[a] Perhaps the same with *Najemi* (rather *Ajemi*) *Soni*, whom, according to *Mirkond*, in *Teixeira*, *Shâh Ismael* sent with an Army to assist *Babor*. [b] *Teixeira*'s History of *Persia*, p. 335. *D'Herbelot Art. Shaybek*, p. 771. [c] The same. [d] See before, *p.* 492. note e. [e] See before, *p.* 493, & *seq.* [f] In the City of *Bokhâra*. [g] See before, *p.* 496, & *seq.* [h] See before, *p.* 489. b. [i] As from hence it appears, that *Abbâs* took *Marû* soon after *Obeyd Khân*'s Death; and as *Abbâs* began his Reign in 1585, therefore *Obeyd Khân* must have lived till that Year, if not beyond it. But, perhaps, it should be *Tahmasb* instead of *Abbâs*, which may reduce the Date to 1575. [k] This, reckoning back from the Death of *Abdallah Khân*, must be the Year 1593.

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who in Perſon beſieged *Hazaraſb*, and ſubdued it. After this he returned into *Great Bukhâria*, where he died the laſt Day of the Year 1597, called *Tauk*, or *the Hen*. According to *Teixeira*, and *D'Herbelot*, this active Prince died in the Year 1540 [a], and reigned but ſix Months [b].

7. *ABDOLMOMIN KHAN*, Son of *Abdallah Khân*, by a Daughter of *Mahamet Khân* of *Karazm*, ſucceeded his Father. Being at that Time in *Khoraſân*, he ſet forward to return home; but on his Way, at *Zamin*, on the River *Amû*, was ſlain by his own People [c].

8. *IMAM Kuli Khân*, Son of *Yar Mahamet Soltân*, ſucceeded *Abdolmomin Khân* [d]. In the Year 1620, *Arab Mahamet Khân*, of *Karazm*, having been defeated by his two rebellious Sons, *Abu'lghâzi Soltân*, who had joined his Father, fled, after the Battle, into *Great Bukhâria*, and was received kindly by the *Khân*. In 1622, *Iſfandiar Soltân* having recovered *Karazm*, and put his two rebellious Brothers to Death, *Abu'lghâzi* returned to *Urjenz*: But his Subjects leaving the Country on the Appearance of a Comet, a Year or two after, he retired to *Turkeſtân*, where he ſtaid two Years at the Court of *Turſum Khân*, and then went into *Great Bukhâria* [e] to *Imâm Kuli Khân*; who receiving him but coldly, becauſe he had firſt taken Refuge with his Enemy, he returned again to *Karazm* on the Invitation of the *Turkmâns* [f]. *Imâm Kuli Khan* died about the Time [g] that *Abu'lghâzi Soltân* was proclaimed *Khân* of *Karazm* [h].

9. HE was ſucceeded by his Brother *Nadir Mahamet Khân*. In 1644, the *Turkmâns* about *Khayuk*, and *Hazaraſb*, in *Karazm*, refuſing to ſubmit to *Abu'lghâzi*, upon his being proclaimed *Khân*, put themſelves under the Protection of *Nadir Mahamet Khân*, who conferred the Government of thoſe two Places on his Grandſon, *Khiſſeran Soltân*: But ſoon after recalling him, he ſent *Yakub*, one of his Lords, to command in his Room. In the mean Time he was dethroned in 1646, by his Vaſſal Lords, for his harſh Treatment of them [i]. Uzbek Khâns.

10. HE had, for his Succeſſor, his Son *Abdâlaziz Khân*. This Prince having formed a Deſign to conquer the Country of *Bâlk*, *Subhan kuli Khân*, its Sovereign, ſent to intreat Aid of *Abu'lghâzi Khân*; who laying hold of ſo fair an Opportunity, to revenge the Injuries done to his Family by *Abdallah Khân*, entered *Great Bukhâria* for ſeveral Years ſucceſſively, deſtroyed ſeveral Towns, and committed great Ravages. At length, in 1658, a Peace was concluded between them, as hath been already related more at large [k]. Since that Time we have no regular Hiſtory of the *Khâns* of this Country. Abdalaziz Khân.

THE *Perſian* Hiſtorians, according to *Teixeira*, and *D'Herbelot*, make *Abdallatif*, the Son of *Kuſhanji*, to ſucceed *Abdallah Khân*, in 1540. The firſt ſays he died the next Year, and that in him ended the Sovereignty of the Succeſſors of *Jenghîz Khân* in *Mawara'lnahr* [l]. But this is probably ſome Miſtake committed by *Teixeira*, ſince *D'Herbelot* ſays, from the Authority of the *Lebtarîkh*, that *Abdallatîf* was living in the Year 1541, when that Book was written [m]. However that be, the Reader finds a wide Difference between the Account given by *Abu'lghâzi Khân*, and the *Perſian* Hiſtorians; though he can be at no Loſs to determine which he ought to rely on. *Diſagreement of Hiſtorians.*

[a] *Hejrah* 947. [b] See before, *p.* 499, *& ſeqq.* [c] The ſame, *p.* 502. [d] In the Year 1598, it may be preſumed. [e] About 1627. [f] See before, *p.* 504, and 507. [g] Perhaps in 1642. [h] Hiſtory of the *Turks*, &c. p. 356. [i] See before, *p.* 510, *& ſeq.* [k] The ſame, *p.* 511. [l] *Teixeira*'s Hiſtory of *Perſia*, p. 336. [m] *D'Herbelot*, p. 772.

CHAP.

Little Bukhâria.

CHAP. VI.

A Deſcription of LITTLE BUKHARIA, or the Kingdom of KASHGAR.

INTRODUCTION.

Materials for the Geography. Account of the Map made from accurate Journals. Materials for the Hiſtory.

Materials for the Geography.

ALTHOUGH the *Nubian* Geography, that of *Abu'lfeda*, *Shams addin*'s Hiſtory of *Timûr bek* (or *Tamerlan*) and the Writings of other Oriental Authors, have given *Europeans* ſome tolerable Idea of *Great Bukhâria*; yet the *Leſſer*, though farther diſtant, happens to be better known to them, on Account of being the common Paſſage of the Karawâns from *Perſia* and the *Indies*, as well as *Karazm* and *Tartary*, to *China*. By this Means *Europeans* have not only gotten ſome Information of the Country from the Merchants who performed the Journey [a], but have traverſed it themſelves, from one End to the other; as did the Jeſuit *Goës*. On the other hand, the late Miſſionary Geographers in *China*, making-uſe of the Journals of ſeveral *Chineſe* and *Tartars*, who, on the Score of Commerce, and other Occaſions, travelled through *Little Bukhâria*, have drawn a Map of it, and the adjoining Parts of *Tartary*, with the Roads, much more compleat and accurate than any before extant.

Account of the Map

THIS Map is contained in thoſe of *Tibet* publiſhed by *Du Halde*. It is true, the Authors of the Journals from whence it was made, took no Obſervations of the Latitude, ſo to fix the Poſitions of Places; yet that Defect has been in ſome Meaſure ſupplied by the Miſſioners: For *Jartoux* and *Fredelli* the Jeſuits, with *Bonjour* the *Auguſtinian*, meaſured the Diſtance between *Kya-yu-quan*, the moſt North-Weſtern Place in *China*, at the End of the great Wall, and *Hami*, or *Khamil*, the moſt Eaſtern Place in *Little Bukhâria* [b]; of which they took the Altitudes. By this Means not only the Situation of the Country in general is fixed, with reſpect to *China*; but alſo that of the Cities and Towns muſt be tolerably well aſcertained, as being laid-down from *Hami*, whoſe Poſition was determined [c]. It could be wiſhed, ſays *Gaubil*, one of their Society, that theſe Miſſioners could have proceeded more Weſtward: But it could not poſſibly be done [d].

REGIS informs us, that the Map of *Tſe-vang raptan*'s Country (who was poſſeſſed of all *Little Bukhâria*, as well as the Weſtern-Part of *Great Tartary*) was drawn partly from what the Miſſioners learned at *Hami*, partly from the Journal of the Emperor of *China*'s Envoy to that Prince [e], and partly from the Memoirs of the Imperial Generals [f]. With regard to the *Tartar* Journals, from whence the Map was drawn, *Gaubil* is more particular. He tells us, he had the Peruſal of ſeveral, from *Hami* to *Harkas*. One in particular, tranſlated by *Parennin*, was excellent: For it marked both the Diſtance and Bearing of Places throughout the Road; which ſupplied to him the Want of aſtronomical Obſervations, and more exact Meaſures in drawing a Map of the Country. The Journal was given to *Gerbillon* by a Lord, whom the Emperor *Kang-hi* had ſent to *Tſe-vang raptan*.

THIS Lord, who underſtood Geography, and had good Information given him of the Roads, cauſed them to be meaſured, as exactly as he poſſibly could. He went from *Khya-yu-quan* to *Hami*, from *Hami* to *Turfân*, and thence to *Harkas Ili*. Some Time after *Gaubil* had traced-down the Road, according to that Journal, he ſaw a Map, in the Hands of *Regis*, made from the Journals and Memoirs of ſeveral Perſons, ſent by the Emperor to *Harkas*, among which he obſerved the Rout taken by the abovementioned Lord. He adds, that there were ſeveral other Journals, which gave Places their Situations, very conformable to that Map [g], both as to Latitude and Longitude [h]. Hence it appears, that the *Chineſe* and *Tartars* far excel the Generality of *Europeans*, in keeping exact Journals of the Roads they take in their Travels.

SUCH Materials we have for the Geography

[a] Such as thoſe collected by *Ramuſio*, and by *Johnſon*, who travelled with *Jenkinſon*. [b] This Diſtance they found to be nine hundred and ſeventy *Li*, or *Chineſe* Furlongs; of which ten going to a *French* League, the Meaſure reduced to Leagues will be ninety-ſeven. [c] See the Table of Situations, *p.* 389. [d] See *Souciet*'s *Obſ. Math.* &c. p. 177. [e] Who reſided near the River *Ili* in Tents, his Camp being called *Harkas*, or *Urga*. [f] *Du Halde*'s *China*, vol. 2. p. 253. [g] This ſeems to be the Map of the Country between *China* and the *Caſpian Sea*, which was ſent into *France*. [h] *Souciet*, as before, *p.* 146, and 178.

of

of *Little Bukhâria*. With regard to the Inhabitants and their Customs, besides what little the Travels of *Goës* afford, and the few Remarks made by the Missioners who were at *Hami*, there is an express Treatise on the Subject published at *Cologne* in 1723, intitled, *The present State of Bukhâria* [a], said to be extracted from the Manuscript of a Traveller. It was published (as the *English* Translator of *Abu'lghâzi Khân*'s History was informed) by the *French* Editor, whom we have often cited under the Name of *Bentink*. But it does not appear that he made much, if any, Use of it in his Notes on that Author: For this Reason we have added nothing from thence to his Account of the *Bukhârs* in *Great Bukhâria*. In short, however exact this Tract may be in what regards those People and their Customs, the Geography is very erroneous and trifling.

SECT. I.

Of the Name, Bounds, Extent, *and* Division.

Name Little Bukhâria: Jagatay, *and* Kâshgar. *Bounds and Extent. Climate. Gold and Silver Mines. Precious Stones. Division.*

THE Name of *Little Bukhâria* is given to this Country not because it is less in Extent than the *Great Bukhâria*, being in Reality much larger, but because it is inferior to it, as to the Number and Beauty of its Cities, Goodness of the Soil, Abundance of Inhabitants, or the like. The Appellatives of *Great* and *Little* seem to have been imposed by the *Uzbeks*, to distinguish that Part of the *Bukhârs* Country possessed by themselves, to which they naturally gave the Preference, from the other Part, which was not subdued by them: And yet the Name of *Little Bukhâria* is never once used by *Abu'lghâzi Khân*; who, in his History, speaks of *Kâshgar*, *Yarkien*, and other Countries that belonged to it, as so many distinct Regions not known to him to be comprized under any general Denomination.

BEFORE the *Uzbeks* conquered Part of the *Bukhârs* Country, the Whole was known by the Name of *Jagatay*, or *the Country of Jagatay*, Son of *Jenghiz Khân*, to whose Share it fell. It was also called *the Kingdom of Kâshgar* by *Europeans*; that Province having been the principal Part of the Whole, and Quarter where the *Khân* had his Residence. In the History of *Timûr Bek*, *Little Bukhâria* is considered as Part of *Moguliſtân*, and the Country of *Jetah*, or the *Getes*, whom the *Persian* Geographers place in that Part of *Tartary*, which lies to the North of it. *The Geography.*

LITTLE BUKHARIA lies surrounded by Deserts; on the West, it has *Great Bukhâria*; on the North, the Country of the *Eluths*, or *Kalmûks*, in *Tartary*; on the East, that of the *Mongols* subject to *China*; and on the South, *Tibet* (from which it is separated by a *Kobi*, or Desart, of vast Extent) and the North-West End of *China*; which is divided from it by another Desart, or Branch of the former. *Bounds and Extent.*

IT is situated between the ninety-second and hundred and eighteenth Degree of Longitude; and between the thirty-fifth Degree thirtieth Minute and forty-fifth Degree of Latitude; being in Length, from West to East, about eight hundred and forty Miles; and in Breadth, from South to North, five hundred and seventy. But if it be considered according to its Course (for it takes a semicircular Sweep from the South to the North-East) its Length will be twelve hundred Miles, and its Breadth never exceeding an hundred and forty.

LITTLE BUKHARIA is populous and fertile enough; but on account of the great Elevation of its Land, and the high Mountains, which bound it in several Parts, especially towards the South, it is rendered much colder than naturally it ought to be [b] by its Situation. *Climate.*

IT is very rich in Mines of Gold and Silver; but the Inhabitants reap little Advantage by them; because neither the *Kalmûks* (who are Masters of the Country) nor *Bukhârs*, care for working in the Mines. However, both reap a yearly Advantage from them, by the Abundance of Gold which they gather every Spring out of the Gutters, made by the Torrents that fall from all Sides of those high Mountains when the Snow melts: And from hence comes all that Gold-Dust which the *Bukhârs* carry into the *Indies*, *China*, and even as far as *Tobolskoy* in *Siberia*. *Gold and Silver Mines.*

MUCH Musk also is found in this Country, and all Sorts of precious Stones, even Diamonds: But the Inhabitants not having the Art either to polish or cut them, are obliged to sell them rough as they are found [c]. *Precious Stones.*

THE whole Country consists of one long Chain of Mountains, with its Branches, running through the sandy Deserts, which, towards the Foot of those Mountains, is interspersed with fruitful Plains; so that it may be compared to a long Reef

[a] *Containing an exact Description of its Situation, Customs, Government, and Trade, with an Account of the late Revolution in that Country, the Death of* Bosto Cham, *and Life of* Contaisch Areptan, in Octavo, Pages 47. [b] According to the *Present State of Bukhâria*, this Country abounds in all Sorts of Fruits and Vines: But the Heat is so excessive, that there is no bearing it without Doors. See History of the *Turks*, &c. p. 477. [c] History of the *Turks*, &c. p. 469, *& seq.*

Little Bukhâria.

of Rocks and Islands rising in the Sea. *Regis* observes, that between the Cities in this Country there are no Villages [a]: So that in travelling a whole Day from one to the other, there is not so much as a House of Entertainment. He attributes this, partly, to the Genius of the *Tartars*, who prefer Tents to Houses, and, partly, to the Nature of the Country; which is so divided by Branches of the *Kobi*, that it is only habitable in some particular Places [b].

Division.

LITTLE BUKHARIA consists of several distinct States, or Countries; but their exact Number, Bounds, and Extent, are unknown to us. In the Time of *Goës* it consisted of two Kingdoms, *Kashgar* to the West, and *Chalis* to the East. At present it may be conveniently divided into four Parts; the Kingdom of *Kâshgar*, and the Provinces of *Aksu*, *Turfân*, and *Khamil*, or *Hami*.

1. *The* Kingdom *of* Kâshgar, *or* Kâskar, *and* Province *of* Aksû.

Bounds and Extent. *City of* Kâshgar. Yarkian, *the Capital.* *Castle, and Trade.* Khotam, *or* Hotom. Yalâsâgân, *or* Khambâlik. *Country of the* Kitân, *or* Kara-kitay. *City of* Akfû, Kashgar *and* Chalis.

Bounds and Extent.

KASHGAR is the most Western Province of the four, or, it rather lies to the South of *Aksu*. It hath *Great Bukhâria* to the West; from whence it is separated by a double Chain of Mountains, with Deserts between; on the South, *Tibet*; and to the East, the great *Kobi*, or Desart, extending as far as *Eastern Tartary*. It may be about four hundred and twenty Miles in Length from North to South, and three hundred and sixty broad from West to East. Within this Compass we do not meet with above eight or nine Towns mentioned by Authors [c]; of which only three are of any Note, *viz.* *Kâshgar*, *Yarkian*, and *Khotom*.

City of Kashgar.

KASHGAR [d], or, as it is written in the Jesuits Map, *Hasikar*, lies to the North-West of the other two, towards the Borders of *Great Bukhâria*, at the Foot of the Mountains that separate the two Countries [e]. It is situate on the East Side of a River, which falling from those Hills, loses itself in the Desart, thirty or forty Miles distant from that City. It was heretofore the Capital of the Kingdom of *Kâshgar*: But, as *Bentink* observes, is very much fallen from its former Grandeur, since the *Tartars* have been in Possession of it. However, he says, there is still a pretty good Trade carried-on between this Town and the neighbouring Countries, though very inconsiderable to what it was formerly [f]. This City, for a Time, before *Jenghiz Khan*'s Conquest, was the Capital of *Turkestân*, that is, of the Dominions of the *Turks*; who springing-up in the fixth Century, from an inconsiderable Tribe near the Mountain *Altay*, and, by Degrees, over-running all *Great Tartary* Westward, at different Times as they enlarged their Dominions, changed the Seat of their Empire; thus, as at one Time it was at *Kâshgar*, at another Time we find it at *Otrar*, under *Kavar Khân* [g].

THE City of *Yarkian*, or *Yerghian* [h], according to *Bentink*, is, at present, the Capital of all *Little Bukhâria*, and situate to the North of *Kâshgar*, upon the Banks of a little River; the Waters of which are not reckoned very wholesome. But in this he must be mistaken, since, in the Jesuits Map, it stands to the South-East [i] of that City, about ninety Miles distant, and on a River, which, descending from the Mountains lying at the same Distance to the South-West, runs North-East, and falls into the Lake of *Lop*, about six hundred Miles from its Source. The same Author adds, that it is large, and pretty well built, after the *Eastern* Manner; though most of the Houses are of Brick, baked in the Sun. The Country round it is very fertile, producing Plenty of all Sorts of Fruits and Pulse.

THERE is a Castle in this City, where *Kontayji Khân*, of the *Eluths* or *Kalmûks*, comes from Time to Time to reside a few Months, when his Affairs require his Presence on this Side; whence it is looked upon by some, as the Place of his usual Residence.

As *Yarkian* is the Resort of all the Commerce which is carried-on at present between the *Indies* and the North of *Asia*, *Tibet* and *Siberia*, *Great Bukhâria* and *China*, it must needs be very populous, and the *Bukhâr* Inhabitants very rich, since it is by their Means that those different Countries have a Communication together. The late Emperor of *Russia* intended to have settled a regular Trade between his Dominions and *Yarkian*, by the River *Irtis*, which would have proved very advantageous to his Subjects.

[a] Yet *Bentink*, and the Author of the Description of *Bukhâria* say, the Towns, which are about twenty, have a great Number of Villages depending on them. See History of the *Turks*, &c. p. 471, and 474. [b] *Du Halde*'s *China*, vol. 2. p. 253. [c] The Jesuits Map does not exhibit more. [d] *Abu'lfeda* says, it is also named *Ardûkand*. [e] The Tables of *Abu'lfeda*, *Nasîr addîn*, and *Ulug beg*, place this City in forty-four Degrees of Latitude, but that of *Khrysokokka* in forty Degrees; which is but twenty or thirty Minutes more North than it is exhibited in the Jesuits Map. [f] History of the *Turks*, &c. p. 471. [g] See *D'Herbelot*, p. 610. [h] *Bentink* writes *Yerkeen*, and *Yerkeben*. Others, *Irken*, *Irghen*, *Jarkan*, *Yarkhan*, *Yurkend*, and *Hiarkhan*. [i] *Marco Polo* also passed through it, in his Way from *Kashgar* to *Kotom*, or *Hotom*.

THE

THE Town of *Khotam*, or *Hotom* [a], lies to the South-East of *Yarkian*, on the River *Hotomni Solon*, as in the Map. It is ſubject to the *Grand Khân* of the *Eluths*, and is ſtill in a pretty flouriſhing Condition on Account of its great Trade; the Merchants of *Tibet* and the *Indies* flocking thither from all Quarters. Although the Inhabitants moſtly profeſs *Mohammediſm*, yet Liberty of Conſcience is allowed to all their *Pagan* Neighbours. The City is built of Brick, and the Country about is exceeding fruitful: It pays yearly a certain Tribute to the *Kontayki*, for which it enjoys his Protection, without being in any Sort incommoded by the *Eluths*.

THE Author has been aſſured, that the City of *Talâſâgûn*, which *Ilik Khân* reſigned to *Kavar Khân*, and was called by the *Mongols*, *Khambalik*, or *Good Town* [b], ſtill ſubſiſts in *Little Bukhâria*, near the Borders of the *Greater*, and Country of the *Kalmûks*; and that it is one of the principal Entrances, on that Side, into *Great Bukhâria* [c]. This is the ſame Place which *Abu'lfeda* and *D'Herbelot* [d] write *Balâſâgân*; it being eaſy to miſtake a *B* for a *Y* in the *Arabic*, thoſe Letters differing only by a ſingle Point. The firſt of thoſe Authors in one Place puts it in the Country of the *Turks*, in the Neighbourhood of *Farab*, or *Otrâr* [e]; and elſewhere in the Borders of the *Turks*, beyond the *Sihûn*, or *Sîr*, near *Kâſhgar* [f]. But we meet-with no ſuch Town in the Jeſuits Maps, under either of the Names ſaid to belong to it.

THE Country of *Akſu* lies to the North of *Kâſhgar*, and Weſt of the Province of *Turfân*. We ſuppoſe it to be about three hundred and ſixty Miles long, and ſeventy broad. In this Part of *Little Bukhâria*, the Empire of the Weſtern *Lyau*, or *Kitân*, ſeems to have been founded [g]; conſequently this muſt be the Country of *Kara-kitay*, or *Kara-katay* (about whoſe Situation Authors have been at ſuch a Loſs) agreeable to the Journal of *Goës* the Jeſuit, who in the Way from *Kâſhgar* to *Akſu*, paſſed the ſandy Deſart [h], called *Kara-kathay*, or *Black Kathay*; becauſe the People of *Kathay* dwelt there a long Time. Indeed, as the *Kitân* conquered all the Country of *Tartary*, from *Lyau-tong* to the Kingdom of *Kâſhgar*, the whole Region to the Weſt of the *Whang-ho*, and Province of *Shan-ſi* in *China*, where the Empire of *Kitay* ended, at leaſt all *Little Bukhâria*, with the Country of *Sha-chew* to the South-East of *Khamil*, might have gone under the Name of *Kara-kitay*, with the *Mongols*, before the Ruin of their Empire: After which the Natural Princes of thoſe Parts throwing-off the *Kitân* Yoke, the Name of *Kara-kitay* might have been confined to that particular Quarter, where they founded their new Dominion. *The Geography.*

AKSU [i], the chief Town in this Country, is mentioned by Travellers; but no Account given of it, farther than that *Goës* ſays, it is a City belonging to the Kingdom of *Kaſhgâr*, and that the King's Nephew was Governor of it. According to the Jeſuits Map, it ſtands on the North-Side of a ſmall River, which falling from the Mountains to the North-Weſt, loſes itſelf at an equal Diſtance in the Sands. The River *Ili*, (on the Side of which the *Kontoyki*, Grand *Khân* of the *Eluths*, or *Kalmûks*, uſed to reſide, in his Camp, called *Harkas*, or *Urga*) has its Source in the Mountains on the North-East Part of this Province: And more to the Weſt riſe the *Chûimuren*, and *Talas-muren*; on which laſt *D'Anville* places the Town of *Sayram*. Theſe, after a Courſe of one hundred and eighty Miles, fall into Lakes, ſituated in *Great Tartary*. *City of Akſu.*

IT muſt be obſerved here, that *Goës*, who travelled quite through *Little Bukhâria*, from *Yarkian* to *Khamil*, or *Hami*, never once gives the Country that Name; but ſpeaks of two Kingdoms, into which the Whole was divided, *viz.* *Kâſhgar*, containing the Weſtern Part, and *Chalis* [k], the Eaſtern. *Kaſhgâr and Chalis.*

2. *The* Provinces *of* Turfân *and* Khamil.

Country of the Vigûrs. Turfân *City.* *City of* Khamil: *The Deſart near it.*

THE Province of *Turfân* lies to the Eaſt of *Akſu*, and may be about two hundred and ten Miles long, and eighty broad: That of *Khamil* about one hundred and eighty in Length, and of the ſame Breadth with the other. Theſe two Provinces ſeem to have been the Country poſſeſſed formerly by the *Vigûrs*, or *Oygûrs*, at leaſt the middle-Part to the Eaſt of *Turfân*; eight or nine Leagues Eaſt of which was their capital City, called *Ho-chew* [l], by the *Chineſe*. Whether this was the ſame with *Biſhbalik*, or whether this laſt was another to the North of *Country of the* Vigûrs.

[a] Called *Kotam* by *Marco Polo*, *Hotom* in the Jeſuits Maps, *Koton* in other Maps; *Khateen* by *Bentink*, and *Khoton* by the Oriental Hiſtorians. *Abu'lfeda* ſays, it was incredibly large, and that its Inhabitants were originally of *Katay*. [b] See before, *p.* 421. a. [c] Hiſtory of the *Turks*, &c. p. 471, *& ſeqq.* [d] At the Word *Turk*, and *Turkmân*. [e] *Chowarazmiæ Deſc.* p. 64; but by his Table, *p.* 51, he makes it three Degrees five Minutes more Eaſt than *Farâb*. [f] The ſame, *p.* 74. [g] See before, *p.* 434, and 441. [h] *Haji Mahamet* makes it all a rough Deſart, between *Kâſhgar* and *Akſu*. [i] *Akſu* ſignifies, *white Water*, perhaps from the Quality of its River. [k] *Cialis* in *Trigautius*, after the *Italian* Idiom. [l] See before.

Little Bukhâria.

Turfan, as *Gaubil* places it [a], is hard to determine, till we receive farther Light from the *Chineſe* Hiſtory. They were likewiſe Maſters of the adjacent Parts of *Tartary*, as far as the Springs of the River *Irtiſh*, and *Mount Altay*.

Turfân City.

THE Country of *Turfân* contains ſeveral Towns, of which *Turfân* is the chief. In the Journal of *Goës*, it is ſaid to be a ſtrong, well-fortified City: But the Miſſioners give us no Account of its preſent State, any farther than that it is a conſiderable City [b], and that it is ſix Days Journey from *Hami* (or *Khamil*) croſſing a Branch of the *Kobi*, or Deſart; but ten Days by the Hills to the North of *Hami*, which is the ſafer Road.

City of Khamil,

THE Country of *Ha-mi* [c] contains only one ſmall City, of the ſame Name; but is full of Houſes, and has a few Villages, as deſcribed in the Map. The Inhabitants are large, and robuſt, well-ſhaped, and very neat in their Houſes. *Ha-mi* is ninety Leagues from the Gate of the great Wall called *Kya-yu-kew* [d], and has Lands enough round it, yet extends no farther, becauſe that whole Space is nothing but a dry Sand, and the moſt barren of all *Tartary*.

THIS Country is not infected with the Idolatry of the *Lamas*, the Inhabitants being *Mohammedans*. The Soil ſcarce produces any Fruit, except Melons, but thoſe of a delicate Flavour; and ſo far preferable to the *European*, that they hold good beyond the Seaſon, and are ſerved-up at the Emperor of *China*'s Table all the Winter [e]. *Gerbillon* ſays, the Country produces Plenty of good Fruits, beſides Melons and Grapes [f]; but he was not on the Spot, as the other Miſſioners were.

The Deſart near it.

THE Deſart above-mentioned, lying between *Ha-mi* and the great Wall of *China*, is Part of the great *Sha-mo*, or *Kobi*: It has neither Graſs, nor Water: Travellers frequently loſe [g] their Horſes in croſſing it: The *Tartars*, therefore, rather uſe Dromedaries, becauſe little Food ſerves them, and they can be without Water five or ſix Days. However, the whole *Kobi* is not contained within this Space of ninety Leagues; for it has various Branches, which ſpreading here and there, like ſo many infected Veins, divide the Country into Plots; ſome dry, and utterly uninhabited; others fertile enough to ſubſiſt a few *Tartars* [g].

SECT. II.

The Inhabitants *of* Little Bukhâria.

1. *The* Manners *and* Cuſtoms *of the* Bukhârs.

Their Character: Dreſs of the Men, and Women: Dye their Nails: Wear Breeches: Their Houſes, Furniture, and Utenſils: Their Marriages, Formalities, Ceremony of Bedding, Child-bearing: Polygamy unlawful: Diſtempers, how cured: Their Burials: Money and Language: Their Commerce.

THE *Bukhâr* Inhabitants of *Little Bukhâria*, according to the *Preſent State of Bukhâria*, are generally ſwarthy, and black haired; though ſome of them are very fair, handſome, and well-ſhaped. They do not want Politeneſs, and are very obliging to Strangers. They are greedy of Gain, and given to Trade; which they carry-on to great Advantage in *China*, *Perſia*, the *Indies*, and *Ruſſia*. Thoſe who deal with them, and do not know their Dexterity in Buſineſs, will be ſure to be impoſed-on, or cheated.

THE Mens Habits differ very little from thoſe of the *Tartars*: They fall-down to the Calves of their Legs, having Sleeves very wide towards the Shoulders, and cloſe-about the Elbow, and they wear Girdles like the *Poles*. The Habit of the Women is exactly the ſame with the Mens, and commonly quilted with Cotton. They wear Bobs in their Ears twelve Inches long, falling often as low as their Shoulders. They part and twiſt their Hair in Treſſes, which they lengthen with black Ribbands, embroidered with Gold or Silver, and with great Taſſels of Silk and Silver, which hang-down to their Heels [h]: Three other Tufts of leſs Size cover their Breaſts. They wear Necklaces adorned with Pearls, ſmall Pieces of Coin, and ſeveral Baubles gilt or ſilvered over, making a glittering Shew. Both Sexes carry-about them Prayers, written by their Prieſts, in a ſmall Leather-Bag, in the Nature of Reliques.

SOME Women, and eſpecially the Girls, tinge their Nails red. This Colour, which holds a long Time, is drawn from an Herb, called in the *Bukhâr* Language, *Kena*: They dry it, pulverize it, mix it with powdered Alom, and expoſe it in the Air twenty-four Hours before they uſe it.

BOTH Men and Women wear cloſe Breeches, and Boots of *Ruſſia* Leather, very light, and

[a] See before, *p.* 434. a. [b] They ſay in *Weſtern Tartary*, becauſe the *Tartars* are Lords of the Country. [c] *Bentink* writes *Khamil*; *Goës*, and others, *Kamul*. [d] It has a Fort near it, called *Kya-yu-quan*. [e] *Du Halde*'s *China*, vol. 2. p. 253. [f] The ſame, *p.* 262. [g] The ſame, *p.* 253. [h] Theſe muſt be the ſame called by *Grueber*, *Northern Tartary* Women, whoſe Dreſs is repreſented in Plate Iv.

without

without Heels, or Leathern-Soles; making-uſe of Galloches, or high-heeled Slippers, like the *Turks*, when they go abroad. They alſo wear the ſame Sort of Bonnets, and Covering for the Head; only the Women, and eſpecially the Girls, dreſs theirs with Trinkets, ſmall Pieces of Money, and *Chineſe* Pearls. Wives are no Way to be diſtinguiſhed from Maidens, only by a long Piece of Linen which they wear under their Bonnets, and which folding round the Neck, they tie in a Knot behind, ſo that one End of it hangs-down to the Waiſt [a].

THE Houſes of the *Bukhârs* are of Stone, and pretty good: But their Moveables are few, and no Way ornamental: They have neither Chairs, nor Tables; nor is any Thing to be ſeen in their Chambers, but ſome China-Trunks garniſhed with Iron. Upon theſe, in the Day, they ſpread the Quilts, which they make-uſe of at Night, and cover them with a Cotton Carpet of ſeveral Colours. They have alſo a Curtain ſprigged with Flowers and Figures of different Colours: Likewiſe a Sort of Bedſtead, about half a Yard high, and four Yards long, which they hide in the Day-time with a Carpet. They go to Bed ſtark-naked, but always dreſs when they riſe, and ſit with their Legs acroſs, after the *Turkiſh* Manner.

THEY are very neat about their Victuals; which the Slaves (they either take or buy from the *Kalmûks*, *Ruſſians*, and other Neighbours) dreſs in their Maſter's Chamber; where, according to the Largeneſs of the Family, there are ſeveral Iron-Pots ſet in a Kind of Range near a Chimney, which ſerves alſo to warm the Room in Winter. Some have little Ovens, which are made like the reſt of their Walls, with a ſtiff Clay, or Bricks.

THEIR Utenſils conſiſt in ſome Plates and Porringers of *Capua* (a Sort of Wood) or of China, and in ſome Copper-Veſſels to boil Tea, and to heat Water, when they want to waſh. A Piece of coloured Calico ſerves them inſtead of Table-Cloth and Napkins: They uſe neither Knives, nor Forks; but the Meat being ſerved-up ready-cut, they pull it to Pieces with their Fingers: Their Spoons are of Wood, and made like the Ladles with which we ſkim our Pots [b].

THEIR uſual Food is minced Meats, of which they often make a Sort of Pies, in the Shape of a Half-Moon: Theſe ſerve for Proviſion when they go long Journeys, eſpecially in Winter. They carry them in a Bag, after expoſing them to the Froſt; and make pretty good Soup of them, by boiling them in Water. Their uſual Drink is Tea: They have a black Sort [c], which they prepare with Milk, Salt, and Butter, eating Bread with it, when they have any [d]. *Inhabitants, Cuſtoms.*

THE *Bukhârs* buy their Wives, paying according as they are more or leſs handſome: So that the ſureſt Way to be rich, is to have many Daughters. The Perſons to be married are forbidden to ſee, or ſpeak to each other, from the Time of their Contract, till the Day of the Nuptials: Theſe they celebrate for three Days with Banquetting; as they do three great annual Feaſts. The Evening before the Wedding, a Company of young Girls meet at the Bride's Houſe, and divert themſelves till Midnight, in playing, dancing, and ſinging. Next Morning the Gueſts aſſemble at the Bride's, and help her to prepare for the Ceremony: After which they give Notice to the Bridegroom, who arrives ſoon after, accompanied by ten or twelve of his Relations, or Friends; and followed by ſome playing on Flutes, and an *Abîs* [e], who ſings while he beats two little Timbrels. When the Bridegroom is come, he makes a Horſe-Race: After which he diſtributes the Prizes, being ſix, eight, or twelve in Number, according to the Ability of the Couple; conſiſting in Damaſks, Sables, and Fox-Skins, in *Kitayka* Calico, or ſuch-like Goods. The Feaſt given at the Circumciſion of Children is of the ſame Kind. *Their Marriages, Formalities.*

THEY do not ſee each other while the Ceremony of Marriage is performing; but anſwer, at a Diſtance, to the Queſtions aſked by the Prieſt. When it is over, the Bridegroom returns home, in the ſame Order he went, and entertains his Company. After Dinner, he returns with the ſame Train to the Bride's Houſe, and obtains the Liberty of ſpeaking to her: Then he goes-back, and returns again in the Evening; at which Time he finds her in Bed, and in Preſence of all the Women lays himſelf down in his Cloaths beſide her; but it is only for a Moment. The ſame Farce is acted for three Days ſucceſſively: Nor does he go to Bed to her in earneſt till the third Night; and the fourth Day he carries her home. *Ceremony of Bedding.*

SOME of theſe Huſbands, however, make it in their Bargain to continue ſome Time longer, and often a Year with their Parents, the Woman remaining ſo long with hers: But if ſhe dies in the Interim without Children, her Relations poſſeſs all that her Huſband gave her; unleſs at the End of the Year of Mourning, they are generous enough to return him half. The *Bukhâr* Women are reckoned impure for forty Days after their Delivery, and dare not ſo much as ſay their *Child-bearing.*

[a] Hiſtory of the *Turks*, &c. p. 476, *& ſeqq.* [b] The ſame, *p.* 475, *& ſeq.* [c] This is the *Tartarian* Tea, or Bean-Broth, mentioned often before, ſee Vol. III. *p.* 434. e. [d] Hiſtory of the *Turks*, as before, *p.* 422. [e] A Kind of Prieſt.

Little Bukhâria.

Prayers all that Time. The Child is named the a third Day after its Birth, by the Father, or ſome of the neareſt Relations; who at the ſame Time make him a Preſent of a Bonnet, or Piece of Linen, and ſometimes of a Coat, if they can afford it. They are circumciſed at ſeven, eight, or nine Years of Age, when the Father uſually feaſts his Friends.

Polygamy unlawful.

POLYGAMY is looked-on as a Sort of Sin by the *Bukhârs*, but is never puniſhed; ſo that ſome have ten Wives, or more. Any Man may, at b Pleaſure, ſend-back his Wife; in which Caſe ſhe is intitled to whatever he gave her during their Cohabitation. On the other hand, the Woman, if ſhe has a Mind, may ſeparate herſelf from her Huſband; but then ſhe cannot carry-away the leaſt Thing that belongs to her.

Diſtempers, how cured.

WHEN a *Bukhâr* falls ſick, the Remedy is this: A *Mullah* reads to him a Paſſage out of ſome Book, breathes on him ſeveral Times, and with a very ſharp Knife makes ſeveral Flouriſhes c over, and on the Side of, the Patient's Face. They imagine, that by this Operation they cut the Root of the Diſtemper, which they ſay is cauſed by the Devil. In ſhort, when any of them dies, a Prieſt lays the *Korân* on his Breaſt, and recites ſome Prayers. After this the Corpſe is carried to the Grave, which they commonly chuſe in ſome pleaſant Wood, and incloſe with a Hedge, or Kind of Paliſade [a].

Their Burials,

Money, and Language,

THE *Bukhârs* have no Money but Copper d *Kopeiks*, which weigh a *Soletnik* [b], or near a third Part of an Ounce. When they have a great deal of Gold, or Silver, to receive or pay, they weigh it, after the Manner of the *Chineſe*, and other neighbouring Nations.

THEIR Language, and Religion, differ in many Things from thoſe of the *Turks* and *Perſians*; yet have a Reſemblance of them [c]. *Gerbillon* ſays, the Language of theſe *Tartars* (as he miſcalls them) is apparently that of the *Uzbeks*, e differing from the *Mongol*: But adds, that this laſt is commonly underſtood, by Means of the great Commerce between the two Nations.

Their Commerce.

THE ſame Author obſerves, that theſe People formerly drove a great Trade to *China*, but that the War, for ſome Years, had interrupted it [d]. However, he judged it would revive by Degrees, through the Encouragement and Immunities which the Emperor had granted to all, who come by Land into his Dominions, in order to f traffic [e].

2. *The* Religion *and* Worſhip *of* Little Bukhâria.

All Religions tolerated. Legend of Mary: *Her miraculous Conception, and Birth of* Iſa: *His Enemies puniſhed. Future Puniſhments not eternal. Eight Paradiſes: Their* Lent-*Faſt, Prayers, and Prieſts.*

ALTHOUGH the prevailing (or eſtabliſhed) Religion, in all the Towns and Villages of *Little Bukhâria*, is the *Mohammedan*; all other Religions enjoy an entire Liberty (or Toleration) becauſe the *Kalmûks*, who are Maſters of this Country (though groſs Idolaters) think they ought not, in Conſcience, to ſuffer People to be moleſted on Account of their Belief [f].

ACCORDING to the *Deſcription of Bukhâria*, the *Bukhârs* ſay, that God having compoſed the *Korân*, communicated it to Men, by Means of *Moſes* and the Prophets: That afterwards *Mohammed* made an Explanation of it, and drew a Moral from it, which they are obliged to receive and follow.

THIS is their Notion of Jeſus Chriſt: They ſay, the *Virgin Mary* being a poor Orphan, and her Relations diſagreeing about the Charge of her Education, reſolved to decide it by Lot. They threw a Feather into a Veſſel full of Water, and agreed, that he to whoſe Finger it ſtuck, ſhould have the Maintenance of the Child; which by that Means fell to *Zacharias*'s Lot: For the Feather, though ſunk to the Bottom, came and faſtened to his Finger, on putting it in the Water. Hereupon he carried her to his Houſe, in order to bring her up. It happened one Time, that the Buſineſs of the Temple having kept him from home three Days together, he at length called to Mind he had left the Child locked-up, ſo that no-body could come at her to help her. Upon this he ran home as faſt as he could; but inſtead of finding her dead, as he feared, ſhe was ſurrounded with all Sorts of Eatables; which, as ſhe told him, God had ſent her.

BEING arrived at Fourteen, and taken, for the firſt Time, after the Manner of Women; this holy Maid went to bathe in a Fountain, which was in a great Foreſt; where hearing a Voice, ſhe was ſtruck with Fear, and made haſte to put-on her Cloaths, in order to retreat: But preſently an Angel appearing, told her, ſhe

[a] Hiſtory of the *Turks*, &c. p. 482, & *ſeqq.* [b] A *Ruſſian* Coin. [c] Hiſtory of the *Turks*, as before, *p.* 478. [d] He wrote about the Year 1700. [e] *Du Halde*'s *China*, vol. 2. p. 261, & *ſeq.* [f] This ought to be a Leſſon to the Papiſts, and all other Chriſtians, of a perſecuting Spirit.

ſhould

Inhabitants, Government.

ſhould become with Child of a Son, whom he ordered her to call *Iſay* [a]. *Mary* replied wiſely, that Lying-in would be painful to her, never having had to do with any Man: Upon this the Angel breathing on her Breaſt, made her comprehend that Myſtery, and inſtructed her in what it was neceſſary for her to know.

IN ſhort, ſhe conceived from that Moment; and the Time of her Delivery approaching, went to hide herſelf for Shame in the ſame Foreſt: There falling in Labour, ſhe ſupported herſelf b againſt the Trunk of a decayed Tree, and in that Condition was delivered. When lo! at the ſame Inſtant the rotten Trunk began to put-forth Leaves, and the Country all-about to flouriſh as in Spring. The Angels came alſo, and having bathed the new-born Infant in a Fountain, which of a ſudden appeared within two Paces of the Place, returned him to his Mother; who, going-back to her Relations, was received by them with Curſes and ill Treatment. c She took it all very patiently, and without giving herſelf the Trouble to excuſe the Crime they laid to her Charge, only deſired her Son to plead her Cauſe. This he did immediately, with ſuch Force as intirely juſtified his Mother; explaining to them the whole Myſtery of a Birth ſo miraculous, and contrary to Nature.

YOUNG *Iſay*, in Time, became a great Prophet, and a Doctor of high Authority; but he was generally hated, and perſecuted by every- d body, eſpecially the great Men of his Time. They lay in wait alſo ſeveral Times for his Life, though without Succeſs, and at length ſent two conſiderable Perſons to rid them of him at any Rate: But God fruſtrated their Deſign in the very Inſtant they were going to execute it, by taking *Iſay*, of a ſudden, up to Heaven. He likewiſe puniſhed the two Aſſaſſins in a ſingular Manner: For transforming them one after the other into the Shape of *Iſay*, they became ex- e poſed to the Fury of the People; who deceived by the Reſemblance, put them to a miſerable Death [b].

ALTHOUGH the *Bukhârs*, as appears from what has been related, have no Notion of the Sufferings of Chriſt; yet they believe in the Reſurrection, and another Life: But they cannot be perſuaded, that any Mortal ſhall be eternally damned: On the contrary they believe, that as the Demons led them into Sin, ſo the Puniſh- f ment will fall-upon them. They believe, moreover, that at the laſt Day every Thing, but God, will be annihilated; and, conſequently, that all Creatures, the Devils, Angels, and Chriſt himſelf, will die; and that after the Reſurrection all Men, except a few of the Elect, will be purified, or chaſtized by Fire, every one according to his Sins, which will be weighed in the Balance.

Eight Paradiſes.

THEY ſay, there will be eight different Paradiſes (which they call Array) for the Good; and ſeven Hells for the Wicked, where Sinners are to be purified by Fire, as aforeſaid: That the moſt enormous Sinners, and ſuch as will feel the Puniſhment moſt, are Liars, Cheats, and Makebates: That the Elect, who do not feel the Fire, will be choſen from among the Good, *viz.* one out of an hundred Men, and one out of a thouſand Women; which little Troop will be carried into one of the Paradiſes, where they ſhall enjoy all Sorts of Felicities, till it ſhall pleaſe God to create a new World inſtead of the preſent. It is a Sin, according to them, to ſay God is in Heaven. God, ſay they, is every-where; and, therefore, it derogates from his Omnipreſence, to ſay he is confined to any particular Place.

Their Lent-Faſt.

THEY have, every Year, a Faſt of thirty Days, from the fifteenth of *July*, to the Middle of *Auguſt*: During which Time they taſte nothing all Day, but eat twice in the Night, at Sun-ſet, and Midnight; drinking nothing but Tea, all ſtrong Liquors being forbidden. Any Perſon, who tranſgreſſes theſe Ordinances, is obliged either to ſet at Liberty the beſt of his Slaves, or to give a Treat to ſixty People: He is likewiſe to ſuffer eighty-five Strokes, which the *Aguns*, or Great Prieſt, cauſes him to receive on the bare Back with a thick Leathern Strap, called *Dura*. Yet I have obſerved (ſays the Author) that the common-People do not equally obſerve this Faſt; and that Workmen, eſpecially, are allowed to eat in the Day-time.

Prayers, and Prieſts.

THEY ſay Prayers five Times a Day. 1. Before Morning. 2. Towards Noon. 3. After e Noon. 4. At Sun-ſet: And, 5. In the third Hour of the Night. To which their *Abîs*, a Kind of Prieſts, give the Signal.

THOSE who know how to read, and explain Books, are in great Eſteem with them, and are called *Mullah* [c], which ſignifies a famous and meritorious Man [d].

3. *The* Government *and* Hiſtory *of* Little Bukhâria.

Revolutions in the Country: Form of Government under the Kalmûks. Khâns *of* Kâſhgar. Amul Khojah Khân. Togluk Timûr Khân; *turns* Mohammedan: *Occaſion of this Change: His*

[a] The *Arabs*, *Turks*, &c. call Jeſus, *Iſa*. [b] This is all pretty agreeable to the *Mohammedan* Tradition. [c] Which is the common Name among *Mohammedans*, for a Doctor of their Law. [d] Hiſtory of the *Turks*, &c. p. 472, and 478, *& ſeqq.*

Little Bukhâria.

Subjects converted. Ilyas Khojah Khân. *Kamar oddîn, an Uſurper. Wars with* Timûrbek.

Revolutions in the Country.

WE know but little of the Government of this Country before the Time of *Jenghîz Khân:* It was then divided among ſeveral Nations, or Tribes of People, of whom the moſt remarkable were the *Vigûrs*, or *Oygûrs*, who dwelt moſt Eaſterly about *Turfân*; the *Whey-hu*, who inhabited to the Weſt of them [a], and the *Kitân*, or *Kara-kitayans*, who ſettled between *Akſû* and *Kâſhgar*. Theſe all, it may be preſumed, had their different Forms of Government: But on the Conqueſt of this Region by *Jenghîz Khân*, the Whole fell under the Dominion of *Jagatay*, ſecond Son of that Conqueror. Some Time after his Death, the Kingdom of *Kâſhgar*, including all *Little Bukhâria*, became independent; and probably that Monarchy at length became divided among two or more Princes; but all of the Race of *Jenghîz Khân*. In 1603, when *Goës* travelled through this Country, the Whole ſeemed to have been under the Dominion of one *Khân*, who reſided in *Yarkian:* But in 1683 (as the *Preſent State of Bukhâria* informs us) there happened a great Revolution: For *Boſto*, or *Buſſuktu*, otherwiſe called *Kaldan*, *Khân* of the *Eluths*, or *Kalmûks*, conquered *Little Bukhâria* from the Prince, or Princes, who at that Time reigned there.

Form of Government

ZIGAN ARAPTAN [b], otherwiſe called *Kontayki*, the Succeſſor of *Boſto Khân*, eſtabliſhed ſeveral Magiſtrates in the Kingdom, which ſtill continue, and are ſubordinate one to the other; the loweſt Rank having each the Rule over ten Houſes, or Families; the ſecond Sort over one hundred, and the firſt over one thouſand; all in Subjection to a general Commander, whom the *Khân*, as Sovereign of the Whole, chuſes ordinarily out of the ancient Princes of the Country. Theſe Magiſtrates decide all Differences between the Subjects, and are obliged to report to their Superiors whatever paſſes; whereby good Order is kept-up, and perfect Union preſerved among the Inhabitants [c].

Under the Kalmûks.

THE two Princes above-mentioned, ſucceſſively had Wars with the *Chineſe*, who about 1720, aſſiſted by the *Mongols*, entering the Province of *Hami*, or *Khamil*, and *Turfân*, took both from him [d]. *Gerbillon* ſays, thoſe of *Yarkan* and *Turfân* were diſpoſed to follow their Example: But *Raptan*, by his Preſence, ſecured their Fidelity [e]. However, according to *Gaubil*, in 1726, the whole Country, from *Hami* to *Anghien* (in *Great Bukhâria*) was under his Protection [f].

IT does not appear, either from *Abu'lghâzi Khân*, or the other Oriental Hiſtorians yet come to our Knowledge, when, or on what Occaſion, *Little Bukhâria* fell-off from its Dependence on the immediate Succeſſors of *Jagatay*, who reſided in *Great Bukhâria:* And as Authors tell us not the Names of the firſt *Khâns* who reigned in *Kâſhgar*, neither do they carry-down the Hiſtory of them below the Year 1400. In ſhort, the beſt Account we meet of them, is that given by *Abu'lghâzi Khân*, as follows.

THE Inhabitants of the Cities of *Kâſhgar* and *Yarkian*, of the Countries of *Alatak* [g], and the *Vigûrs*, finding none of the Poſterity of *Jagatay Khân* among them, who was capable of filling the Throne, which was vacant; they ſaw themſelves obliged to call-in *Amûl Khoja*, who at that Juncture reigned in *Mawara'lnahr*, by the Name of *Iſan boga Khân* [h]. *Satil Tamiſh*, the Wife of this Prince, bearing him no Children, he got one of his Slaves, called *Manlaghi*, with Child. Hereupon *Satil Tamiſh* being incenſed, one Day, when the *Khân* was gone a-hunting, gave her in Marriage to a *Mogul*-Chief, who carried her with him to his own Country. *Iſan boga*, at his Return, being informed of what had been done, to avoid having Words with his Wife, ſeemed to take no Notice of it: But dying at length without Iſſue, the State became rent in Pieces by the different Factions.

IN this Extremity, *Amîr Yalauzi*, one of the chief Lords in *Kâſhgar*, ſent a Meſſenger in Queſt of *Manlaghi*. He at length found her, and her Son, called *Togalak* [i], whom ſhe had by the *Khân*, playing with his Brother-in-law. After this, watching his Opportunity, he carried-off the Boy; who on his Arrival at *Kâſhgar* was immediately proclaimed *Khân* by *Amîr Yalauſh*, under the Name of *Togalak Timûr Khân*.

A GREAT Part of this *Khân*'s [k] Reign was ſpent in ſuppreſſing the Factions that oppoſed him in the Countries above-mentioned: After which he entered with a powerful Army into *Mawara'lnahr*, and brought it alſo under his Obedience [l]. Then leaving his Son *Ilyas Khoja* to govern in *Samarkant*, he returned to the City of *Kâſhgar*, where ſome Time after [m] he died.

TOGALAK TIMUR was the firſt deſcended from *Jenghîz Khân*, reigning in *Kâſhgar*, who

[a] See before, *p.* 431. e. [b] Called by the *Eluths*, *Chahar Arbtan Hân*; by the *Chineſes*, *Tſe-vang raptan*. [c] Hiſtory of the *Turks*, &c. p. 474, *&* *ſeq.* [d] See before, *p.* 387. [e] *Du Halde*'s *China*, vol. 2. p. 253, and 261. [f] See before, *p.* 402. e. [g] The Situation of this Country is unknown to us. [h] See before, *p.* 522. b. [i] Or, *Togluk*. [k] He was made *Khân* about the Year of the *Hejrah* 748, of Chriſt 1347. [l] *Hejrah* 762, of Chriſt 1360. [m] About two Years.

embraced

embraced the *Mohammedan* Religion. The *Khân* being one Day a-hunting, perceived ſeveral foreign Merchants in the Place which he had pitched-on for aſſembling the Game, contrary to his expreſs Proclamation. Hereupon in a Paſſion, having ordered them to be brought to him bound, he aſked how they came to infringe his Laws. A *Sheykh*, who was among them, anſwered, that they were ignorant of any ſuch Prohibition, as being Strangers from the Country of *Kuttak*. The *Khân* replied, *It is like ye are* Tajiks, *and, conſequently, worſe than Dogs. If we were not true Believers*, rejoined the *Sheikh*, *there would be Grounds for making no more Account of us than Dogs; becauſe, in that Caſe, notwithſtanding the Reaſon we are endowed with, we ſhould yet be leſs reaſonable than Beaſts.*

THIS Anſwer having touched the *Khân*'s Heart, at his Return from the Chace, he ſent for the *Sheykh*, and taking him in private, ſaid, *What is your Religion, that you durſt make me ſuch an Anſwer a-while ago?* The *Sheykh* hereupon explaining all the Articles of the *Mohammedan* Faith, *Togalak Timûr* was ſo fully convinced of its Truth, that the *Khân* ordered him to repair to him at a proper Seaſon, to concert the Means for eſtabliſhing it in his Dominions. The *Sheykh* dying ſoon after his Return home, his Son, purſuant to his Father's Orders, repaired to *Kaſhgar*; but not being able to get Acceſs to the *Khân*, he went one Morning to a Hill near the Caſtle, where he ſaid his Prayers ſo loud, that he awakened *Togalak*; who ſent for him, to know the Reaſon why he bawled ſo terribly.

THE *Sheykh* taking this Opportunity to execute his Commiſſion, that Prince would no longer defer embracing *Mohammediſm*; which he did ſo ſeaſonably, that all the Lords of his Court followed his Example except one, who ſtanding forth, ſaid, *There is, among our People, a Man endued with extraordinary Gifts; now if the Sheykh dare wreſtle with this Perſon, and throws him, I will then embrace his Religion, otherwiſe I will not.* The *Khân* was unwilling to ſuffer this Trial of Skill; but the *Sheykh* preſſing for Liberty to accept of the Challenge, he at length yielded. The *Sheykh* hereupon advancing up to the *Mogul*, with one back-Stroak of his Hand on the Stomach, laid him flat on the Ground, where for a good While he remained motionleſs. As ſoon as the *Mogol* roſe-up, he fell at the *Sheykh*'s Feet, and declared he was ready to become a *Moſlem* [a]. The Lord who had propoſed this Teſt did the ſame, and all the *Moguls* who were ſubject to *Togalak Timûr Khân*, to the Number of one hundred and ſixty thouſand, followed their Example. *Inhabitants, Government.*

AMIR YALAUSI, who was ſo inſtrumental in helping the *Khân* to aſcend the Throne, happening to die, *Togalak* conferred on *Amîr Khudaydat*, though but ſeven Years old, all his Father's Employments. Hereupon *Kamaroddîn*, the youngeſt of the *Amîr*'s five paternal Uncles, deſired that he might officiate for his Nephew till he came of Age. This Requeſt the *Khân* not thinking proper to grant, *Kamaroddîn*, who was very ambitious as well as powerful, conceived a mortal Hatred againſt him; yet concealed it during his Life: But after his Death, revolting againſt his Son *Ilyas Khojah*, who ſucceeded in the Throne of *Kâſhgar*, he cauſed him, with all his Family, to the Number of eighteen Perſons, to be maſſacred: Then ſeizing the Government himſelf, gave Liberty, by Proclamation, for the People to kill any of the Poſterity of *Togalak Timûr*, who were to be found. This *Khân* was born in the Year 1329 [b], came to the Crown at the Age of eighteen (that is, in 1347) and died at the Age of thirty-four (or in 1362.) *Ilyas Khojah Khân.*

AT the Time of *Kamaroddîn*'s Revolt, *Amîr Aga Khatun*, one of *Togalak*'s Wives, being delivered of a Son named *Kezra Khojah*, to ſecure him from the Tyrant, truſted him to the Care of *Amîr Khudaydat*, who never could be prevailed-on by his Uncle, to deliver-up the young Prince: And War breaking-out afterwards between *Amîr Timûr* (who reigned in *Mawara-'lnahr*) and the Uſurper, *Khudaydat* laid-hold of that Opportunity to ſend him, under a truſty Guard, to the Mountains of *Badagſhân*, where the Jaſper is found. *Kamaroddîn, an Uſurper.*

AMIR TIMUR, and *Kamaroddîn*, waged War together for ſome Time with much Fury, and ſuch Equality, that after five bloody Battles it ſeemed yet uncertain, which in the End ſhould get the Advantage; when it happened, that *Kamaroddîn* fell ill: At which Juncture *Timûr* advancing with a powerful Army, the Troops of *Kâſhgar*, deſtitute of a Chief, betook themſelves to Flight, not daring to wait for the Enemy. As for *Kamaroddîn*, he was in this Confuſion carried, for Security, into certain Deſarts to the Eaſt of the capital City: But after the Retreat of *Timûr*'s Army, he never could be found [c]; although a great While after, his Subjects underſtood, that he reſided with one *Malek Ajân* [d]; yet it is not known who that Man was. *Wars with Timûr bek.*

[a] All this might have been a politic Contrivance of the *Khân*, to bring-about this great Change. [b] *Hejrah* 730. [c] It does not appear when this happened, poſſibly about 1375, or 1383. See *Timûr bek*, vol. 1. *p.* 176, and 235. [d] It appears from the ſame Author, *p.* 346, that he was living in 1390, at which Time he fled croſs the *Irtiſh*, towards the City of *Tawlas*, into the Woods, where Sables and Ermins are found.

Turkeſtân. *AMIR KHUDAYDAT* laying-hold of this a Opportunity, brought-back *Kezra Khojah*, and
Kezra Khojah Khân. cauſed him to be proclaimed *Khân* with the uſual Solemnities. This Prince reigned thirty Years over the Country of *Kâſhgar*, and all thoſe who have poſſeſſed the Throne of that Country have been of his Poſterity [a]. So that *Mahamet*, who was *Khân* of the Kingdoms of *Kâſhgar* and *Chalis* (that is, of all *Little Bukhâria*) in 1603, when *Goës* travelled through the Country, was deſcended from *Kezra Khojah*, as well as the *Khân* who reigned in 1665, when *Abu'lghâzi*'s Hiſtory was finiſhed: But eighteen Years after, *viz.* in 1683, *Little Bukhâria* was ſubdued by the *Eluths*, or *Kalmûks*; as hath been before related.

CHAP. VII.

A DESCRIPTION *of the* COUNTRY *of* TURKESTAN.

Introduction. WE have, in this Book, run-through a vaſt Extent of Country; and beſides deſcribing *Great Tartary* from the Eaſtern Ocean to the *Caſpian Sea*, given what the beſt Authors afford relating to *Korea*, *Tibet*, *Karazm*, and both the *Bukhârias*. In order to compleat the Deſcription of *Middle Aſia*, it remains only to treat of *Turkeſtân*, which, for the moſt Part, falls at preſent within the Bounds of *Great Tartary*. For the Materials concerning this Country, the Public are chiefly obliged to the Enquiries of the *French* Editor of *Abu'lghâzi Khân*'s Hiſtory; and, in ſome Meaſure, to the Remarks of the *Engliſh* Tranſlator, to which we have added ſome farther Reflexions.

SECT. I.

The Name, Bounds, ancient Power, *and* Geography.

The Name: The Bounds: Origin of the Turks: *Their ſudden Conqueſts, and Kings.* Khân *of* Kara-kitay *conquers* Turkeſtân: *Its great Extent. The* Turks *very early over-run* Perſia: *Invade* Mawara'lnahr. *The* Seljûk *Conqueſts.* Karakitayan *Empire very powerful: Deſtroyed by* Jenghîz Khân.

The Name. *TURKESTAN* ſignifies the Country of the *Turks*, and is otherwiſe called, by the *Arabs* and *Perſians*, *Turân*; ſo named according to the latter, from *Tûr*, the Son of *Feridûn*, ſeventh King of *Perſia*, of the firſt or *Piſhdâd* Race: But the *Turks* and *Tartars*, eſpecially the *Mohammedan*, affirm its Name to be derived from *Turk*, the eldeſt Son of *Japhet*, whom they make the Founder of the *Turkiſh* Nation, and common Father of all the Inhabitants of *Grand Tartary*; as has been already obſerved [b].

TURKESTAN is bounded on the North by the River *Yem*, or *Yemba*, and the *Arâl tag*, or *Mountains of Eagles*, which are no better than ſmall Hills in that Part; on the Eaſt by the Dominions of the Grand *Khân* of the *Eluths*, or *Kalmûks*; on the South by *Karazm*, and *Great Bukhâria*; and on the Weſt by the *Caſpian Sea* [c]. It may be about four hundred and eighty Miles long, and two hundred and fifty-two broad; the Bounds of it being exceeding contracted, in Compariſon of what they were in former Ages.

IT has already been obſerved, that according to the *Chineſe* Hiſtory, the *Tu-que*, or *Turks* [d], were in the Year 545 a very inconſiderable People, who dwelt to the North-Weſt of *Turfân* in *Little Bukhâria*; and not long before, their Employment was to work Iron near a Mountain called *Kin* [e]. But in a few Years they grew very powerful, ſubduing the whole Country between the *Caſpian Sea*, and the River *Lyan*. This Account agrees very well with that given by the *Byzantine* Hiſtorians. They inform us, that in the fourth Year of *Juſtin* the Younger, (that is, in 569) the Oriental *Turks*, whoſe Power was greatly increaſed, ſent Ambaſſadors to enter into a Treaty of Peace with the *Romans*. They brought with them Iron to ſell, to make it believed, that there were Mines in their Country, which was divided into four Governments.

THEIR King (or *Kagân*) who was named *Diſabules*, encamped near the Mountain *Ek-tak*, that is, *the Mountain of Gold* [f]. It ſtood in the

[a] Hiſtory of the *Turks*, &c. p. 176, *& ſeqq.* [b] See before, *p.* 408. [c] Hiſtory of the *Turks*, as before, *p.* 562. [d] See *p.* 433. [e] *Kin*, in *Chineſe*, ſignifies *Gold*; and *Altun*, in *Turkiſh*. Their *Khân* encamped at the Mountain *Tu-kin*, which ſeems to be the ſame called in the Text ſimply *Kin*. [f] *Ek-tak*, or *Ak-tag*, ſignifies the white Mountain; *Altun-tag*, the Mountain of Gold. However, it is ſome Confirmation of the *Chineſe* Account.

most Eastern-Part of the *Turks* Dominions [a], and had its Name from the Abundance of Fruits and Cattle that were on it [b]. To the South of it, was a Place called *Talas*; and four hundred *Stadia* to the West, a Plain called *Ikar*. At the Time of their Embassy, they had subdued the *Sogdians* [c], and *Nefthalites*, or *Abdelians* [d]. *Disabules* dying in 580, his Son *Toxander* succeeded. This *Kagân* conquered the *Utrigorians*, and *Avares*. Then marching against the *Ogorites* [e], he subdued them, killing three hundred thousand, b with their King *Kolk*. Afterwards *Turon*, his Relation, revolting, he, by the Assistance of *Sparzagun*, *Khunaxolus*, and *Toldik*, vanquished him in the Plain of *Ikar*: To notify which Victory, he sent an Embassy to the Emperor *Mauritius*, in the Year 600 [f].

As the *Turks* had great Wars among themselves, as well as with the *Chineses*, and the Nations of *Tartary*: So it may be presumed, their Dominions, in Process of Time, became divided c among several *Khâns*; and that many of the Nations, who had been subdued by them from Time to Time, threw-off the Yoke at the Beginning of the tenth Century. The *Kitân*, or *Lyau*, who founded the Empire of *Kitay*, in the North of *China*, subdued all the Countries Westward as far as *Kâshgar* [g]: And after they had been themselves subdued by the *Kin*, in 1124, founded the Empire of the Western *Lyau* (from thence called *Karakitay*) near *Kâshgar* [h]. The *Turks*, at that d Time, seem to have been divided into many Nations, under different Chiefs. The *Kitân* found some Tribes about *Turfân*, and others on the Borders of *Great Bukhâria*, whom they defeated.

In 1179 the *Khân*, possibly of these latter, who resided at *Yalasagun*, or *Balasagun*, being oppressed by the *Kankli* [i], resigned his Dominions to *Nusi Tayghir-ili*, King of the *Kitân*, for Sake of his Assistance. *Nusi* having van- e quished them, pursued his good Fortune, and conquered all the Country Westward to the *Caspian Sea*, assuming the Name of *Kavar Khân*. Thus by uniting the several Tribes, who inhabited within that Space, under one Sovereign, he seems to have restored the Empire of the *Turks*, being called by *Abu'lghâzi*, and the Oriental Historians, *Kavar Khân* [k] of *Turkestân*. *The History.*

By the Way it must be observed, that the Oriental Authors call all that Part of *Great Tartary*, possessed by the *Turks*, *Turkestân*: And thus we find the Seat of their Empire sometimes in *Little Bukhâria*, about *Kâshgar*; and at other Times in *Great Bukhâria*, about *Otrar*, just as the reigning *Khân*, when under one Sovereign, shifted his Residence; or as the Power passed from one Chief to another, when divided under many.

The Dominions of *Kavar Khân* extended far Eastward [l]; and, possibly, the *Turks* settled about *Turfân*, had submitted to him: For the *Vigûrs*, their Neighbours, to the East were under his Protection, till the Year 1212, when they went-over to *Jenghiz Khân*. In 1216, *Kuchluk* the *Nayman*, who having been defeated by that Conqueror, fled to *Kavar Khân*, or his Successor, for Shelter, deprived him of near half his Dominions; which a Year or two after fell entirely under the Power of *Jenghiz Khân* [m]. And thus an End was put to the Empire of the *Turks* in *Tartary*, whose very Race seems to have been destroyed with their Power: For since then we hear no more of them in that vast Region, except in the Name of *Turkestân*, given to the Country we are now describing; which is that Part of their Dominions they last possessed, but very inconsiderable in respect of what they were once Masters of. *Its great Extent.*

Although the *Turks* subdued *Great Bukhâria*, and *Karazm*, very early, as hath been observed above; yet, according to the *Persian* Historians, they did not long enjoy that Conquest. These Writers tell us, that while *Khosraw Nushirwân* (who reigned in the Time of *Justin*, and *Justinian*, the *Roman* Emperors) was busy in conquering the Countries of the *Abtelah*, *Kabulistân*, and other Provinces, *Shahbasha*, the *Khakhân* of the *Turks* [n], subdued most Part of *Mawara'lnahr*; but that it was soon after recovered by his Son *Hormûz*. This Prince succeeding his Father, the *Khakhân*, who was his Uncle, enters his Dominions with an Army of four hundred thousand Men; which was yet defeated by *The Turks very early*

[a] *Menander*, ch. 6, to the 14th. [b] *Simocatta*, Book 7. ch. 8. [c] Or People about *Samarkant*, which is situated in the Valley of *Sogd*. [d] The *Nefthalites*, or *Abdelians*, the *Abtelah* of the *Persians*, and *Hayatelah* of the *Arabs*. They were in Possession of *Karazm*, and *Great Bukhâria*. [e] These *Ogorites*, or *Ogors*, seem to be the *Oygûrs*, or *Vigûrs*, often mentioned before. They were become powerful by their Numbers, and Dexterity at their Weapons. They inhabited the Banks of the River *Til*, called by the *Turks*, the *Black River* (*Kara-su*, or *Kara-muren*.) The ancient Princes who commanded them, were called *Var*, and *Khuni*, (or *Huni*) whence those People have taken the same Names. *Simocat.* book 7. ch. 7. [f] See *Menander* and *Simocatta*, as before. [g] See before, *p.* 434. [h] The same as before, and *p.* 441. [i] A Tribe of *Mogals*. See before, *p.* 414. [k] Or, *Kûr Khân*, and *Gûr Khân*. [l] The *Persian* Historians place the Eastern Bounds at the River *Benaket*, or *Ashaniket*. See *D'Herbelot*, p. 610. [m] See before, *p.* 420, 422, and 442. [n] *Taixeira* calls them *Tatars*.

Turkeſtân. only twelve thouſand *Perſians*, under the Conduct of *Bahram Chubi*, a famous General [a].

Over-run Perſia. FROM that Time the *Turks* ſeem to have remained quiet, till the Year 654, being the nineteenth of the Reign of *Yazdejerd*, laſt King of *Perſia*; at which Time vaſt Multitudes of them paſſed the River *Sihûn*, or *Sir*, and laid-waſte the Countries to the South of it. At the ſame Juncture the *Arabs* invaded his Dominions on the other Side; and he dying next Year, the Whole fell a Prey to them by Degrees [b]. At length in 716, they drove the *Turks* out of *Karazm* and *Mawara'lnahr*. In 894, *Iſmaël al Sammâni*, who ſet-up for King of thoſe Countries, marched into *Turkeſtân*, and defeating the *Khân*, took him Priſoner, and ten thouſand Men, beſides a vaſt Treaſure. Some Time before his Death, which happened in 909, he made another Expedition thither, ſubduing ſeveral Provinces [c].

Invade Mawara'lnahr. ABOUT the Year 990, *Kâra*, *Khân* [d] of *Turkeſtân*, invited-in by a Rebel-General of *Núh ebn al Manſûr*, of the Race of *Iſmaël*, took *Samarkant*, and *Bokhâra*: But the *Khân* dying, his Army returned home. His Son *Ilek Khân*, at the Inſtigation of another Rebel, marching from *Kâſhgar*, invaded *Mawara'lnahr* again, in 996; but Matters being accommodated, he retired to *Turkeſtân*. Yet two or three Years after, urged by the ſame Rebel, he returned, and took thoſe two capital Cities. In 1000 he entered the Country again, and ſeizing *Abdal malek*, the new King, Brother of *Núh*, ſent him to *Dizghend* [e]. This *Khân*, with *Kader Khân*, of *Ketau Kotan* [f], in 1008 paſſes the *Jihûn*, or *Amû*, with an Army; but is defeated by *Mahmûd Gazni*, who afterwards reconciles *Ilek Khân*, and his Brother *Togan* (or *Dogan*) *Khân*. Thenceforward *Mawara'lnahr* ſeems to have continued under the Dominion of *Mahmûd* [g].

The Seljûk Conqueſts. MEAN-TIME the Sons of *Seljûk*, who came-out of *Turkeſtân* in 985, and had ſettled about *Samarkand* and *Bokhâra*, applied to *Mahmûd*; who ſuffered them to paſs the *Jihûn*, or *Amû*, and fix themſelves in the Neighbourhood of *Neſſa*, and *Bawerd*. *Mikaël*, eldeſt of the *Seljûks*, had two Sons, *Togrûl-beg* and *Jaffer-beg*, Chiefs of the Colony, who increaſed ſo faſt, by the continual Paſſage of the *Turks* [h], that they became formidable in the Time of *Maſſûd*, Succeſſor of *Mahmûd*. This Prince not taking-care to repreſs them in Time, his Forces were beaten at length by *Togrûl* in 1039; who thereupon cauſed himſelf to be crowned *Soltân* in *Niſhabûr*, then the Capital of *Khoraſân*. This is the Account given by ſome *Perſian* Hiſtorians. *Mirkond* ſays, the *Seljûks* having conquered *Mawara'lnahr*, and *Karazm*, paſſed-into *Khoraſân*, under *Maſſûd*, in the Year 1034 [i], and founded their Monarchy of *Irân*, or *Perſia* [k].

DURING this Dynaſty, the *Kitân*, or Weſtern *Lyau*, fixed their new Empire in *Little Bukhâria*. The *Perſian* Hiſtorians call them *Karakathayans*. Theſe growing powerful, *Sanjar*, ſixth *Soltân* of the *Seljûks* of *Irân*, being at *Samarkant* about the Year 1145, was prevailed-on to attack *Gurjaſb*, King of *Karakathay*; but he was defeated, and all his *Harâm* (or Women) taken [l]. In 1172, *Takaſh*, Son of *Il Arſlân*, King of *Karazm*, applying to the King of *Karakathay*, for Aid againſt his Brother *Soltân Shâh*, he ſent *Karamara*, his Son-in-law, with a powerful Army; which recovered the Crown for him [m]. After this, upon ſome Occaſion, the *Khân* of *Karakathay* [n] invading *Karazm* with a great Army, obliged *Takaſh* (called by *Abu'lghâzi*, *Vighis*) to pay him Tribute.

THIS Tribute, his Son *Mohammed* refuſed to pay, and raiſing great Forces in the Year 1200 [o], firſt reduced *Bokhâra*, and the other Cities of *Mawara'lnahr* (which had become independent under Princes of their own) and then marching into the Dominions of *Karakathay Kurkhân* [p], overthrew his Army, commanded by *Taniku Taraz*, a famous Commander. After this he took *Otrar*, at that Time the Capital of all *Turkeſtân*, and returned. Not long after, the *Karakathayans* entering *Mawara'lnahr*, laid Siege to *Samarkant*: But hearing, at the ſame Time, both of the Approach of *Mohammed*, and the Revolt of *Kuchluk* the *Nayman*, againſt *Kurkhân* his Father-in-law, they raiſed the Siege, and returned to *Turkeſtân*. Hereupon *Kuchluk* ſent Ambaſſadors to conclude a Peace with *Soltân Mohammed*, whom he left at Liberty to take *Kâſhgar* and *Kotân*, in caſe he could conquer them. But the *Soltân* was baffled in the Attempt; and *Kuchluk*, though at firſt he had the better, was at laſt vanquiſhed [q].

THIS is the *Perſian* Account; what the *Chineſe* and *Tartars* ſay on this Occaſion, has been already related: And thus we have given a ſummary Account of the *Turks* in *Tartary*, from the

[a] See *Teixeira*'s Hiſtory of *Perſia*, p. 163, 171, and 184. [b] The ſame, *p.* 197, *& ſeqq.* [c] The ſame, *p.* 236, *& ſeqq.* [d] In *Teixeira*, *Bokhâra Khân*. [e] A ſtrong Place far within *Turkeſtân*. In *Teixeira*, *Uzkand*. [f] Perhaps *Kotan*, or *Hotom*, to the South-Eaſt of *Kâſhgar*. [g] *Teixeira*, p. 256, *& ſeqq.* and *D'Herbelot*, p. 490. [h] Or, *Turkmâns*, as ſome call them. [i] *D'Herbelot Art. Selgiouk & Maſſoud.* [k] They formed alſo two others, *viz.* thoſe of *Kermân* and *Rûm*. [l] *D'Herbelot*, p. 736. *Art. Sangiar.* [m] The ſame, *p.* 826. *Art. Soltân Shâh.* [n] About 1197. [o] See before, *p.* 421. a. [p] Or, *Kavar Kotân*, before-mentioned. [q] *D'Herbelot*, p. 609, *& ſeq. Art. Mohammed Khowarazm Shâh.*

Tartary

stân. Time they first grew powerful, till the Ruin of their Empire by *Jenghiz Khân*.

SECT. II.

The Rivers, Provinces, Cities, *and* Inhabitants *of* Turkestân.

The River Sir: *Cities on its Banks: The famous* Daria. *River* Yem, *or* Yemin. *Division of* Turkestân.

THERE are only two considerable Rivers in *Turkestân*; the *Sir*, which bounds it on the South; and the *Yem*, which makes its Frontier to North-West. The *Sir* is that River called by the *Arabs*, *Sihûn*; and by the *Greeks*, *Jaxartes*. It rises in the Mountains, that make the most Eastern Limits of *Great Bukhâria*, towards the Frontiers of *Little Bukhâria*, and runs winding to the North-West, till at length it falls c into the Lake of *Aral* [a].

It has on its Banks, which are very fruitful, a great many fine Towns, such as *Aughien*, *Aderkand*, *Andugân*, *Akſikat*, *Kojend*, *Taſhkant*, *Tonkat*, *Otrâr*, or *Farab*, *Saganak*, *Sabrun*, and *Yaſſi*. Formerly *Jund* and *Yenghikant* stood upon this River, when it discharged its Waters into the *Caſpian Sea*, before its Stream was turned into the above-mentioned Lake. Some lesser Rivers fall into it: The *Fargana* on the d South-Side, opposite to *Aderkant*; another at *Akſikat*, a third at *Tonkat*, and the *Taraz*, or *Talaſh*, called also *Arj* at *Otrâr*: These three descend from the North.

THIS River, as hath been already observed, is the *Daria*, so famous of late for its Gold Sand [b], which appeared to be very rich, in an Assay caused to be made by *Peter* I. Emperor of *Russia*: But the Event has shewn, that it never came from the *Sir*. In short, it was no other e than the Gold-Dust gotten by the *Bukhârs* in the Torrents of the Mountains towards *India* [c], and carried by them into *Siberia*, to truck for Skins.

THE River *Yemin* (or *Yem*) called *Yemba* by the *Russians*, rises in the *Uluk tag*, or great Mountains, towards the fiftieth Degree of Latitude. The Course of this River, according to *Kyrillow*'s Map, is winding from North-East to South-West, along the Borders of *Russia*; and after running about an hundred Leagues, it falls f into the North-East Corner of the *Caſpian Sea*, about forty-six Degrees of Latitude. This River, which abounds exceedingly with all Sorts of excellent Fish, is excessively rapid, but shallow: Its Stream is very delightful, and its Banks extraordinary fertile: But they are very little cultivated at present, because the *Kalmûks*, who possess the Western-Side of that River, have not the Use of Agriculture; and the *Tatars* of the *Kaſatſhia* [d] *Orda*, who are Masters of the Eastern-Side towards its Entrance into the *Caſpian Sea*, cultivate only just as much as is absolutely necessary for their Subsistance. There is neither b Town, nor Village, upon the *Yemba*: For having only five Foot Water at the Entrance, the *Russians* do not think it worth their While to settle there; and its *Tartar* Inhabitants live under Tents and Huts [e]. *Inhabitants, Mankats.*

TURKESTAN is divided into two Parts, the Western, and the Eastern. The first possessed by the *Karakalpaks* (or *Mankats*) may extend from the Town of *Turkeſtân*, to the *Caſpian Sea*. The second, in the Hands of the *Kaſatchia Orda*, reaches from the said Town to the Mountains East of *Andugan*, and, perhaps, beyond them. All the Towns, of both Parts, stand on the River *Sir*, or the Rivers that fall into it. *Division of* Turkestân.

1. *The* Western Part *of* Turkestân, *inhabited by the* Kara-kalpaks, *or* Mankats.

City of Turkestân *very ancient.* Mankats, *or* Karakalpaks, *live by robbing: Their* Khân *limited: Their Force.*

THIS Western Part has for its Capital the Town of *Turkeſtân*, which is the Metropolis of the whole Country [f], and Residence of the *Khân* of the *Kara-kalpaks*, during the Winter Season: It is situate on the right Side of a small River, that runs from the North-East, and falls into the *Sir* at a small Distance from the Town: Though built of Brick, is yet a very sorry Place, and is remarkable for nothing but its agreeable Situation [g]. *City of* Turkestân

THIS Town, as well as the whole Country, is often called *Turon*, or *Turân*, in the *Persian* Authors, who ascribe the building of it, as well as the founding of the whole *Turkish* Nation, to *Tur*, one of the Sons of *Ferdun* the seventh, King of the first *Persian* Dynasty, called *Pîshdâd*. But although still existing, and the Capital of *Turkeſtân*, it is difficult to tell where to fix it. *Strahlenberg* places it a little to the North-West f of *Saganak*, between *Otrâr* and *Sabrân*. *Del 'Isle* also puts it to the West of *Otrâr*, half-Way between that City, and the Lake of *Aral*, into *Very ancient.*

[a] See before, *p.* 478. [b] See before, *p.* 478. [c] See before, *p.* 519. [d] Or, *Kaſachia Orda*. These are the *Kaſats*. [e] History of the *Turks*, &c. p. 570, *&* *ſeq.* [f] In *Del 'Isle*'s last Map of *Persia*, it is written *Tiour Kustan*, as if a different Name from *Turkeſtân*: And in *Strahlenberg*'s, *Turguſtan*. [g] History of the *Turks*, &c. as before, *p.* 568.

Turkeſtân. which the *Sir* falls: But we know not what Authority either of them goes upon.

Mankats, or Karakalpaks

THE People who inhabit this Part of *Turkeſtân*, are a Tribe of *Mongols*, or *Tartars*, called *Mankats*, to whom the *Ruſſians* have given the Nickname of *Kara-kalpaks*, from the Kind of Cap, or Hats, they wear; which are open before and behind, with broad Brims on each Side; theſe Caps the *Ruſſians* call *Coulpaks* [a].

THE *Karakalpaks* are profeſſed Robbers, who have nothing to live-on but what they ſteal, either from the *Kalmûks*, or the Subjects of *Ruſſia*. They often paſs the *Aral tag*, or *Mountains of Eagles*, in Company generally with thoſe of the *Kaſatſhia Orda*, and make Inroads very far within *Siberia* towards the *Tobol*, *Iſeet*, and *Iſhim*; which extreamly incommode the *Ruſſians* who inhabit the Boroughs and Villages along thoſe Rivers. As in Winter theſe *Tartars* reſide in the Towns, like other *Mohammedan Tartars*; in Summer they go and encamp towards the Shores of the *Caſpian Sea*, and the Mouth of the River *Sir*, in the Lake *Aral* [b].

Live by robbing,

Their Khân *limited,*

ALTHOUGH the *Kara-kalpaks* are very ſtrong, by their Numbers; yet their *Khân* has very little Authority among them: For as their *Murſas* have great Power over them, they obey his Orders no further than thoſe Chiefs will permit them [c].

ACCORDING to *Abu'lghâzi*'s Hiſtory, the *Uzbeks* ſay the *Khâns* of *Turkeſtân* are deſcended from *Janiſh Soltân*, fourth Son of *Janibek Khân* [d]. The ſame Author informs us, that it is a Cuſtom with the *Mankats*, that when the *Khân* has a Spouſe, who is Daughter of a *Murſa* of that Tribe, ſhe is called *Biyim* [e]; and that no other Wife of a *Khân*, let her be of what Family ſhe will, has a Right to that Title [f].

Their Force.

THE Term *Bijaul*, which occurs in the abovementioned Hiſtory [g], denotes a military Charge among both the *Kara-kalpaks* and *Kaſatchia Orda*, which comes pretty near that of Colonel [h]. Theſe *Tartars* can bring twenty thouſand Horſe into the Field.

2. *The* Eaſtern Part *of* Turkeſtân, *ſubject to the* Kaſats, *or* Kaſatchia Orda.

City of Taſhkant. Shâh Rukhiyah. Kaſatſhia Orda: *Their Dreſs: Their Arms: Their Women.* Tartar *Hunting: Their Habitations: Continually invading their Neighbours: Trade in Slaves: Religion and Strength: Their* Khân *limited.*

THIS, which is called the Eaſtern Part of *Turkeſtân*, ſeems to incloſe, or ſhut-up the Weſtern Part, between the River *Sir*, and the *Caſpian Sea*; in regard the *Kaſats* extend from the ſame River as far as the *Yem*, or *Yemba*, in the Borders of the *Ruſſian* Dominions.

THE Capital of this Province is *Taſhkant*, ſituate on the Eaſt Side of the *Sir*, about the Latitude of forty-two Degrees thirty Minutes [i], and ninety Miles to the North of *Kojend* on the ſame River.

BENTINK obſerves, that it is a very ancient Town, and has been often deſtroyed, and rebuilt, on Account of the frequent Wars among the neighbouring *Tartar* Princes. Though it is not very conſiderable at preſent, yet it is the Winter's Reſidence of the *Khân* of the *Kaſatſhia Orda*: For in Summer he goes and encamps on one Side or other of the River *Sir*, according to the Cuſtom of all the *Tatar* Princes [k].

SEVERAL other Towns on the River *Sir* belong to the *Kaſats*; among the reſt is that of *Shâh Rukhiyah*, called by *Bentink*, *Shahirokheya*; who ſays it ſtands on the right (or Eaſt Side) of the River *Sir*, ſixteen Leagues to the Eaſt of *Taſhkant* [l]; but it is at preſent a miſerable, paultry Place, of about two hundred wretched Cabins [m]. This ſeems to have been the City of *Fenikant* [n], which *Jenghîz Khân* having ruined, *Timûr bek* rebuilt, and called it *Shah Rukhiya*, in Honour of his Son *Shâh Rukh*, who ſucceeded his Father in the Empire of *Jagatay*, *Khoraſân*, and the *Indies*.

THE *Kaſachia Orda* (or *Kaſats*) who poſſeſs this Part of *Turkeſtân*, reſemble the *Kalmûks* (or *Eluths*) much, being of a middle-Size, but exceeding well-ſet; their Faces broad and flat, their Complexion very ſwarthy, Eyes of the Pink-Form, black, ſparkling, and cut like thoſe of the *Kalmûks*; but they have the Noſe very well ſhaped, the Beard thick, and the Ears formed as uſual. They cut their Hair, which is exceeding black and ſtrong, within four Inches of the Head, and wear round Bonnets a Span high, of thick Cloth, or black Felt, with a Fur-Border.

THEIR Cloathing conſiſts in a Shirt of *Kitayka*, a Pair of Sheep-Skin Breeches, and a quilted

[a] See Deſcription of the Countries about the *Caſpian Sea*, p. 108, at the End of *Tavernier*'s Travels. [b] Hiſtory of the *Turks*, &c. p. 575. [c] The ſame, *p.* 568. [d] The ſame, *p.* 203. [e] In the Tranſlations, *Biim*. [f] The ſame, *p.* 243. [g] The ſame, *p.* 263. [h] The ſame, *p.* 575. [i] According to *Abu'lfeda* and *Ulug beg*'s Tables, where it is called *Alſhâſh* and *Chaj*. *D'Anville* places it, in his Map, fifteen Minutes more Northerly. [k] Hiſtory of the *Turks*, &c. as before, *p.* 569. [l] Rather to the South, or South-Eaſt. [m] Hiſtory of the *Turks*, &c. as before, *p.* 569. [n] Or, *Fenakant*. In *Abu'lghâzi*'s Hiſtory, *Farnakant*.

Veſt of the ſame Calico: But in Winter they wear over it a Sheep-Skin Gown, which ſerves them inſtead of a Quilt. Their Boots are very clouterly, and made of Horſe-Skin, as well as every one can make them himſelf.

THEIR Weapons are the Sabre, the Bow, and the Lance: For as yet Fire-Arms are very little uſed by them.

MOST of the Women are large, and well-made; and though their Faces be broad and flat, yet they are not diſagreeable. They dreſs much like the *Kalmûk* Women, excepting that they wear high-pointed Bonnets, which they fold on the right Side, and a Sort of big Slippers.

THEY are always on Horſeback, and when they are not upon their Incurſions, make Hunting their whole Employment; leaving the Care of their Flocks and Dwellings to their Wives, and Slaves, if they have any. Their Horſes make no Appearance, but they are very mettleſome, and fleeteſt of all the *Tartar* Horſes.

THESE *Tartars* poſſeſs very fine Quarters along the River *Yemba*, and towards the Mountains which ſeparate the Country of *Turkeſtân* from the Provinces of the *Kalmûks*; but all their Thoughts being bent on Rapine, they only cultivate juſt as much of their Lands as ſuffices for their Occaſions, they living on their Flocks, or Game, and uſing but little Bread. Few of them have fixed Habitations, and they encamp, for the moſt Part, under Huts and Tents, towards the Frontiers of the *Kalmûks*, and the River *Yemba*, to be ready to lay-hold on all Opportunities of pillaging.

THEY are continually at War with their *Pagan* Neighbours. In Winter they pay a Viſit on one Side to the *Kalmûks*, ſubject to the Grand *Khân*; who about that Time go to ſcour the Frontiers of *Great Bukhâria*, and other Parts to the South of their Country: On the other Side, they perpetually incommode the *Koſaks* of *Jaïk*, the *Nogay Tartars*, and the *Kalmûks* ſettled under *Ayuka Khân*, in the Kingdom of *Aſtrakhân*:

But in Summer they often croſs the *Mountains of Eagles*, which are very eaſy to paſs towards the Head of the River *Jaïk*; and make Inroads a great Way into *Siberia*, to the Weſt of the River *Irtis*: And as thoſe are the very beſt cultivated Parts in all that Country, the *Ruſſians* are obliged to keep Guards all Summer in the Villages and Boroughs along the *Tabol*, the *Iſhim*, and the *Tebenda*, to prevent their Deſigns. Though they are often very ill-treated in thoſe Incurſions, and even all they ſteal is not equivalent to what their Lands, if tilled, might yield, ſo fertile and excellent they are; yet they chuſe to expoſe themſelves to a thouſand Fatigues and Dangers, in order to ſubſiſt by robbing, rather than apply themſelves to ſome regular Buſineſs, and live comfortably.

Inhabitants, Kaſats.

Their Neighbours.

THEY ſell the Slaves they make in thoſe Invaſions in *Karazm*, or *Great Bukhâria*, to the *Perſian*, *Armenian*, and ſometimes *Indian* Merchants, who repair thither ſolely on Account of that Trade, which is the only one that is carried-on with any Security in thoſe Provinces, by reaſon it is the chief Livelihood of the *Uzbeks*; and it is principally with a View of preſerving the Means of ſelling thoſe Slaves, that the *Kaſatſhia Orda* cultivate Friendſhip with them. They retain very few Slaves themſelves, except to keep their Flocks; but commonly reſerve all the young Women and *Ruſſian* Girls they can ſnap-up in *Siberia*.

Trade in Slaves.

THESE *Tatars* are *Mohammedans*, but have neither *Korân*, *Mullas*, nor *Moſks*. They are able to bring into the Field about thirty thouſand Men: So that when joined with the *Karakalpaks*, they make, in all, fifty thouſand ſtrong.

Religion and Strength.

THEIR *Khân* is no leſs limited, than he of the *Karakalpaks*; the *Murſas* taking almoſt all the Power into their own Hands [a].

Their Khân *limited.*

THE Author of the *Deſcription of the Countries bordering on the Caſpian Sea* [b], ſays, *Kaſachi Orda* ſignifies *a wild People*.

[a] Hiſtory of the *Turks*, &c. p. 572, *& ſeqq.*

[b] At the End of *Tavernier*'s Travels, *p.* 108.

BOOK

BOOK III.

TRAVELS *through* Tartary, Tibet, *and* Bukhâria, *to and from* China.

INTRODUCTION.

First Travellers Friars. John de Plano Carpini. William de Rubruquis. Marco Polo. Mandeville. *Embaſſy of* Shâh-rukh. Anthony Jenkinſon. Benedict Goês. Grueber, Deſideri. Averil's *Travels*. Verbieſt, Gerbillon. *Other Travellers: Method obſerved.*

First Travellers Friars.

THE prodigious Conqueſts of the *Mongols* and *Tartars*, under *Jenghiz Khân*, towards the End of the twelfth, and Beginning of the thirteenth Centuries, having made *Tartary*, and its Inhabitants, famous through the Continent, that vaſt Region, whoſe Name was ſcarce known before in this Part of the World, began to be viſited by *Europeans*, for Sake of Trade, or Curioſity: But what opened the Way to theſe Undertakings, was the Zeal, or rather Folly and Preſumption, of the Popes, who took it in their Heads to ſend ſome Friars, by Way of Envoys, to the Succeſſors of the above-mentioned Conqueror, to perſuade them to deſiſt from their deſtructive Invaſions, and embrace the *Romiſh* Faith.

John de Plano Carpini.

WITH this ridiculous View, joined, no doubt, to that of prying into the Affairs of the *Tartars*, *Innocent* IV. in 1246, ſent *John de Plano Carpini*, and *Bennet*, or *Benedict*, a *Polander*, *Franciſcans*, to *Kuinè* [a] *Khân*. Next Year he diſpatched others, *Aſcelin*, *Simon de St. Quintin*, *Alexander*, and *Albert*, all of the Order of Preaching Friars, on the ſame idle Errand, and, conſequently, with as little Effect. The two *Franciſcans* publiſhed an Account of their Travels, of which *Vincent* of *Beauvais* [b], a *Jacobin*, their Contemporary, has inſerted an Abſtract, in his *Speculum Hiſtoriale*: And by Way of Supplement hath added what he had learned from the Mouth of *Simon de St. Quintin*.

AFTER this, *Louis* IX. of *France*, commonly called *St. Louis*, following the Example of his Holineſs, in 1253 ſent *William de Rubruquis*, a *Capuchin*, to *Mangu Khân*, on the ſame romantic Kind of Miſſion: But this Embaſſy meeting with no better Succeſs than the former, they began to be convinced of the Vanity of ſuch Attempts, and ſo thoſe religious Expeditions were thenceforth laid aſide.

HOWEVER, this did not diſcourage others, who ſet-out upon rational Foundations, from penetrating into *Tartary*: For in 1272, *Marco Polo*, the *Venetian*, took a Journey thither, with his Father and Uncle, on the Score of Trade; and found his Account in the Journey, both as to Honour and Profit, far beyond his Expectations. But from this Time we meet with no *European* Traveller into *Tartary* for above three hundred Years, excepting our *Mandeville*, who went thither fifty Years after. Indeed, about that Time Commerce became interrupted, and the Roads through *Tartary* rendered inſecure for Merchants, by reaſon of the Wars that aroſe among the contending Princes in the ſeveral Quarters into which the Empire of *Jenghiz Khân* was divided: Nor was the Paſſage ſufficiently free for Commerce in 1404, when the Ambaſſadors of *Shah-rukh*, Son and Succeſſor of *Timûr-bek*, or *Tamerlan*, paſſed through thoſe Regions in their Way to *China*. The Relation of this Embaſſy, tranſlated from the *Arabic*, is a very curious Piece, and gives no ſmall Light into the Geography of *Tartary* and the *Bukhârias*.

[a] Miſprinted, perhaps, for *Keyuk Khân*.

[b] In *Latin*, *Vincentius Belvaſenſis*, or *Bellovicenſis*.

THE next Account of Travels into the *Middle Asia*, which occurs, is that of our Countryman Mr. *Anthony Jenkinson*, who went by the Way of *Russia*, *Boghar*, or *Bokhara*, in order to strike-out a Way for Trade on that Side; but found it impracticable, through the rapacious Disposition of the *Uzbek Tartars*, who live by robbing their Neighbours, and plundering the Karawâns that fall into their Hands. However, his Companion *Johnson* gathered what Accounts he could of the Roads from thence to *China* through *Little Bukhâria*, which have their Use in Geography: But since then no *Europeans* had attempted to push a Trade that Way, till of late the *Russians* formed such a Design, and in 1718 sent *Beckowitz*, with three thousand Men, to lay a Foundation towards putting it in Execution; the fatal Success of which Expedition has been already related [a].

IN 1603, the Jesuit-Missioners, who were in *India*, sent *Goës*, one of their Society, to find-out a Way to *China* by Land; which he effected, by joining himself with the Karawâns of Merchants, who were going thither through *Little Bukhâria*. After that the Jesuit *Andrada*, and *Chesaud*, about 1624 attempted a shorter Road from *India* to *China*, through the Country of *Tibet*: But what they failed in doing (if, indeed, they ever went about it) was performed in 1661, by *Dorville* and *Grueber*, two others of the Society.

IT might have been expected, that as the Difficulties were thus removed by them and *Goës*, the Design would have been prosecuted by the Missioners: But we hear no more of their religious Expeditions, on this Side, till 1714, when the Jesuit *Desideri* made a new Attempt to open a Way for them through *Tibet*; and as his two Predecessors had taken the Southern Road by *Bengal*, he took the Northern-one through *Kashmir*, being the middle-Way between theirs, and that of *Goës*, which was more round-about. Of these two Roads through *Tibet*, we have some farther Account from *Tavernier* and *Bernier*; which last Author procured some Information concerning the Way from *Kashmîr* to *Kâshgar*. Lastly, in 1742 Friar *Horace de Penna*, with other *Capuchins*, was sent expresly on the Mission to *Tibet*; where, according to the printed Relation, they did most surprizing Exploits, almost converting the Grand *Lama*, though he pretends to be no less than God Almighty himself.

WHILE Discoveries were thus carrying slowly on by the Missioners in the South, they made an Essay to cut-out a Road to *China* through *Tartary* by the North. For this Purpose, in 1685, *Avril* was deputed to go by the Way of *Russia* with the *Siberian* Karawâns: But not being able to succeed in his Design, the farther Prosecution thereof, on that Side, was dropped. However, he brought home some Account of the several Roads through *Tartary* to *China*; which, for the Time, might pass for no inconsiderable Discoveries. *Introduction.*

IN 1682, and the Year following, *Verbiest* made two Journeys, one into *Eastern Tartary*, which has been already given [b]; the other into *Western Tartary*; both in the Retinue of the Emperor of *China*, who made those Progresses himself. Ten Years after, *Gerbillon* performed eight Journeys into *Western Tartary*, some across the great sandy Desart towards *Siberia*; others through the Countries bordering on the great Wall of *China*; sometimes attending on the Emperor, sometimes on other Occasions. This gave him an Opportunity of viewing most Parts of that vast Region. In short, the Travels of these last two Jesuits are the most exact and curious of all which the Missioners to *China* have published relating to the neighbouring Countries. Had these who made the Map of the *Tartarian* Empire, published the Detail of their Travels and Observations, by Way of Journal, it might have been a great Addition to their other geographical Performances. Verbiest, Gerbillon.

BESIDES the Travels already mentioned, there are several others, which have a Relation to *Tartary*; such as those of *Bakhof*, *Isbrand Ides*, *Lange*, and other *Russians*, to *China*. But as those who performed them, only crossed the Country in one or two Places, and above three Parts in four of the Road they travelled lay through *Siberia*; we therefore thought fit to postpone giving their Journals, till we come to treat of that extensive Region in a future Volume. *Other Travellers.*

WITH regard to the Relations of *Marco Polo*, *Carpini*, and the other early Missioners into *Tartary*, we must likewise inform our Readers, that we do not intend to tire them with their long-winded Descriptions of the *Tartar* Inhabitants, and their Conquests, of which a more exact Account hath been already given: Nor with their religious, or other Transactions, equally little to the Purpose; but shall confine ourselves to what relates simply to the Geography and History of the Countries they passed through, touching only in brief upon Matters of another Nature. *Method observed.*

[a] See *p.* 478. [b] See *p.* 362.

CHAP.

CHAP. I.

The TRAVELS *of* John de Plano Carpini, *and other Friars, into* TARTARY, *in the Year* 1246.

Introduction. AN *Engliſh* Tranſlation of this Friar's Travels, as well as the Abſtract taken from the thirty-ſecond Book of the *Speculum Hiſtoriale*, of *Vincentius Beluacenſis*, is inſerted in *Hakluyt*'s Voyages. There is a *French* Verſion of it in the Collection printed at the *Hague* in 1735, intitled, *Voyages faites principalment en Aſie dans les* 12, 13, 14, and 15, *Siecles*, &c. It is there put in better Order, than it appears in *Hakluyt*; who having given it according to the Method and Chapters of the *Speculum*, *Carpini*'s Account of the *Mongols* is placed before his Journal, which begins at the ſixteenth Chapter of the above-mentioned Book.

SECT. I.

Embaſſy *of* Carpini, *from the* Pope *to the* Great Khân.

Carpini *ſets-out: Enters the* Tartar *Dominions. Country of* Komania. Batu Khân's Orda: *His State. Bounds of* Komania. Baſkirs *Country.* Naymans: Mongals. *The Emperor's* Orda. *Magnificent Aſſembly.* Kuyne *enthroned: His Perſon, and Character.* Carpini's *Audience. Another* Orda. *The Emperor's Letter. No Ambaſſadors ſent. The Friars return.*

Carpini *ſets-out,* CARPINI, and his Companion *Benedict*, a *Pole*, ſetting forward on their Journey, repaired to the King of *Bohemia*, their Acquaintance, who defrayed their Expences to *Boleſlaus*, Duke of *Sileſia*. He did the like till they got to *Conrade*, Duke of *Lautiſcia* (or *Mazovia*) at whoſe Court *Waſilic*, Duke of *Ruſſia*, happened to be. There underſtanding, that they muſt make Preſents to the *Tartars*, they provided themſelves with Beaver, and other Skins. After which *Waſilic* being prevailed on by the Duke of *Cracow*, and others, he took them along with him, and ſent them, by Way of *Danilow*, to *Kiow*, then the Capital of *Ruſſia*. Here leaving their Horſes, becauſe no Forage was to be found on the Road, and they could not dig the Graſs from under the Snow, like the *Tartar* Horſes, they took Poſt-Horſes, and a Guide, the fourth of *February*, and arrived at *Kanow*, the firſt Town under the *Tartar* Dominion. Thence riding to another Town, they were conducted to the firſt Guard of the *Tartars*, who behaved rudely, and were very inquiſitive to know who they were, and their Buſineſs. Being gratified, they ſent them forward to *Korrenſa*, Lord of the Weſtern Marches, who had under him ſixty thouſand Men.

Enters the Tartar Dominions.

As ſoon as they came to *Korrenſa*'s Court, they were conducted to his *Orda*, or Tent, where they bowed thrice with the left Knee before the Door, taking-care not to touch the Threſhold of it. Being entered, they repeated the Subſtance of their Commiſſion, and preſented the Pope's Letters kneeling. Hence they were ſent, with three Guides, to Duke *Bathi*[a], and were on the Journey from the firſt *Tueſday* in *Lent*, to *Holy Thurſday*, although they rode a hard Trot, and changed Horſes often four Times a Day. Their Road lay through *Komania*, a plain Country, waſhed by the *Nieper*, the *Don*, the *Wolga*, an exceeding great River, and the *Jaëk*. On the Weſt Side of the *Nieper*, *Korrenſa* marched; on the Eaſt, *Montij*; Prince *Tubon*, married to *Bathi*'s Siſter, poſſeſſed the Banks of the *Don*; and *Bathi* the *Wolga*. A Colonel, with his Men, marched on each Side of the *Jaëk*.

THESE *Tartars*, in Summer, aſcended the Rivers to the Mountains; and in Winter moved down toward the *Euxine Sea*, along which the Friar paſſed, often over the Ice. They were lodged above three Miles from *Bathi*'s *Orda*, and when they went to wait on him paſſed between two Fires; the *Tartars* believing that Caution would prevent any Miſchief that might happen from Spells, or Poiſon. Having entered his Tent with the ſame Ceremonies as they did *Korrenſa*'s, they, on their Knees, preſented the Pope's Letters tranſlated; which *Bathi* read, and then they were ſent-back to their Tent; where they had no Victuals given them, but a little Millet, the firſt Night.

THIS Prince obſerved great State. He ſat on a lofty Seat, or Throne, with one of his Wives beneath him; where his Brothers, Sons, and other great Lords, were ſeated on a Bench in the Middle of the Tent, and others on the Ground behind him, the Men on the Right-hand, the Wo-

[a] *Batu Khân.*

men on the Left. The Friars also sat on that Side as all Ambassadors do in going to Audience; but in returning from the Emperor, they were placed on the Right. On a Table near the Door were Gold and Silver Vessels filled with Liquor. There attended Musicians likewise, who played when he drank. When on Horseback, a Canopy, or small Pavilion, is carried-over his Head, on the Point of a Spear. The same Customs have all the *Tartar* Princes, and their Wives. That Prince, though courteous to his People, was much feared by them: He was a great Master in the Art of War, to which he had been long inured [a].

On *Easter-Day* they set-out with two *Tartars* for the Court of the Emperor *Kuyne* [b], very weak. Their Food, all *Lent*, was only Millet, boiled with Water and Salt: Their Drink, Snow, melted in a Skillet. *Komania*, on the North, has *Russia*, the People called *Morduins*; the *Bileri*, who inhabit *Great Bulgaria*; the *Bastarsi* [c], who possess *Great Hungary*; the *Parositæ*, and *Samogetæ*; next whom are the People with Dogs Faces, inhabiting the Shores of the (Northern) Ocean. On the South lie the *Alans*, *Chirkassians*, *Gazarians*, and *Greece*; *Iberia*, the *Kathes*, the *Brutakes* (said to be *Jews* shaving their Heads all-over) *Scythia*, *Georgia*, *Armenia*, and *Turky*. On the West it has *Hungary* and *Russia*. *Komania* is very large. The *Tartars* slew most of the Inhabitants, the rest fled; but returned afterwards. Eight Days after *Easter* they left this Country, and entered that of the *Kangittæ* [d], where the People are few, Water being scarce. On *Ascension-Day* they entered the Country of the *Bisermins* [e], who speak the *Komanian* Language, but are *Mohammedans*. Here they met-with innumerable Cities, and Castles, ruined; the *Tartars* having destroyed the People, with *Soldân Alti* their Prince.

This Land, which hath in it high Mountains, and was possessed by *Siban* [f], *Bathi*'s Brother, borders Southwards on the *Mohammedan* Territories [g]. In the next Country dwell the Dukes *Burin* and *Kadun*, Sons of *Thiaday* [h], Son of *Chinghiz Khân*. On the North lie the *Black Kitayans* [i], and the Ocean. They were travelling through this Country from *Ascension-Day*, to the sixteenth of *June*, and then entered the Dominions of the *Black Kitayans*, where the Emperor built a House. After this they found a small Sea, on whose Shore stands a Hill, where there is a Hole; from whence, in Winter, they say proceed dreadful Storms. They travelled along this Sea, which has many Isles in it, for many Days [k], leaving it on the Left-hand. In this Land dwelt *Ordu* [l], oldest of all the Dukes, in his Father's *Orda*, or Court, where one of his Wives resided, and received Presents; according to the Custom of the *Tartars*, who never suffer the Courts of their Princes to go to Ruin. Carpini, 1246.

At length they came to the first Court of the Emperor, where one of his Wives dwelt. Here they were well entertained, for one Day, but not admitted into it, because they had not yet seen his Majesty. The twenty-eighth, departing thence, they entered into the Land of the *Naymans*, who are *Pagans*, and were destroyed by the *Tartars*. Next Day it snowed. The Country is extreamly cold, and full of Mountains, intermixed with few Plains. After many Days Journey through this Region, they came into the Land of the *Mongals*, whom *Europeans* call *Tartars*; where having travelled at a great Rate, for three Weeks continually, they came to the Court of the Emperor *Kuyne*, on the twenty-second of *July*: But as he was not yet elected, they were not admitted to Audience. Naymans, Mongals.

Five Days after, he sent them, with Guides, to his Mother's Court, called *Sira Orda*, where they found a huge Tent of white Cloth, large enough to hold two thousand People, with a Palisade round it, painted with Figures. There were also assembled the great Lords, who the first Day were dressed in White; the second, on which *Kuyne* arrived, in Scarlet; the third in blue Robes; and the fourth in rich Robes of *Baldakin* Cloth [m]. The Palisade had two great Gates, one without Guards, and continually open for the Emperor to pass; the other, for the Assembly to enter, had Guards. Many of the great Men had Gold on the Furniture of their Horses, to the Value of twenty Marks. The Grandees having entered the Tent, consulted (as *Carpini* judged) about the Election till Noon; and then fell to drinking Mares-Milk in surprizing Quantities. They sent for the Friars to drink, by Way of honouring them; but plied them so hard with their Ale (for they did not like their Milk) that they desired to be excused. This continued till Evening, the People withdrawing all the While to a great Distance round the Court. *The Emperor's Orda.*

Without the Door stood Duke *Jeroslaus*, of *Susdal* in *Russia*, with many Lords of the *Kithay* and *Solangi*, the two Sons of the King *Magnificent Assembly.*

[a] Hakluyt's Voyages, vol. 1. p. 63, *& seqq.* [b] Or, *Ken Khân*, is *Kayuk*, third Emperor of the *Mongols*, or *Megals*. [c] Rather, the *Beskars*, or *Baskirs*. [d] Rather, the *Kanghilli*, or *Kankli*. [e] Perhaps *Mosiemans*, or *Mohammedans*. [f] *Sheybani Khân*. See before, *p.* 489. [g] As those of *Persia*. [h] *Jagatay*. [i] Or, *Karakitayans*. [k] This may be the Lake *Saysan*, through which the *Irtish* runs. [l] *Ordu Itzen*, eldest Son of *Zuzi*, or *Juji*. See before, *p.* 489. [m] Scarlet, or Crimson.

Great Tartary.

of *Georgia*, the Ambaſſador of the *Khalif* of a *Baldak* [a], and ten other *Soldâns* of the *Mohammedans*. *Carpini* was told, there were more than four thouſand Ambaſſadors in all, ſome from Princes who were Tributaries, or ſent to ſubmit themſelves; others from Governors of Provinces, or foreign Kings, with Preſents. All theſe were placed without the Liſts, and had Drink given them. Here they remained four Weeks; during which Time, in their Opinion, the Election was made, the rather becauſe, when *Kuyne* came-out of the Tent, the Muſic played before him, and he was bowed to, or honoured with Wands, having purple Wool at the End of them, all the While he was in the open Field; Ceremonies paid to none of the other Princes.

Kuyne *enthroned*,

FROM thence the whole Aſſembly rode three or four Leagues, to a Place, where in a fine Plain by a River's Side, between Mountains, there was another Pavilion erected, called the *Golden Orda* [b]. There was a Tent alſo ſet-up on Pillars, covered with Plates of Gold, and joined to other Timber with Gold Nails. It was covered, on the Inſide, with *Baldakin* Cloth, and on the Outſide with another Sort. On the twenty-fourth of *Auguſt* the Multitude, who were aſſembled, ſtood with their Faces to the South. Of theſe there was a Party about fifty Yards diſtant, who prayed, and kneeling, proceeded farther South. Having continued thus a long Time, they returned to the Tent, and ſet *Kuyne* on the Throne, placed there for the Purpoſe; then his Lords firſt, and afterwards the whole Multitude, kneeled before him, except the Friars, who were none of his Subjects.

His Perſon and Character.

THE Emperor ſeemed then to be about Forty, or Forty-five. He was of a middle Stature, and behaved with exceeding Gravity. He was a very wiſe Prince, and ſeldom laughed. *Carpini* pretends he had many Chriſtian Clergymen [c] about him, and that ſome of them aſſured him he intended to become one himſelf. The Emperor never ſpeaks to a Foreigner, but by a third Perſon; nor his Subjects to him, but on their Knees. In his Letters, he ſtiled himſelf *the Power of God, and Emperor of all Mankind.* On his Seal were engraven theſe Words: *God in Heaven, and* Kuyne Khân *on Earth, the Power of God: The Seal of the Emperor of all Men* [d].

Carpini's Audience.

SOME Time after the Friars were called to Audience, with other Ambaſſadors; whoſe Names being called-over in Preſence of the Emperor, and his Lords, each of them bowed the left-Knee four Times, without the Threſhold of the Tent; and then having been ſearched, to ſee if they had any Weapons about them, entered the Door on the Eaſt Side, the Weſt Door being left for the Emperor only. All other Ambaſſadors were there received by him, but few admitted into his Tent. The Preſents made on that Occaſion, in fine Cloths, Silks, and Furs, amounted to a great Value. Theſe Friars were aſked for theirs, but they had nothing left to give. There were more than five hundred Carts on a neighbouring Hill, full of Silver, Gold, and Silk Habits; which were all divided between the Emperor, and his Dukes.

DEPARTING thence, they came to another Place, where there was a magnificent Tent of Purple, a Preſent of the *Kitays* [e]. Here, on a lofty Stage, ſtood an Ivory Throne, curiouſly made, and adorned with Jewels: It had Steps to go-up to it, and was round at-Top. There were Benches placed about it, where the Ladies ſat on Stools on the Left-hand; for none ſat on the Right. The Lords ſat on Benches below [f]. The Emperor's Wives had beautiful Tents of white Felt. Here his Majeſty parted with his Mother, and *Jeroſlaus*, before-mentioned, died; ſuſpected to have been poiſoned at a Banquet, that the *Tartars* might poſſeſs his Dukedom without Trouble. After this the Friars were, by the Emperor's Order, ſent to his Mother; he intending next Day to ſet-up his Standard againſt the Countries in the Weſt, or *Chriſtendom* [g], which he had no Mind they ſhould know.

ON their Return, they remained a Month at the *Orda*, almoſt periſhed with Hunger and Thirſt; the Proviſion allowed them for four Days, having been ſcarce ſufficient for one. At length they were relieved by *Coſmas*, a *Ruſſian* Goldſmith, who made the Imperial Throne and Seal. After this the Emperor ſending for them, ordered them, by his Secretary, to put-down in Writing the Purport of their Buſineſs, and deliver it to him. Having done this, he ſent for them again, and aſked if the Pope had any about him, who underſtood either the *Ruſſian*, *Arabic*, or *Tartarian*. They anſwered in the Negative: But ſaid, if his Majeſty's Letter was interpreted to them, they could pen it in their own Lan-

[a] So the *Europeans* of thoſe Times called *Baghdâd*. were, doubtleſs, the *Bonza* Prieſts (ſo like the *Romiſh*) to. See *Gaubil*'s Hiſt. *de Gentchis Khân*, &c. p. 105.

[b] In the *Mongol* Language, *Altun Orda*.

[c] Theſe whom *Kayuk* is remarked to have been much attached

[d] *Hakluyt*'s Voyages, p. 66, *& ſeqq.*

[e] Or *Kitayans*, who poſſeſſed the Northern Provinces of *China*, and adjoining Parts of *Tartary*, conquered by *Jenghiz Khân*. See before, *p.* 434.

[f] In this, as in many other Things, they ſeem to have imitated the *Chineſe*.

[g] This is no Sign that he loved Chriſtians, much leſs that he intended to turn Chriſtian himſelf.

guage

guage, and deliver both the Tranſlation, and a Original, to the Pope. This Method being approved of, the chief Secretary, and other Clerks, ſent for them ſome Days after, and interpreted the Letter; which *Carpini* took-down in *Latin*. Then they made him explain every Sentence, and read the Letters twice over to avoid Miſtakes. They gave them the ſame alſo in *Arabic*.

THEY were told by the *Tartars* who attended them, that the Emperor deſigned to ſend his Ambaſſadors with them to *Europe*: But at the ſame Time was deſirous (as the Friars judged) that the Propoſal ſhould come from them. One of their *Tartars* adviſed them to petition him to that Purpoſe: But they declined it, not caring that Ambaſſadors ſhould be ſent, fearing, 1. That the Diſſenſions, which reigned among the Chriſtian Princes, would encourage the *Tartars* to make War on them. 2. That their Envoys might be forced from them, or ſlain by the Way: For our Nations (ſays *Carpini*) are arrogant and proud [a]; and it is the *Tartar* Cuſtom never to be reconciled to ſuch as kill their Ambaſſadors, till they have taken Revenge [b]. 3. That they could come for no Purpoſe but to be Spies; and the rather, as they had nothing to do, but deliver the ſame Letters, which they themſelves carried.

THE thirteenth of *November*, having received their Paſſport, they ſet-forward, and travelled all Winter through the Deſarts, without ſo much as a Tree to be ſeen. They had an uncomfortable Time of it, lying often on the Snow, except with their Feet they made the Ground bare; and often in the Morning found themſelves covered with Snow, driven over them by the Wind. At length, on *Aſcenſion-Day*, they arrived at the Court of *Bathi*. From thence they paſſed-on to *Korrenſa* and *Montij*, where new Guides being allowed them, they proceeded till they had paſſed all the *Tartar* Guards, from the laſt of which, in ſix Days, they arrived at *Kiow* on the eighth of *June*. They were feaſted ſplendidly by the Dukes *Daniel*, and *Waſilik*, who ſent with them Ambaſſadors to acquaint the Pope, that they had already acknowledged his Supremacy, and the *Romiſh* Church for their Miſtreſs [c].

Carpini, 1246.

SECT. II.

An Account *of the* Mongals, *and* Nations *conquered by them.*

Mongals *Country: Their Perſons, Character, Laws, Cuſtoms: Their Religion: Superſtitious Notions.* Chinghîz Khân's *Original: Conquers* Kitay: *Defeated by* Preſter John. *Mountains of* Adamant. *A noiſy Sun. Weſtern Conqueſts. Strange People. One-legged Men.* Mongul *Diſcipline: Their Armour, and Arms.*

THE Country of the *Mongals* has on the Eaſt the Land of the *Kitayans* [d], and *Solanghi*; on the South-Weſt that of the *Huires*; on the Weſt the *Naymans*; and on the North the Ocean. It conſiſts of Mountains and Plains, but is every-where ſandy and barren, having but few Rivers; yet affords good Paſture. They have neither Villages, nor Cities, except one [e], half a Day's Journey from *Sira Orda*, which is ſaid to be a pretty good one; but the Friars did not ſee it. The Weather is very uncertain: The Cold and Winds are exceeding violent. It ſeldom rains in Summer; never in Winter. There fell ſo much Hail at the Emperor's Election, that melting, an hundred and forty Perſons of the Court were drowned, and ſeveral Houſes carried-away. Often exceſſive Heat is ſucceeded by exceſſive Cold. *Mongals Country.*

THE Faces of the *Tartars* are very broad between the Eyes and Cheek-Bones, their Noſes ſmall and flat, their Eyes little, and Eyelids ſtanding erect. They ſhave the Crown of the Head. They braid their Hair behind in two Locks, binding each behind an Ear. They have ſhort Feet. The Dreſs of Men and Women is alike. Their Houſes are round, with a Hole a-Top, for Window and Chimney: Some are large, others ſmall: Some made to be taken to Pieces, others always fixed on Carts, drawn by one, or more Oxen. *Their Perſons, Character.*

THE *Tartars* highly reverence their Lords, and never tell them a Falſhood: Seldom or never fall-out among themſelves, even in Drink; or ſteal from one another: Endure great Fatigue: Will ſing and be merry, though faſting all Day. Their Women very chaſte; yet ſome will talk obſcenely. They are exceeding friendly and courteous to each other; but rude and deceitful

[a] He gives, as an Inſtance, that when the *German* Ambaſſadors, who went with him, returned dreſſed in the *Tartar* Habit, they were almoſt ſtoned to Death, and compelled to change their Dreſs. [b] A Crime of this Nature cauſed them to deſtroy the *Karazmian* Empire. See before, *p.* 422. [c] *Hakluyt*'s Voyages, *p.* 69, *&c. ſeqq.* [d] In *Carpini*'s Relation, *Kitay*. *Haython* and *Marco Polo* write *Kathay*, which is not ſo true. [e] *Hakluyt* has thruſt into the *Engliſh* Text, *Cracurim* (for *Karakoram.*) He has corrupted it in ſeveral other Places.

Great Tartary.

to Strangers. The Great Duke of *Ruſſia*, King of *Georgia*'s Son, and *Soldâns*, at the Emperor's Court were treated with very little Reſpect. They had the Mortification to ſee their very *Tartar* Attendants go before them, and were often obliged to ſit behind their Backs. Robbery and Adultery are puniſhed with Death; nay, Fornicators ſuffer the ſame Puniſhment. In Marriage no Degrees of Affinity are prohibited, excepting thoſe of Mother and Daughter, and Siſter by the Mother's Side. They marry their Siſters by the Father's Side; and the younger Brother, or ſome Relation, is obliged to marry the Widow of the elder. When *Carpini* was in *Ruſſia*, Duke *Andrew* [a] being put to Death by *Bathi*, on a bare Accuſation of ſelling *Tartar* Horſes out of the Country, he conſtrained his Widow and younger Brother (who ſolicited that the Dukedom might not be taken from them) to be married together. They make no Difference between the Sons of Wives and Concubines. Polygamy is in Uſe, each Wife, with her Family, living a-part.

Laws, Cuſtoms.

Their Religion,

As to their Religion, they believe in one God, but have no Notion of a future State; yet fancy they ſhall paſs into another World, and live in the ſame Manner they did in this. They begin their Enterprizes at the New, or Full Moon, which they call *the Great Emperor*, and worſhip on their Knees. Every-body, even Strangers, their Cattle, Goods, and every Thing muſt be purified by Fire. They kindle two Fires, and ſetting-up two Javelins near them, ſtretch a Cord from the End of one to the other, under which the Things to be purified paſs. They think it a Fault with a Knife to touch the Fire, or take Fleſh out of the Pot; or to cleave Wood with a Hatchet near the Hearth, imagining it takes away the Fire's Power. It is no leſs faulty with them to lean on a Whip, or touch Arrows with it: To kill young Birds, or pour Liquor on the Ground: To ſtrike a Horſe with the Bridle, or break one Bone againſt another. Whoever piſſes in his Houſe is put to Death, or muſt pay a great Fine, and all be purified by Fire: Alſo if a Perſon, not able to ſwallow a Bit of Meat, ſpits it out, he is drawn through a Hole made for the Purpoſe, in the Floor of his Houſe, and ſlain. It is Death to tread on the Threſhold of the Habitation of their Princes [b].

Superſtitious Notions.

Chinghiz Khân's *Original,*

THE Country of *Mongal* was inhabited formerly by four Nations, of the ſame Make and Language: The *Yeka Mongals*, or *Great Mongals*; the *Su Mongals*, or *Water Mongals*, who took the Name of *Tartars* from a River there; the *Merkat*, and the *Metrit*. *Chinghiz* [c], who was of *Yeka Mongal*, having allured the People of that Province to join him, attacked the *Su Mongals*, or *Tartars*, ſlew their Chief, and ſubdued them: As afterward he did the *Merkats*, and *Metrits*. Hereupon the *Naymans*, who were governed by the young unexperienced Sons [d] of their late potent Emperor, to whom theſe four Nations paid Tribute, invaded their Territories, ſlew the People, and carried-off their Effects. *Chinghiz*, on this News, gathered his Subjects; and meeting the *Naymans*, joined by the *Karakitay*, in a narrow Valley, killed the greater Part, and took the reſt Priſoners.

IN the Country of the *Karakitay*, *Okkoday* [e], Son, and Succeſſor of *Chinghiz*, built a City, called *Omil* [f], near which, to the South, is a vaſt Deſart, reported to be inhabited by wild Men, who cannot ſpeak, and have no Joints in their Legs.

AFTER this the *Mongals* marching againſt the *Kitayans*, were overthrown, and only ſeven left alive: But recruiting, they firſt ſubdued the *Huiri*, who were Chriſtians of the *Neſtorian* Sect, and from them took their Writing Characters [g]: Then the Country of *Saruyur*, of the *Karanites*, and Land of *Hudirat*. Laſtly, *Chinghiz Khân* marching a ſecond Time againſt the *Kitay*, by Degrees conquered moſt of their Country, took the capital City, and ſlew their Emperor.

THE People of *Kitay* are *Pagans*, are very courteous, and have no Beards. They uſe a peculiar Kind of Characters, have Hiſtories of their Country, Hermits and Houſes like the *Romiſh* Churches. Have divers Saints, worſhip God, and believe a future State. *Carpini* adds what muſt be falſe, *viz.* that they adore Jeſus Chriſt, and reverence the *Old* and *New Teſtament*; which, he ſays, they are reported to have among them.

NEXT he led his Troops againſt the King of *Greater India*, called *Preſter John*; but was defeated. They made the Friars believe, that this was done by Means of Copper Statues, which being hollow, had Fires within. Theſe

[a] In the *French*, he is called Duke of *Savogle*. [b] *Hakluyt*, p. 54, *&* *ſeqq.* [c] In the Original, *Chingîs*. [d] They were then divided between two *Khâns*. See before, *p.* 419, 420. [e] *Oktay*, or, as *Abu'lghâzi*'s Tranſlators write, *Ugaday*. [f] So named in the Book publiſhed by *Carpini*: But in the Extract of *Vincentius*, *Khanil*; rather, perhaps, *Khamil*, at the Extremity of *Little Bukhâria*, at the Entrance of the great Deſart. This may alſo be the *Anmil*, or *Tamil*, mentioned by *Abu'lfaraj*, p. 282, and 322, where began the Diviſion of *Tartary*, which fell to *Oktay*'s Share. [g] Theſe muſt be the *Vigûrs*, or *Oygûrs*; but they were of *Fo*'s Religion, which being ſo like their own, the Friars ignorantly, or by Deſign, repreſent them as Chriſtians.

were ſet on Horſes, and a Man behind each, a who, with a Pair of Bellows, blew the Fire upon the Enemy; which burnt them, and raiſed a great Smoke. On their Return through the Deſarts, they met-with a People, whoſe Men were ſhaped like Dogs. Theſe Monſters, on the Approach of the *Mongals*, ran into a River, and then rolling themſelves on the Ground, the Duſt and Water became frozen together (it being Winter) and formed a Kind of Armour, Proof againſt the Swords, and Arrows of their b Enemies; whom they fell-upon, Tooth and Nail, and thus drove them out of their Country. This, *Carpini* ſays, was ſolemnly affirmed to him by ſeveral *Ruſſian* Prieſts [a], and others, at the Emperor's Court.

FROM thence, in their Way home, the *Mongals* came into the Country of *Burithabeth* (or *Tibet*) and conquered it. The People are *Pagans*, and eat the Bodies of their deceaſed Parents. They are very deformed, and have no Beards, plucking- c out the Hairs as faſt as they grow, with an Iron Inſtrument. *Chinghîz Khân* moved Weſtward next, againſt the *Kirghis*, and penetrated as far as the *Caſpian* Mountains. Theſe the Author tells us, were of *Adamant*; that the Inhabitants lived within the Hills under-Ground; that on the Approach of the *Mongals* they made a Breach through the Mountain, which yet was rendered inacceſſible by a Cloud that ſtood before it: That getting by ſubterraneous Paſſages, under d the Field where the Enemy was encamped, they broke through the Ground, and made a great Slaughter of them. Laſtly, that the Reaſon they gave, why they dwelt under the Earth, was, becauſe the Sun made ſuch a dreadful Noiſe at riſing, that they could not endure it [b]. Theſe, and the like ridiculous Fables, was this Friar capable of relating; and ſuch is the idle Account he brought home of the Wars of *Chinghîz Khân*; who, according to him, was ſlain by Thunder. e

WHAT he ſays of the Emperor *Okkoday*, relates only to the Expeditions of *Bathi ared*, and *Sirpodan* [c]. According to this Author, *Bathi* firſt ſubdued *Alti Soldân*, then the *Biſermini*, meeting great Oppoſition from the City *Barthia* [d], which they deſtroyed. Whereupon *Jakint* [e], another, ſurrendered, and was ſpared. Then they went and beſieged *Orna*, a rich and populous City of the *Mohammedans*, being a conſiderable Mart, and Kind of Port ſtanding on the River *Don* [f], f which ran through it. They took it at length by turning the Stream, and ſo drowning the Place, with its Inhabitants. This done, they marched towards *Ruſſia*, and, after a long Siege, took *Kiow*, the Capital; which was very large, and populous: But when *Carpini* was there, it had not above two hundred Houſes, and the Inhabitants were reduced to Slavery. From thence they proceeded to *Hungary* and *Poland*, where many of them were ſlain; and had the *Hungarians* withſtood them bravely, they muſt have been forced-back. Returning Eaſtward, they ſubdued the *Morduins*, who are *Pagans*; and the *Bileri*, or thoſe inhabiting *Great Bulgaria*. Thence marching Northward, they conquered the *Baſtarci*, or *Great Hungaria*. Next the *Paroſitæ*, who having but little Stomachs, and ſmall Mouths, could eat no Fleſh, it ſeems, but lived on the Steam of the Pot. Then they maſtered the *Samogetæ* [g], who lived by hunting, and wore the Skins of Beaſts. Laſtly, they ſubdued a Nation dwelling on the Northern Ocean, who had the Feet of Oxen, and Faces of Dogs. The Reader will ſcarce believe theſe Things, although *Carpini* proteſts he delivers nothing but what he ſaw himſelf, or had from Perſons worthy of Credit.

Carpini, 1246.

Strange Peoples.

As to *Sirpodan*, he was ſent againſt the *Kerghis* [h], beardleſs *Pagans*, whom he ſubdued. Then marching Southward againſt the *Armenians*, in certain Deſarts found Monſters with only one Arm growing out of their Breaſts, and one Leg. Their Motion was by hopping and leaping, yet ſo ſwift, that they outran Horſes; and, when weary, made-uſe both of their Hand and Foot, turning round as it were in a Circle [i]. It required two of them to ſhoot a Bow. *Carpini*'s Authority for theſe palpable Lies, ſeems to have been the *Ruſſian* Prieſts before-mentioned, who told him thoſe one-footed Gentry had ſent many Ambaſſadors to the Emperor. No doubt perceiving him to be a ſilly credulous Mortal, they did this to make Game of him.

One-legged Men.

CHINGHIZ KHAN divided his Troops into Tens, Hundreds, Thouſands, and Ten thouſand, with their proper Officers, one ſubordinate to the other; and over the Whole were placed two or three Dukes, one of whom was Chief. Whoever flies, unleſs all give Way together, is put to Death: If one, or more, out of ten turns his Back, he is ſlain; or if he be taken by the Enemy, unleſs the other nine reſcue him, they are ſlain; or if one, or more, march forward, and the reſt ſtay behind, they undergo the ſame Fate. Their Arms are one or two Bows, three

Mongal Diſcipline.

[a] In this Caſe the *Romiſh* Prieſts were Fools, the *Ruſſian*, Knaves. [b] *Hakluyt*, p. 57, *& ſeqq.* [c] He writes, *Cyrpodan*. This muſt be *Hulaku*. [d] In *Vincentius*, *Barchin*. [e] Or, *Yakint*. In *Vincentius*, *Sargut*. [f] In *Vincentius*, there is no Mention of the *Don*; ſo little are the Extracts of ſome Authors to be depended on. [g] Or, *Samoyeds*. [h] *Kergis*, in the Original. [i] In that Sort of Motion, doubtleſs, which Tumblers call the *Catharine-Wheel*; which is progreſſive, not central.

Quivers

Great Tartary.

Quivers of Arrows, an Ax, and Ropes to draw a Engines. The better Sort have one-edged Swords, with ſharp Points, and ſomewhat crooked [a]. Some are armed with Helmets and Jackets, made of Neats-Leather, which being cut into Pieces as large as one's Hand, and laid three or four over one another, are tied together with Thongs, or Cords; ſo that they ply to all the Motions of the Body.

Their Armour,

SOME have theſe Jackets all of Iron-Plates, about an Inch broad, and eight long, with ſo b many Holes in each. Theſe are laid Part of one over Part of another, till of the due Length, and then faſtened like the former, having at-Top a Strap of Leather to keep them firm together. The Whole conſiſts of four Pieces, two for the Back and Breaſt, and two to cover the Arms from the Shoulder to the Hands, all faſtened together with Hooks. The upper-Part of their *Caſque* is of Iron, but that which covers the Neck of Leather. They keep them exceeding c clean and bright. Their Horſes are clad in the ſame Sort of Armour, conſiſting of five Pieces, one on each Side from Head to Tail, and faſtened to the Saddle, Back and Neck; another on the Crupper, with a Hole for the Tail to go through; a fourth on the Breaſt, reaching to the Knees; and on their Foreheads they faſten a Plate of Iron.

And Arms.

SOME have a Hook fixed to the Head of their Lance, to pull the Enemy off their Horſes. The d Heads of their Arrows are very ſharp, and with two Edges. They have Wicker-Targets, but never wear them in the Field: For croſſing Rivers, they have a round Piece of light Leather, on which laying their Cloaths they draw it, by Means of a Rope, and Loops made round the Edges in Form of a Purſe: Then getting on their Saddle, which is placed at-Top, they commit themſelves to the Stream with two Oars, or have it drawn at the Tail of a Horſe [b].

SECT. III.

The Travels *of* Friar Aſcelin, *and his* Companions [c], *towards the* Tartars *in* 1247.

Arrive at the Army: Ordered to be ſlain: The Sentence revoked: Reproached with Idolatry: Treated with Contempt, and Delay: At length diſmiſſed.

IN the Year 1247, Friar *Aſcelin*, ſent by the Pope, with three other Friars [d], to the *Tartars*, arrived at their Army, then in *Perſia*, commanded by Prince *Bayoth Noy* [e]: Which being notified to him, he ſent his *Eghip*, or chief Counſellor, with Interpreters, to know from whom they came. *Aſcelin* anſwered, that he was Ambaſſador from the Pope, who was the greateſt in Dignity among Chriſtians, and honoured as their Father. Being offended at thoſe proud Words, they were aſked, *If they did not know that the* Khân [f] *was the Son of God* [g], *and* Bayoth Noy, *and* Batho, *his Princes? Aſcelin* anſwered, that the Pope knew none of their Names, otherwiſe he would not have omitted them in his Letters which they brought: But that being grieved for the Slaughter of ſo many Men, eſpecially Chriſtians, he, by the Advice of his Cardinals, had ſent them to the next *Tartarian* Army they could find, to exhort the General to forbear ſuch Ravages, and repent of what they had done.

THE Meſſengers went often to and fro, every Time changing their Garments, and were very ſolicitous for Preſents to the *Khân*: But the Friars ſaid it was not the Cuſtom of the Pope to ſend Preſents to any Chriſtians, much leſs to Infidels; who rather paid that Compliment to him; and that the Chriſtian Princes never ſent any to one another with their Letters: They likewiſe refuſed, at all Hazards, to perform the Ceremony of kneeling to *Bayoth Noy* [h], leſt they ſhould thereby intimate a Subjection of the Pope to the *Tartars*; but conſented to ſuch Reverence as was cuſtomary in their own Country. Enraged at this, they called the Pope and them e Dogs. The Friars would have replied to theſe Indignities, but were not able, for the Noiſe made on the Occaſion. And it was well they could not: For *Bayoth Noy* was ſo incenſed, that he ordered them inſtantly to be put to Death. Some of his Counſellors were for ſlaying only two, and ſending the other two back. Others adviſed him to have the principal of the

[a] Of the Scymetar Kind. [b] *Hakluyt*, p. 60, *& ſeqq.* [c] This Relation is taken from the Memoirs of Friar *Simon de St. Quintin*, inſerted likewiſe in the thirty-ſecond Book of the *Speculum Hiſtoriale* of *Vincent* of *Beauvais*. *Purchas* has made an Abſtract of it: But in the *French* Collection before-mentioned, it is given at large. Our Extract is made from *Purchas*, with ſome Additions out of the *French*. [d] *Alſerik*, or *Alberik*, *Alexander*, and *Simon*. [e] In the Original, *Bajoth-noy*. *Vincentius* obſerves, that *Noy* is his Dignity. It ſeems to be *Noyan*, often mentioned before in the Hiſtory of *Jenghîz Khân*. [f] In this, as well as the former Relation, it is always written *Cham*; which reduced to the *Engliſh* Idiom, will be *Kham*; but *Khân*, or *Hân*, is the true Pronunciation, as hath been often obſerved before. [g] They might call him the Son of Heaven, in the ſame Manner the *Chineſe* and *Kitan* Emperors were ſo termed, in a figurative Senſe. [h] *Guichard*, a Friar, who had lived at *Trifel*, or *Triſtis* (a Town of the *Tartars*) ſeven Years, told them it was no proper Adoration, but only a Reverence.

Friars

Friars flayed alive, and his Skin, ſtuffed with Hay, ſent to the Pope. Some were for whipping them to Death through the Army; others for ſetting them in the Front of the firſt Battle they had with the Chriſtians, there to be killed by them.

So much were they divided, it ſeems, in Opinion, about demoliſhing four Friars, when the oldeſt of the Prince's ſix Wives, and thoſe who had the Care of Ambaſſadors interpoſing, ſhe put him in Mind of the Infamy he would incur by putting Ambaſſadors to Death, and the Precedent he would ſet others to ſlay his own. The other Advocates added, that he ought to remember how much the *Khân* had been enraged with him once before, for executing an Ambaſſador, and after tearing-out his Heart, cauſing it to be dragged at a Horſe's Tail through the Army, in order to deter others from coming on Embaſſies: That for their Parts, if he ordered them to treat thoſe who were there in the ſame Manner, they would not obey him, but rather fly to the *Khân*, to teſtify their Innocence, and accuſe him of Cruelty and Perfidiouſneſs. Hereupon *Bayoth Noy* changed his Sentence, and became appeaſed.

AFTER this the Lords came to the Friars, to ſee what Sort of Reverence they paid their own Princes: Which *Aſcelin* ſhewed them, by pulling-up his Hood, and bowing the Head. Then one of them ſaid, Since you Chriſtians make no Scruple to adore Stocks and Stones, why do you refuſe to do the ſame Honour to *Bayoth Noy*, whom the *Khân* hath ordered to be adored in the ſame Manner as he is himſelf? *Aſcelin* anſwered, that they did not adore Stocks and Stones, but the Sign of the Croſs carved thereon, for Sake of Jeſus, who died on the Croſs. Some Time after, *Bayoth Noy* let them know, that he intended to ſend them, with their Letters, to the *Khân*: But they declined it, as exceeding their Commiſſion. Then he ſent for the Letters, which were tranſlated firſt in *Perſian*, and thence into the *Tartar* Language.

BAYOTH NOY, and his Officers, detained them at his Court, under one frivolous Pretence or other, during the Months of *June* and *July*. When they demanded Leave to return, he always put them off with ſome ſneering Anſwer: As, that ſince they came to ſee the Army, not the *Khân*, they could not be diſmiſſed till it was compleat: They would promiſe to acquaint the Prince with their Requeſt, but never brought them any Anſwer: So that they have often waited at the Door of the Court from Morning till Night, in the Heat of the Sun, and faſting, ready to die with Hunger. In ſhort, the *Tartars* did nothing but make Game of them, treating them with the utmoſt Contempt, as if they had been the worſt of Scoundrels, or ſo many Dogs. This was the Uſage which the good Friars met-with from *Bayoth Noy*, in Return (as he alledged) for the Rudeneſs of their Anſwers. And to ſay the Truth, thoſe which are inſerted in the Relation, are generally ſo inſolent and provoking, that it is not to be believed they had the Raſhneſs to make them. *Aſcelin*, 1247.

IT was ſix Weeks longer before *Bayoth Noy* came to a Reſolution to diſmiſs them. But after he had written his Letters to the Pope, and appointed Ambaſſadors to go-along with them, he changed his Mind, reſolving to wait for a Lord who was coming from the *Khân*. That Lord came, and ſeveral Weeks more paſſed: When at length Winter approaching, the Friars reſolved to make a laſt Attempt, by Means of one of the Prince's Counſellors; and the better to ſucceed in their Deſign, offered him ſome Preſents. This Application, it ſeems, had an immediate Effect. Whence it may be preſumed, if they had thought of that Method ſooner, they might have been diſmiſſed ſooner. They had been a whole Year in the *Tartar* Dominions. *And Delay.*

As for *Aſcelin*, it was three Years and ſeven Months before he returned to the Pope, by the Way of *Acra* in *Syria*; which was about threeſcore Days Journey from the Place where he found the *Tartar* Army. He carried with him the Letters of *Bayoth Noy* to the Pope, and of the Grand *Khân* to *Bayoth Noy*. The Purport of the former was to let the Pope know [a], that his Envoys ſpoke in a very high Strain. In Anſwer to the Pope's Words, *Ye kill, and ye deſtroy many Men*; *Bayoth Noy* intimated, it was God's Will that the *Tartars* ſhould ſubdue the World, and, therefore, thoſe who would not ſubmit, ſhould be deſtroyed, for oppoſing, as it were, the divine Command. He, therefore, adviſes the Pope to come in Perſon, and ſubmit; otherwiſe God only knew what might be the Conſequence: But firſt directs him to ſend Ambaſſadors ſpeedily, to acquaint him whether he will, or not, in Anſwer to the Command diſpatched to him by the Hands of *Ali beg* and *Sargis*. It was dated the twentieth Day of the Month of *July*, near the Caſtle of *Sitiens* [b]. *At length diſmiſſed.*

THE *Khân*'s Letter to *Bayoth Noy*, which the *Tartars* call the Letters of God, begins thus: "By Command of the living God, *Chinghîz Khân*, the Son of God, ſweet and venerable, ſaith: Foraſmuch as God is high, over all, and immortal, and that *Chinghîz Khân* is the ſole Lord on Earth, our Will is, that theſe Words may be publiſhed in all Countries, and in the Hearing of every-body." The Remainder of the Letter is only to enjoin *Bayoth Noy* to ſee that Ordinance executed,

[a] His Words are, *Pope know this.*

[b] We meet with no ſuch Place in *Perſia*.

Introduction. executed, and to deſtroy ſuch as refuſed to receive, or neglected to obſerve it [a]. But this Letter ſeems to be forged (if not that to the Pope) not only as the Subject, relating to nothing but a chimerical Title, is too frivolous; but becauſe *Chinghiz Khân* had been dead twenty Years before it is ſuppoſed to have been written.

CHAP. II.

The TRAVELS *of Friar* William de Rubruquis, *into the* Eaſtern Parts *of the* World, *in the Year* 1253.

INTRODUCTION.

Tartar *Ambaſſadors to* St. Louis, *very ſuſpicious. Marks of Forgery; how accounted for. Embaſſy to the* Tartars. *Travels of* Rubruquis. *Their Character. The Extract.*

Tartar *Ambaſſadors*

WHILE *Louis* IX. of *France*, commonly called *St. Louis*, was at *Nicoſia* in *Cyprus*, waiting for his Paſſage into *Syria*, there arrived Ambaſſadors, with Letters written in *Perſian*, from a great *Tartar* Prince, called *Erkaltay* [b], then in the Eaſtern Borders of *Perſia*. Friar *Andrew*, of *Lontumel*, or *Louciumel*, a *Jacobin*, who happened to be there, knew the principal of them, called *David* [c], whom he had ſeen in the *Tartar* Army; to which he had been formerly ſent, with other Friars, by Pope *Innocent* IV.

THESE Ambaſſadors, as we are told, informed the King, that the Grand *Khân* [d] had three Years before turned Chriſtian, by Perſuaſion of his Mother, who was one; and that all his Lords and Army, as well as himſelf, were baptized: That *Erkaltay* himſelf had alſo re-

To St. Louis, ceived Baptiſm, and been ſent by the Emperor with great Forces to propagate the Chriſtian Religion, to ſupport thoſe who adored the Croſs, and deſtroy all their Enemies. Laſtly, that he greatly coveted the Amity of the King of *France*. They added, that the ſaid *Erkaltay* would the *Eaſter* following go and beſiege *Baldak* [e], the Reſidence of the *Khalifah* of the *Mohammedans*, who had often aided the *Soldân* of *Egypt*, eſpecially during the Siege of *Damietta*. The King, rejoiced at this News, highly careſſed the Ambaſſadors, feaſted them, and carried them to Maſs with him; where they behaved like ſo many good Catholics.

THE Letter of *Erkaltay* ſpeaks of defending the Adorers of the Croſs, and recommends Union amongſt the *Latin*, *Greek*, *Armenian*, *Neſtorian*, and *Jacobite* Sects: But mentions nothing of his own, or the Grand *Khân*'s Converſion, who is therein called *Kiokay*. This Name approaches neareſt that of *Kiyuk*, or *Kayuk* [f]. But then *Kayuk* died in 1248, five Years before this Letter from *Erkaltay* is ſuppoſed to have been written; and *Mangu*, or *Mengko Khân*, aſcended the Throne of the *Mongol* Empire in 1251: So that this Letter is very ſuſpicious, and the rather as having no Date. It is only ſaid to be given at *Four Merkharran*, a Place no-where to be found in our Geography.

WE are told alſo, the Ambaſſadors informed the King, that the *Tartars* had their Name from that of the Country whence they came; which is contrary to what the *Tartars* relate themſelves [g]: That in their firſt Expedition they vanquiſhed the Son of King *Preſter John*; a Name which both *Tartars* and *Chineſe* are Strangers to [h]: That the Mother of *Kiokay Khân* was a Chriſtian, and Daughter of *Preſter John*. Whereas if there ever was ſuch a Perſon, he had been deſtroyed many Years before by *Jenghiz Khân*. Laſtly, that the Name of the Sovereign Pontiff began to grow famous among the *Tartars*. Can any-body believe this, when but ſix Years before (as we are told by Friar *Aſcelin*) the Pope and Chriſtians were held in ſuch Contempt by the *Tartars*?

[a] *Purchas Pilgr.* vol. 3. p. 59; and the *French* Collect. *p.* 64, *&* *ſeqq.* [b] *Purchas* ſuppoſes he was the ſame called *Sartak*, by *Rubruquis*. [c] Or, *Sabaldin Mouſat David*, and the other *Mark*. The firſt is rather an *Arabic*, or *Perſian* Name, than a *Tartar*, or Chriſtian. *Sabaldin* ſeems to be *Sahab aldîn*, or *addîn*, that is, *the Lord of the Religion*; *Mouſat*, perhaps, *Maſâd*; and *Dawd*, or *David*, is a Name common among the *Mohammedans*. [d] In the Original, *Cham*. [e] *Baghdâd*. [f] Called *Kuyne*, in the former Journals; which *Vincentius* ſays, was alſo named *Kok*. [g] See before, *p.* 408. [h] See before, *p.* 448. Alſo *Rubruquis* hereafter.

If there really was any ſuch Embaſſy ſent to *Louis*, the Caſe muſt have been either, that *Erkaltay*, from the Reſemblance of the *Romiſh* Worſhip, to that of the *Lamas*, or *Bonzas*, (which began in the Time of *Kayuk* to prevail among the *Tartars*) took the Chriſtians to be of the ſame Religion, or elſe that he politically pretended ſo, in order to procure their Aſſiſtance: For the expreſs Deſign of this Embaſſy was to engage *Louis* to attack the *Soldân*, or *Soltân* of *Egypt*, ſo to hold his Forces employed, while *Erkaltay* proſecuted his before-mentioned Expedition againſt the *Khalifah*.

However that be, the Hiſtory tells us, that *Louis* ſent Ambaſſadors both to *Erkaltay* and the Grand *Khân*, with Letters and Preſents; among which, at the Inſtigation of the Ambaſſadors, he ſent the Emperor a Tent, or Chapel of Scarlet, finely embroidered with the Story of the Paſſion, beſides other Ornaments, and Things fit for divine Service. To *Erkaltay* he ſent (as is pretended) a Piece of the true Croſs, exhorting him to continue in the Faith. To compleat the Farce, the Legate *Odo* wrote Letters, to let them know with what Joy the Holy *Roman* Church heard of their Converſion, and in how affectionate a Manner ſhe received them as her well-beloved Children; exhorting them inviolably to preſerve the Orthodox Faith, to acknowledge the *Roman* as the Mother of all Churches, and the Pope as Vicar of Jeſus Chriſt.

The Ambaſſadors ſent on this Occaſion, were Friar *Andrew* before-mentioned, with two others of his Order, two Clerks, and two of the King's Officers. They departed with the *Tartar* Envoys the twenty-eighth of *January*, from *Nicoſia*; and ſome Time after *St. Louis* diſpatched, on the ſame Errand, *William de Rubruquis*, a *Frenchman*, and *Minorite* Friar [a], of whoſe Voyage we are going to give an Abſtract.

The Travels of *Rubruquis* were originally written by himſelf, in *Latin*, by Way of Letter to the King, purſuant to his Majeſty's Orders at parting. *Hakluyt* publiſhed Part of it, with an *Engliſh* Tranſlation [b]. But *Purchas*, from a Manuſcript found in *Bennet's College*, *Cambridge*, has given a Verſion of the Whole; which, according to him, had never been publiſhed before in any Language [c]. *Bergeron* tranſlated it from the *Engliſh*, towards the Middle of the laſt Century, after comparing it with two *Latin* Manuſcript Copies; and the ſame has been inſerted in the *French* Collection. Rubruquis, 1253.

As to the Fidelity of this Author, *Bentink* ſays, that by the Account he has given of the Country, from the *Boryſthenes* or *Nieper*, to the *Jaïk*, one cannot doubt his having been there: But that his Journey from the *Jaïk*, to the Court of *Mangu Khân*, ſeemed very ſuſpicious to him, as containing many Things contrary to the Truth [d]. However, he does him the Juſtice to declare, that of all the Writers of thoſe early Times, he has given the moſt exact Deſcription of the *Tartars*, and the Country they inhabit; for that what he relates concerning their Shape, Manners, Food, and even their Dreſs, agrees ſo well with the *Kalmûks*, that any-body may eaſily perceive he is ſpeaking of their Anceſtors [e]. For this Reaſon we ſhall not repeat all which the Friar has ſaid on thoſe Heads. We ſhall likewiſe only recite, in brief, his Travels, till he enters the *Tartar* Dominions; reſerving moſt of what he has ſaid concerning other Countries to their reſpective Places. *Their Character.* *The Extract.*

SECT. I.

Journey *from* Conſtantinople, *to the* Court *of* Mangu Khân.

Leave Conſtantinople: *Land at* Soldaia: *Paſs through* Gazaria: *Enter* Kapchak. Komans, *or* Kapchaks: *Croſs the* Tanais. *Country and Inhabitants.* Sartak's *Court. Proceed to* Baatu: *That Prince's Court: Their Audience: Proceed forward. The* Jaïk. *Incommodious Travelling: Turn Southward.* Kenkat *Town.* Kara-kitay. Ken Khân. Preſter John. Vut Khân. *Riſe of* Chinghîz Khân.

RUBRUQUIS left *Conſtantinople* the ſeventh of *May* 1253, by Water, and entered the *Euxine*, called by the *Bulgarians*, the *Great Sea*. To the South lies the Province of *Sinopolis*; to the North that of *Gazaria*, as the *Latins* call it, but the *Greeks*, *Kaſſaria* [f]. This Province is triangular; on the Weſt Side is the City *Kerſona*, and before it an Iſland, with a Church built by Angels. About the Middle, on a Point in the South Coaſt, directly oppoſite to *Sinopolis* (or *Sinopi*) ſtands the City *Soldaia*, which is the Port of the Merchants trading between *Turky* and *Ruſſia*. In the Eaſt is the City of *Materta* [g], *Leaves Conſtantinople.*

[a] See *Vinc. Bellov.* Book 32. ch. 90. *Purchas Pilgr.* p. 60; and the *French* Collect. *p.* 151, *& ſeqq.*
[b] Collect. Voy. vol. 1. p. 71, and 93. [c] See his *Pilgrims*, vol. 3. p. 1. [d] Rather they do not agree with the Geography, as reported by ſubſequent Travellers. [e] See Hiſtory of the *Turks*, &c. p. 514, and 791.
[f] That is, ſays the Author, *Cæſarea*: But he muſt miſtake, for *Kaſſaria* is *Khozaria*, or *Khozar*, as the *Arabs* write it. However, hence it appears, that *Gazaria*, and *Khozar*, are the ſame Country, and confined by him to the Peninſula of *Krîm*. [g] *Matriga.*

Great Tartary.

at the Mouth of the *Tanais*, which is twelve Miles wide, and falls into a leſſer Sea [a], which, though ſeven hundred Miles long, is not above ſix Paces deep; ſo that only ſmall Veſſels, or Barks, can ſail in it. Thus *Gazaria* is waſhed by the Sea on all Sides, but the North: And the Country from the *Tanais* Weſt, to the *Danube*, and thence to *Conſtantinople*, is poſſeſſed by the *Tartars*. *Walakhia*, and *Bulgaria*, pay them Tribute.

Lands at Soldaia,

BETWEEN *Kerſona* and *Soldaia*, there are forty Caſtles, each having a different Language. There are likewiſe *Goths* among them, who ſpeak the *German*. He arrived at *Soldaia* the twenty-firſt of the ſame Month: From whence he ſet-out the firſt of *June*, with four covered Waggons, and two others for their Beds, drawn by Oxen: Beſides five Horſes for himſelf and Company, who were Friar *Bartholomew* of *Cremona*; *Gozet*, who carried the Preſents; the Man of God, *Turgemannus* [b]; and *Nicholas*, a Lad whom he bought at *Conſtantinople*: They gave them alſo two Men to drive the Waggons, and take-care of the Cattle. Having paſſed the Mountains to the North of the Town, they entered a Plain, inhabited by the *Tartars*, five Days in Length, which brought them to the End of the Province; which there terminates in a narrow Neck of Land, like a great Ditch, between two Seas [c]. This Plain was inhabited by the *Komans*, before the *Tartars* drove them out: After which flying towards the Sea-Coaſt, they were compelled, for Want of Food, to eat one another almoſt alive; as a Merchant, who ſaw it, aſſured *Rubruquis*. At the End of this Country there are great Lakes, whoſe Waters congealed afford Salt; from whence *Baatu*, and *Sartak*, draw great Revenues.

Paſſes through Gazaria,

THE third Day of their March through the Plain of *Gazaria*, they met the *Tartars* for the firſt Time. They were very inquiſitive, and importunate for Gifts; but took nothing by Force. Next Day they came to the Court of *Skakatay*, *Baatú*'s Brother, to whom they had Letters of Recommendation from the *Greek* Emperor. It conſiſted of Waggons loaded with Houſes and Huts, which appeared like a great City. The Oxen, Horſes, and Sheep, were numberleſs; but he had not above five hundred Men with him. They found him ſitting on his Bed, with a Guitar in his Hand, and his Wife beſide him. His Noſe was ſo ſhort, that *Rubruquis* thought it had been cut-off. He accepted a Preſent from the Friars, of Biſcuit, Fruit, and a Bottle of Wine; which he diſtributed among his Attendants: And having heard the Friars Expoſition on the *Romiſh* Faith, only ſhook his Head, without ſaying any Thing [e].

THEY travelled with *Skakatay* till *Whitſun-Eve*, at which Time there came to them ſome *Alans*, there called *Acias*, or *Akas*, who are of the *Greek* Church, and uſe their Language. The ſame Day he gave them a Guide to *Sartak*, with Proviſion, and but a little *Koſmos* [f]; becauſe it is very ſcarce, and dear with them. Being come at length to the above-mentioned Neck of Land, at the End of *Gazaria*, here they found a Habitation, where the Tax-Gatherers of the Salt-Pits reſided. Theſe told them, they ſhould meet no People for fifteen Days, and gave them eight Oxen, with many Bladders of Milk, for their Support. In ten Days, travelling directly Eaſt, they got to another Lodge. They had a Sea on the South, and a Deſart to the North; which, in ſome Places, was twenty Days Journey in Breadth, without either Mountain, Tree, or ſo much as a Stone to be ſeen [g]. They found no Water, but in Pits dug in two Places, and two Brooks: Yet there is excellent Paſture.

HERE, with their Cattle, dwelt the *Komanians*, called *Kapchak* [h], but by the *Germans*, *Valani*, and their Country *Valania*: The whole Country, from the *Danube* to the *Etîl* (or *Wolga*) was poſſeſſed by theſe *Koman Kapchak*. In their Journey they were much incommoded at every Habitation they came to: For the *Tartars* would importune them to ſee what they had in their Waggons; and were ſo naſty, that to ſave the Trouble of going aſide, they would exonerate before them, often while talking to them. But what grieved the good Friar moſt, was, that when he had a Mind to inſtruct them in the Faith, his fooliſh Interpreter would ſay, *You ſhould not make me preach thus: I tell you, I neither can, nor will repeat ſuch Words.* And, accordingly, when *Rubruquis* ſpoke one Thing, he ſaid another; which obliged the former to deſiſt.

HAVING travelled thus from Lodge to Lodge, and paſſed-over many fine Streams full of Fiſh, a few Days before *Mary Magdalen*'s *Day* they arrived at the *Tanais*, which bounds *Ruſſia* on the Eaſt, and divides *Aſia* from *Europe*: It was as broad as the *Sein* at *Paris*. On the Eaſt Side was a Cottage, where, by Order of *Baatú* and *Sartak*, ſeveral *Ruſſians* attended, to ferry-over Ambaſſadors and Merchants. The Men croſſed

[a] The *Palus Meotis*, or *Sea of Aſof*. [b] *Tarjeman* is an Interpreter. The *French* renders it a good *Turkiſh man*, or Interpreter. [c] Hence it appears, that *Gazaria* is the Peninſula of *Krim*, in *Little Tartary*. [e] It is well he was out of their Reach. [f] Or, *Kumis*, which is the thin Part of Mare's Milk. [g] See *Purchas*'s *Pilgrims*, vol. 3. p. 1, *&c ſeqq.* The *French* renders it directly contrary, *where nothing but Forreſts and Mountains with Stones.* [h] In *Hakluyt*'s *Latin*, and the *French*, *Capchat*: In *Purchas*, *Capthac*.

first, and then fastening the two Boats together, a they brought-over the Carts, putting one Wheel in each Lighter. Here they staid three Days, and had Provision given them from the neighbouring Village, among the rest a large Turbut. The *Tartars* ascend the River no higher than this Place in Summer, returning about *August* to the South. The foolish Guides having sent-back their Horses, they were forced to proceed on-foot, not being able to procure any, till the fourth Day after they met-with People who furnished b them: And thus, on the last Day of *July*, they arrived at the Court of *Sartak*, which was within three Stages of the *Etil* (or *Wolga.*)

THE Country, from thence to the *Tanais*, is very fine, full of Rivers, and vast Forests, towards the North, inhabited by two Sorts of People. First, the *Moxel*, who are *Pagans*, and dwell in Cottages in the Woods. Their Lord, with many of them, were slain in *Germany*. They have Abundance of Falcons, Hogs, and c Honey, Wax, and Variety of rich Furs. The second are the *Merklas*, called by the *Latins*, *Merdui*. They are *Mohammedans*, and are bounded on the East by the *Etil*, which falls into the *Caspian Sea*, or Lake, to the South. In their Journey, they had to the South vast Mountains, whose Sides, towards the Desart, were inhabited by the *Kerghis* [a], and *Alans*, or *Akas*, who are Christians, and at War with the *Tartars*. Beyond them, towards the said Lake, are the *Les-* d *ghi*, *Mohammedans* subject to the *Tartars*, and beyond them the *Iron Gate* [b] (now called *Derbent.*)

SARTAK's Court appeared very great. He had six Wives, and his eldest Son three. The Women had a great House, and each two hundred Waggons. The Friars waiting on the *Janna* (so they call him who receives Ambassadors) that Lord treated them kindly, excused their Want of Presents, and said he would ra- e ther give, than take from them. Next Day, at his Request, they appeared before *Sartak* in their Vestments, singing the *Salva Regina* as they entered his Tent. He viewed their Bible, Psalter, and Crucifix, which he had not seen before: For the *Nestorians* and *Armenians* do not put any Figure on the Cross, either because, says the Author, they do not believe the Death of Christ, or are ashamed of it. Here they found a Knight Templar, and some *Armenian* Priests, who un- f derstood the *Syriak*, *Turkish*, and *Arabic*. They had no Victuals allowed them, during the four Days they staid here.

SARTAK thinking it proper to send them to his Father *Baatû*, they set-forward, leaving all their Carts behind. Travelling due East, the third Day after they came to the *Etil*, which is four Times larger than the *Sein*. In their Way to *Baatû*, they travelled in great Fear of meeting with certain *Russians*, *Hungarians*, and *Alans*, Servants of the *Tartars*, who robbed in Companies. At the *Etil* they found a Hut with *Tartars* and *Russians*, to ferry-over Messengers. Thus far *Baatû* ascends the River in Summer; and as he was on his Return Southward, they passed by Water down to his Court. Hence it is five Days Journey to the Villages of *Great Bulgaria*, whose Inhabitants are the most strict *Mohammedans*; and from thence to *Derbent*, which is thirty Days Journey, there is no Town to be met-with, but only some Cottages near the Mouth of the *Etil*. *Rubruquis*, 1253. *Proceed to Baatû*,

RUBRUQUIS was astonished at the Sight of *Baatû*'s Court, whose Houses, or Tents, appeared like a vast City of a great Length, and the People ranging about for three or four Leagues. The Court being always placed in the Middle, is therefore called *Horda* [c]; and the Houses, when taken-off the Carts, are ranged on all Sides, except the South, facing the Court-Gates. *That Prince's Court*,

NEXT Day they were brought before *Baatû*, where they stood in the Middle of the Tent bare-foot, and bare-headed, in their Habit, gazed-at by the Assembly [d]. That Prince sat on a large Seat like a Bed, gilt all-over, with his Wife beside him. He had a fresh, ruddy Complexion; and looking earnestly at them, at length ordered them to speak. Then their Guide bid them kneel on both Knees; which they did, and *Rubruquis* began to pray for *Baatû*'s Conversion: At which he modestly smiled; but the rest of the Assembly clapped their Hands, and jeered them. Having delivered him the King's Letter, he e asked them some Questions. Then he bid them sit-down, and sent them *Kosmos* to drink. After which they departed [e]. *Their Audience*,

SOON after their Guide came to tell them, that as their King desired Permission for them to stay in the Country, and *Baatû* could not grant it without Consent of *Mangu Khân*, it was necessary for them to repair to the Emperor. Accordingly the two Friars, and their Interpreter, set-forward; *Gosset* the Clerk, and the Lad, re- f turning to *Sartak*. Of the twenty-six *Iperperas* [f] remaining of the Alms-Money bestowed on him, he kept ten for them, giving the other sixteen for Use of the Friars. They descended the *Etil* *Proceed forward*.

[a] Or, *Kerkis*. [b] *Purchas Pilgr.* p. 9, & *seqq.* [c] Or, *Curia Orda*, the Court of the Middle, as in the *French*. [d] He observes, that *Carpini* avoided their Contempt, by having proper Changes of Habit. [e] *Purchas*, as before, p. 12, & *seqq.* [f] Money current in *Greece* and *Syria*, worth about five Sols.

Great Tartary.

along with *Baatû*, for five Weeks, moſtly on-foot, and half ſtarved for Want of Victuals, they were ſo ill ſupplied.

AT length, the ſixteenth of *September* they departed for the Court of *Mangu Khân*, which was a Journey of four Months. They brought them each a Gown, Breeches, and Boots of Sheep-Skin, with the Wool on, Shoes made of Felt, and Hoods of Skins. They rode Eaſtward till the firſt of *November*, through the *The* Kankli. Country of *Kangle* [a], a People deſcended from the *Romans*. They had on the North *Greater* *The* Jaïk. *Bulgaria*, and on the South the *Caſpian Sea*. Twelve Days beyond the *Etil*, they found the *Jagak* [b], a great River, which riſes to the North, in the Land of *Paſkatir* [c], and falls into the ſame Sea. That Country borders Weſtward on *Great Bulgaria*. The Inhabitants live in Tents, and ſpeak the ſame Language as the *Hungarians*, formerly called *Huns* [d], who came from thence. *Iſidore* ſays, theſe People had Tribute paid them as far as *Egypt*, and waſted all the Countries between them and *France*, being joined by the *Blakians* [e], *Bulgarians* [f], and *Vandals*.

Incommodious Travelling.

IN this Journey through the Land of *Kangle*, they travelled every Day as far as from *Paris* to *Orleans*, and ſometimes farther; being provided with Poſt-Horſes, which they changed ſometimes twice or thrice a Day. Often their Gait was intolerable: Sometimes tiring, two were forced to ride one Horſe; at other Times, not finding People for two or three Days together, they travelled ſlower. *Rubruquis* had always a ſtrong Horſe, for he was very corpulent and heavy. They ſuffered much by Cold and Hunger: For they had no Fleſh till the Evening, being put-off in the Morning with a little Drink, or boiled Millet; but the Broth at Night was very refreſhing. Their Guide, who was a Man of Subſtance, ſhewed great Contempt of them at firſt; but being better acquainted, he carried them by the Courts of rich *Mongols*, who deſired their Prayers, and wondered they would not accept either of Money, or rich Garments [g]. They had a Report among them, that the Pope was five hundred Years old [h].

Turn Southward.

THE thirty-firſt of *October* they ceaſed proceeding Eaſtward, and ſtruck directly Southward along Mountains, for eight Days. In the aforeſaid Deſarts he ſaw Aſſes, which they call *Kolan*; but they were more like Mules [i], and ſo ſwift, that their Guide could not catch any. The ſeventh of *November*, there appeared to the South huge Mountains, and they entered a fine cultivated Plain. The eighth they arrived at *Kenkat*, a Town of the *Mohammedans*, whoſe Governor met their Guide at the Entrance with Ale and Cups; a Ceremony paid to the Meſſengers of the *Khân*, and *Baatû*. A great River deſcended from the Mountains, which being cut into Canals, watered the whole Country, and ended in a Lake. *Rubruquis* ſaw many Vines, and drank of the Wine. Next Day they came to a Cottage near the Mountains [k], which run from the *Caſpian Sea* to the Eaſt. Here the Author enquired after ſome *Dutchmen*, who dwelt at *Talas*; but only heard that *Ban*, their Lord, was put to Death by *Baatû*, in whoſe Juriſdiction he lived, for ſpeaking diſreſpectfully of him in his Drink; and that they were removed from that City to *Bolak*, a Village a Month's Journey more Eaſtward, there to dig Gold, and make Armour. They did not come within three Stages of *Talas*.

FROM the Cottage they turned directly Eaſt again, along the Mountains, and came among the *Khân*'s Subjects, who every-where ſung and danced before their Guide. A few Days after they entered among thoſe Mountains, where formerly the *Karakitayans* dwelt, and found a mighty River.

HERE it may be proper to obſerve, that when the *French* took *Antioch* (in 1097) there reigned in thoſe Northern Parts, one *Kon Khân*. *Kon* is a proper Name, and *Khân* a Title, ſignifying a Diviner [l]. To him the *Turks* ſent for Aid againſt the Chriſtians, for they themſelves came from thence. *Kon* was a Native of *Karakitay* [m], a Country ſo called, to diſtinguiſh it from *Katay* in the Eaſt. Theſe *Karakatayans* dwelt on the Hills before-mentioned, and in the Plains within them lived a People called *Nayman* [n], who were *Neſtorians*; whoſe Chief, after *Kon Khân*'s Death, ſeized the Kingdom. Him the *Neſtorians* called King *John*, reporting ten Times more of him than was true, as is uſual with them. In like Manner they gave-out, that *Sartak*, *Mangu Khân*, and *Ken Khân*, were Chriſtians; although nothing could be more falſe. As for *Sartak*, he rather made a Jeſt of Chriſtians; and when I, ſays *Rubruquis*, paſſed-by King *John*'s Country, no Mortal could give any Account of him, except a few *Neſtorians*.

JOHN had a Brother, called *Vut*, who was

[a] The *Kankli*. [b] Or, *Jaïk*. [c] *Baſkir*. [d] The *Hungarians* are a different People from the *Huns*. [e] Or, *Walakians*. *Rubruquis* ſays, the *Tartars* not pronouncing the *B*, ſay *Ilak*. [f] They ſeem to have given Name to the *Wolga*, or the *Wolga* to them. [g] The Friars are very ſelf-denying abroad, but refuſe nothing that is offered them at home; nay, are greedy of Preſents, and beg Gifts. [h] Either they miſtook him for the Great *Lama* of *Tibet*, or the lying *Neſtorians* might have given out ſuch a Report, to ſet the Pope on a Footing with the *Lama*. [i] Theſe, perhaps, are what *Gerbillon* calls wild Mules, that propagate. took them for *Caucaſus*. [l] Rather, a Sovereign Prince. [m] Poſſibly this was ſome Predeceſſor of *Kouri* or *Kur*, *Khân* of *Karakitay*, mentioned before, *p.* 420. [n] *Yaman*, in the *Latin*.

very powerful alſo, and dwelt, with his Flocks, beyond the Hills of *Karakatay*, about three Weeks Journey diſtant. He was Lord of the Village *Karakarum*, and worſhipped Idols; but his Subjects, named *Krit*, or *Merkit*, were *Neſtorians*. Beyond his Paſtures, ten or fifteen Days Journey, were thoſe of *Mongol* [a], a poor beggarly Nation, without Law, or Government: And near them the *Tartars*, by which laſt Name the *Mongols* cannot endure to be called. King *John* dying without Iſſue, his Brother *Vut* got himſelf proclaimed *Khân*, and extended his Territories to the Borders of the *Mongols*; among whom, at that Time, was one *Chinghîz* [b], a Blackſmith. This Perſon having ſtolen Cattle from *Vut*, the latter entered the *Mongol*'s Country, and *Chinghîz* fled to the *Tartars*. *Vut* being returned with the Spoils of both Nations, *Chinghiz* made them ſenſible how liable they were to be oppreſſed for Want of a Chief. Hereupon they elected him their Captain, and marching againſt *Vut*, obliged him to fly to *Katay*. *Vut*'s Daughter being taken Priſoner, was married to a Son of *Chinghîz*, and bore *Mangu Khân*. The Country they firſt inhabited, and where the Court of *Chinghiz Khân* ſtill remains, is called *Mankerule*, (or *Oman Kerule.*)

SECT. II.

The Author's Journey *continued, to the* Court *of* Mangu Khân.

Village Equius. *Vaſt Lake. The* Jugurs: *Temples and Images: Their Prieſts: Dreſs, and Belief, like the* Mongol. Tangût. Tibet. Langa *and* Solanga. *The* Muk. Great Katay. Neſtorians, *Prieſts: Scandalous Livers. End of the Lake. A rugged Country.* Ken Khân *killed.* Shiramun's *Conſpiracy. Arrive at the Court: Are examined. Monkiſh Lies. Extream Cold. The* Khân's *Perſon: Their Audience, and Requeſt. News of Chriſtians.*

HAVING ferried-over the above-mentioned River, they came into a Valley, where they ſaw a ruined Caſtle, whoſe Walls were only of Mud, and plowed Ground about it. They found alſo a Village, named *Equius*, inhabited by *Mohammedans* [c], who ſpoke the *Perſian* Language. Next Day having croſſed the Mountains, which from the great Mountains branched Southward, they got into a beautiful Plain, having on their Right high Mountains, and on their Left a Sea, or Lake, fifteen Days in Compaſs [d]. In Summer they returned by the North Side of this Lake, where there are vaſt Mountains alſo. The Plain, formerly, was full of Villages; but the *Tartars* deſtroyed them, to turn all into Paſture. They found there one great trading City, called *Koylak* (or *Kaylak*) where they ſtaid fifteen Days. Rubruquis, 1253. Koylak *City.*

ALL the Country, before deſcribed, is called *Organum*; becauſe, as they were told, the Inhabitants were ſkilled in playing on the Organ [e]. They had alſo their own Language and Characters, which the *Neſtorians* in thoſe Parts uſe: But the whole Land was poſſeſſed by the *Kontomanni*. Here the Author firſt ſaw Image Worſhippers, who are of different Kinds [f]. Firſt, the *Jugurs*, who inhabit the Mountains bounding *Organum*, on the Eaſt [g]. They are middle-ſized, like the *French*. Being brought in Subjection to *Chinghîz Khân*, that Monarch gave his Daughter in Marriage to their King. They have many Cities: That of *Karakarum* itſelf is in a Manner within their Territory; which lies to the South of the Country of King *Preſbyter John*, and his Brother *Vut*, whoſe Subjects dwell in Tents. The *Neſtorians* dwell in all the *Jugur* Towns; as well as thoſe of the *Mohammedans* towards *Perſia*. *The* Jugurs.

IN *Koylak* were three Idol Temples. In one, *Rubruquis* ſaw behind a Cheſt, which ſerved for an Altar, an Image with Wings, like that of *St. Michaël*; and others, holding their Fingers, as if going to give the Benediction. In the ſecond Temple, he found the Prieſts in their Ornaments. All theſe Idolaters worſhip towards the North, falling flat, with their Hands cloſed above their Foreheads, wherefore the *Neſtorians* ſpread-out their Arms. *Temples and Images.*

THEIR Temples are in Length from Eaſt to Weſt. On the North Side is a Chamber, like a Veſtry. If the Temple be ſquare, in the Midſt, towards the North Side, where the Choir ſhould be, they have a Chamber, where is placed a large Cheſt like a Table, with Candles and Oblations; and behind it, to the South, ſtands their principal Image, with others ſet round it, all-over gilded. *Rubruquis* ſaw one at *Karakarum* as big as that which the Papiſts make of *St. Chriſtopher*: But a *Neſtorian* Prieſt, who had been in *Katay*, told him, there is one ſo big in that Country, as to be ſeen at two Days Journey Diſtance [h]. The Doors of their Temples are always open towards the South, contrary to the Cuſtom of the *Mohammedans*; and they uſe

[a] Every-where *Moal*, by this Author. [b] In the Original, *Cyngis*. [c] The Author always calls them *Saracens*. [d] This ſeems to be the Lake mentioned by *Carpini*. See before, *p.* 545. a. But we know of none ſo large in this Part of *Tartary*. If the *Sayſan*, Part of the River muſt be included. [e] Moſt ridiculous Reaſon! *Purchas Pilgr.* vol. 3. p. 17, & *ſeqq.* [g] *Hayton* calls their Country the Kingdom of *Tarſa*. [h] Perhaps he had heard of a Hill in *Fo-kyen*, which *Martini*, in his *Atlas*, p. 69, ſays, is cut in Form of an Idol, whoſe Eyes, Noſe, and Mouth, may be diſtinguiſhed two Miles off.

Bells,

Great Tartary.

Bells, like the Weſtern Chriſtians; for which Reaſon he thinks the Eaſtern Chriſtians uſe none [a].

Their Prieſts,

THEIR Prieſts, who have their Beards and Heads ſhaved all-over, live unmarried, one or two hundred together, in a Convent. They wear yellow Garments in their Temples, and ſit uncovered on two long Forms, one half oppoſite to the other; reading ſoftly to themſelves in their Books, which ſometimes they lay-down. *Rubruquis* once attempted to provoke them to ſpeak out, but could not. They always carry a String with an hundred or two Nutſhells thereon, like the *Romiſh* Beads; and continually repeat the Words, *Ou mam Haktavi*, that is, *Lord thou knoweſt*, as one of them expounded it; which they hold meritorious. Their Temples have fair Courts, like Church-Yards, round them, well-walled: And on the South Side is a great Gate, where they ſit and converſe. On the Top of the Gate they erect a long Pole, which is ſeen all-over the Town. Theſe Ceremonies are common to all the idolatrous Sect.

Dreſs, and Belief,

THE *Jugur* Prieſts wear certain Paper Ornaments on their Heads, and on their Bodies cloſe yellow Jackets girt about (after the *French* Faſhion;) with a Cloak on their left Shoulder, that falls in Folds over the Breaſt, and behind on the right Side, like the *Romiſh* Deacons, when they carry the Bread-Box in *Lent*. They write from Top of the Page to the Bottom, multiplying the Lines from the Left-hand to the Right. Their Temple-Walls are hung with Paper-Scrolls. *Mangu Khân*'s Letters to *Louis* were written in the *Mongol* Language, but Characters of the *Jugurs*; whoſe Language is the Root from whence ſprung the *Turkiſh*, and *Komanian*. They burn their Dead, and depoſit the Aſhes in the Top of a Pyramid [b]. They believe in only one God; as the Prieſts told *Rubruquis*, in Anſwer to his Queſtions: That he is a Spirit, not corporeal, and never aſſumed the human Nature: That the Images they uſed were not made to repreſent the Deity, but conſiderable People, of both Sexes, whoſe Relations cauſed their Statues to be ſet-up in their Temples; which in Remembrance only of the Party deceaſed, they reverenced.

Like the Mongol.

THE *Mongols* are of their Sect, ſo far as to the Belief in one God, and Uſe of Images, which they make of Felt, and place in Carts; which none dare touch, but the Prieſts, to whoſe Care they are intruſted. Theſe Prieſts, or Diviners, in all their Journeys go before them, like the cloudy Pillar before the *Iſraelites*, and appoint the Ground where the Tents muſt be pitched, firſt taking-down their own Houſes from the Carts; after which thoſe belonging to the Court do the like. On Feſtival-Days, the Images being placed round the Houſe appointed for them, the *Mongols* enter, and bowing worſhip them: But no Stranger muſt go in, as *Rubruquis* found by Experience.

EASTWARD of the *Jugurs*, is the Nation of *Tangût*, who are exceeding valiant, and took *Chinghiz* in Battle: But being releaſed by Treaty, he afterwards ſubdued them. The Oxen of this Country have Tails like Horſes, with long ſhaggy Hair on their Backs and Bellies, Legs bigger than other Cattle, and are exceeding fierce. They run at any Perſon in Red, like the Buffalo. Their Horns are ſmall, long, ſtrait, and ſharp-pointed. Their Owners cut-off the Ends. They draw the great Houſes of the *Mongols*. The Author ſaw, in this Country, luſty, tall Men, but ſwarthy.

NEXT to *Tangût*, is *Tibet*, whoſe Inhabitants uſed formerly to eat the Corpſe of their Parents, judging it a Mark of Affection: But growing odious, on that Account gave-over the Cuſtom. Yet ſtill they made Cups of their Skulls, to put them in Mind of them; as *Rubruquis* was told, by an Eye-Witneſs. Gold is ſo plenty, that it is had by only digging in the Ground. Theſe People are very deformed, as the Author obſerved [c].

ADJOINING to *Tibet* is *Langa* and *Solanga* [d], whoſe Envoy *Rubruquis* ſaw at the *Mongol* Court. They had more than ten Carts with them, each drawn by ſix Oxen. They were little brown Men, like *Spaniards*. They wore Jackets like the upper Veſtment of a Deacon, only the Sleeves were cloſer. They had Mitres on their Heads, but the Fore-part was a little lower than the hinder; neither did they terminate in a Point, but were ſquare at-Top, and made of Straw, hardened by the great Heat, and ſo gloſſy, that they glittered like Glaſs, or burniſhed Helmets. From them, on the Sides, hung-down two long Bands of the ſame Material, which played in the Wind; but when the Motion was troubleſome, they brought them croſs over their Mitres from one Temple to the other. The Chief of them had a ſmooth Ivory Tablet, about a Foot long, and half broad, which he looked whenever he ſpoke to the Emperor, or any other Perſon; as if he found there what he had to ſay, without ever taking-off

[a] The Reaſon is, the *Mohammedans*, to whom they were ſubject, would not ſuffer it. [b] The Pyramids mentioned *p.* 397, ſeem to be of the ſame Kind. [c] *Purchas Pilgr.* p. 22, *& ſeq.* [d] Mentioned by *Carpini*. [e] This is according to the *French*, which ſeems better than the *Engliſh* Tranſlation in this, and other Places.

Eyes. He did the ſame, both approaching, and retiring from, the Preſence of the Prince.

BEYOND theſe People are others, called *Muk*; who, as *Rubruquis* was informed, lived in Villages, and had Cattle in common, which would come with a Hoop and Hallow, to ſuch as wanted any. They ſhut-up all Ambaſſadors, and other Strangers who came among them, in a Houſe, till their Affairs were finiſhed: For if they were ſuffered to go-about the Country, the very Smell of them would make the Cattle run wild.

BEYOND *Muk*, is *Great Katay*; where *Rubruquis* was credibly informed, there was a City, having Walls of Silver, and Bulwarks of Gold. The Country contained many Provinces, of which the greater Number remained then unconquered by the *Tartars* [a]. The *Katayans* are of little Stature, ſpeak through the Noſe, and have ſmall Eyes, like all the People of the Eaſt. They are excellent Mechanics, breeding their Children to their own Trades. Their Phyſicians are well-ſkilled in the Virtues of Simples, and judge exactly of Diſeaſes by the Pulſe; but never examine the Urine, as *Rubruquis* obſerved at *Karakarum*.

THE *Neſtorians*, as well as *Mohammedans*, are mixed with all theſe idolatrous Nations, as far as *Katay*; where the former inhabit fifteen Cities: The fartheſt of which, called *Seghin* [b], is a Biſhop's See; but he comes among them ſcarce once in fifty Years. Their Service-Books are in the *Syriac*, which they know nothing of, and ſing like our Monks, ſays *Rubruquis*, who are ignorant of the *Latin*. Hence it comes, that they are quite corrupted, being great Uſurers and Drunkards [c]. Some have many Wives. When they go to Church, they waſh their Lower-Parts, like the *Mohammedans*: Like them alſo on *Friday* they eat Fleſh, and celebrate their Feaſts. They cauſe all their Sons to be conſecrated, even in the Cradle; ſo that they are almoſt all Prieſts. They are alſo *Simoniſts*, for they adminiſter no Sacrament without Money [d]; and ſo anxious for their Wives and Children, that they neglect propagating the Faith to their own Gain. Hence, although they teach the Sons of ſuch *Mongol* Nobility, as they educate, the Articles of Faith; yet their bad Morals, and inſatiable Avarice, give their Pupils an Averſion to Chriſtianity: For the *Mongols* and *Tuinians*, which laſt are Idolaters, lead much more harmleſs Lives.

DEPARTING from *Koylak*, *November* the thirtieth, within three Leagues of it they found a Caſtle, or Village, of *Neſtorians*, with a Church, which they had not ſeen for a long Time before. Three Days after they came to the Entrance of that Province, and End of the aforeſaid Lake, which ſeemed as boiſterous as the Sea, and had a great Iſland in it. The Water was brackiſh, but might be drank. Oppoſite to it, between high Mountains, that lay to the South-Eaſt, was a large Valley; and in the Midſt of the Hills another great Lake, which commuicated with the former, by a River that ran through the Valley [e]. Rubruquis, 1253. *End of the Lake.*

THE Wind here was ſo very ſtrong, that to avoid being blown into the Lake, they turned Northward into the hilly Country, covered with Snow. They entered it on the ſixth of *December*, and found the Road exceeding difficult; nor met with any People, but the *Jani*, or thoſe placed at the End of every Day's Journey to conduct Meſſengers; yet made ſuch Haſte, that they performed two of thoſe Stages in one, travelling more by Night than Day, the Weather extreamly cold. Next Day, as they paſſed between frightful Rocks, their Guide ſent to *Rubruquis*, to ſpeak ſome Words that might charm the Devils away; who in that Place, it ſeems, often carry-off Men, or their Horſes, and ſometimes draw-out a Man's Bowels, leaving the Carcaſs ſitting on the Horſe: But by ſinging *Credo in Deum*, through the Grace of God, all our Company (ſays the Friar, who was ſuch a Noodle to believe [f] that idle Report) paſſed-through unhurt. Hereupon they got him to write them Scrolls, to carry on their Heads by Way of Spells. *Arugged Country.*

AFTER this they entered the Plain where *Ken Khân* kept his Court, and the *Naymans*, who were *Preſbyter John*'s Subjects [g], formerly dwelt. *Baatú* was for raiſing *Mangu* to the Throne, on *Ken Khân*'s Death. The Circumſtances of which *Rubruquis* could never learn with Certainty. Friar *Andrew* told him, it was occaſioned by a Medicine ſuſpected to be procured by *Baatú*. According to others, *Baatú* being ſent for to Court, ſet-out; but being afraid, ſent his Brother *Stitchin* [h] before; who while he waited at Table, in preſenting *Ken Khân* the Cup, Words aroſe between them, and they ſlew each other: Whereupon *Mangu* was choſen; at which Ceremony *Andrew* was preſent. Ken Khân *killed.*

KEN KHAN had a Brother, called *Siremon*, Shiramun's *Conſpiracy.*

[a] Here *Hakluyt*'s printed Copy ends: But he ſupplied it out of a Manuſcript in *Bennet*'s *College, Cambridge*, he told *Purchas*, who has given the Tranſlation, and by that Means firſt publiſhed the intire Work, which eſteems a *Jewel of Antiquity*. [b] In the *Latin, Segin*. [c] Theſe Habits, joined to that of Lying, are Qualifications for Men ſent to convert Infidels. [d] Then the *Romiſh* Prieſts are *Simoniſts*. [e] So the Lake. [f] Or Knave to countenance. [g] *Ung Khân*, King of the *Karaits*, is by others made the *Preſbyter* See before, *p.* 448. So much at a Loſs they are about this imaginary Prince. [h] *Stitchin*'s Widow the Friars a whole Day to bleſs, that is, pray for her.

who

Great Tartary.

who by Advice of his Widow, and her Vaſſals, a ſet-forward to kill *Mangu*, under Pretence of doing him Homage: But one of his Waggons happening to break-down, within a Day or two Journey of the Court, the Waggoner revealed the Secret of his Maſter's Expedition, to a Servant of the *Khân*, who came to help him to mend it. *Mangu* coming by this Means acquainted with the Plot, ſent ſome Forces againſt him; who, with his Followers, being taken, and brought before the *Khân*, was ſlain, with his eldeſt [a] Son *Ken Khân*, and three hundred *Tartar* Lords, beſides the Ladies, who were firſt whipt to make them confeſs. However, his youngeſt Son *Khen* was ſpared, and the Palace left him, with all his Father's Effects. They paſſed by it both going and coming; but their Guides durſt not turn in [b].

Arrive at the Court.

THENCE they proceeded again through a hilly Country, always Northward, till *St. Stephen*'s Day, when they entered a great Plain like the Sea, where there was not a Mole-Hill to be ſeen. Next Day, *December* the twenty-ſeventh, they arrived at the Grand *Khân*'s Court. Four or five Stages before they got thither, the Perſon, with whom they lodged, would have had them taken a Road fifteen Days Journey about, either that they might paſs-by *Onam Kerule* [c], the Country where the Court of *Chinghîz Khân* was kept, as *Rubruquis* conjectured; or to give them a greater Notion of the Extent of the *Khân*'s Dominions, as others would have it, according to their Practice with Strangers.

Are examined.

THEIR Guide had a great Houſe appointed him, and the Friars a little Hut, ſcarce big enough to ſtow themſelves, and their Baggage. Here they drank Rice-Wine, which differed from that of *Auxerre* only in Colour [d]. They were immediately examined about the Cauſe of their coming. They anſwered, that *Baatû* ſhould have ſent them Word: For that they were ſent by their King only to his Son *Sartak*, becauſe he heard that Prince was a Chriſtian; otherwiſe he ſhould not have deſired to make a Peace with him [e]. Next Day alighting, as all do, about a Bow-Shot from the Palace, they went thither bare-footed; where the Secretary, who was a *Neſtorian*, aſked them many Queſtions.

Monkiſh Lies.

ON their Return, a Bow-Shot Eaſt from the Court, they found a Houſe with a little Croſs on it; which proved to be an *Armenian* Chapel, where they found a Monk clad with Hair-Cloth. His Name *Sergius*. The Altar was furniſhed with Images, adorned with Gold and Pearl. The Monk told them the Deity had appeared to him three Times, commanding him to go to the Prince of the *Tartars*: But that delaying the third Time, God threw him on the Ground, and threatened to kill him, if he went not. On this obeying the Command, he told the *Khân*, that in caſe he turned Chriſtian, the whole World ſhould obey him, not excepting the *French* [f] and Pope. He adviſed *Rubruquis* to declare the ſame to that Monarch: But the Friar could not conſent, that both his temporal and ſpiritual Sovereign ſhould become *Mangu*'s Servants.

AFTER this the Friars Toes freezing, they put-on Shoes. In thoſe Parts the Cold is extream. From the Time it begins to freeze, the Froſt never ceaſes till *May*: Nay, in that Month it froze every Morning; and was there any Wind during that Time, as in *France*, nothing could live there: But the Weather is always mild till *April*, and then the Winds riſe. When they were there, about *Eaſter*, the Cold roſe at the ſame Time, which killed infinite Creatures. In Winter little Snow fell; but about the End of *Eaſter* it fell ſo thick, that the Streets of *Karakarum* were full.

THE fifth of *January* they were brought to the Court, and ſet before the Gate (the Felt being lift-up) where, in regard it was *Chriſtmas*-Time, the Friars ſang a Carol. Then being ſearched for Knives, and warned not to touch the Threſhold, they were admitted, and ſeated on a Bench before the Ladies. The Houſe was hung with Cloth of Gold. In the Midſt was a Fire made of Thorns, Wormwood-Roots of a great Size, and Ox-Dung. The *Khân* ſat on a Bed, and was clad with a Robe of ſpotted Fur which ſhined like a Seal-Skin. He was of a middle Stature, flat-noſed, and about forty-five Years old. His Wife, who was a little pretty Woman, ſat by him; and in another Bed next it ſat one of his Daughters, named *Sirina* (grown-up, but very hard-favoured) and ſeveral little Children; for that being her Mother Court (a Chriſtian Lady, whom the *Khân* very fond of) ſhe was Miſtreſs of it.

THE *Khân* cauſing them to be aſked what liquor they would drink [h], they left the Choice

[a] This is pretty agreeable to what *Abu'lghâzi Khân* relates in his Hiſtory, *p.* 160; only *Shiramun*, according to him, was pardoned. [b] *Purchas Pilgr.* p. 23, *& ſeq.* [c] Perhaps it ſhould be, *paſs along the Onan & Kerulen*, two famous Rivers in thoſe Parts, mentioned before, *p.* 357, and 373. [d] So the *French. Purchas* in Scent. [e] The Friar, to ſhew he was of the Church which propagates Religion by the Sword, ſays, might be ſuffered, he would preach War againſt them continually, and have it carried-on againſt them to laſt Extremity. [f] Rather the *Franks*, by which is to be underſtood *Europeans* in general. [g] Elſewhere *Khirina*. [h] Naming to them four Sorts: Firſt, Wine; *Seraſina*, a Drink made of Rice; *Kara Koſmus*, is, Cows-Milk; and *Bal*, or Drink made of Honey, perhaps Mead; which four Kinds of Drink they Winter.

him

himſelf; who ordered them *Seraſina*, which was a clear and well-taſted as White-Wine: Then calling for Falcons, and other Birds, he took them on his Hand, and looked at them a long Time. At length having commanded them to ſpeak, they were made to bow their Knees. Then *Rubruquis* told him, that they were ſent to *Sartak*, ſuppoſing him to be a Chriſtian, made Apology for their Want of Preſents, and deſired Leave to remain in the Country as Miſſioners, at leaſt till the Cold was over. *Mangu* began to b anſwer in this Manner: *Even as the Sun diffuſes his Beams every-where, ſo our Power, and* Baatû's *Power, being ſpread through all Countries, we have no Need of your Silver and Gold.* But they could not underſtand a perfect Sentence more: For their Interpreter, who ſtood near the *Kaſmos* Table, at the Door, was ſo plied by the Butlers, that he grew intoxicated; and, as they thought, the *Khân* himſelf was drunk.

HAVING made their Apology, he cauſed them c to riſe, and ſit-down again: Then after anſwering a few Queſtions, they made their Reverence, and departed. Soon after the *Khân*'s Interpreter, who was a *Neſtorian*, came and told them, that his Majeſty having Compaſſion on them, allowed them two Months Time to ſtay, and Liberty, if they pleaſed, to go to *Karakarum*, ten Days Journey diſtant; adding, that he would furniſh them with Neceſſaries: But they choſe to ſtay where they were, for Sake of the *Armenian* d Monk above-mentioned; and their Guide returned to *Baatû* [a].

HERE they found a Chriſtian of *Damaſcus*, ſent by the *Soldân* of *Mons Regalis* and *Krak*, offering to pay the *Tartars* Tribute. Soon after they met-with one *Paſcha* [b], a Woman of *Metz* in *Loraine*, who belonged to the Chriſtian Lady, (or Queen) before-mentioned: She had been taken Captive in *Hungary*, and was very miſerable at firſt; but was then well to paſs, being e married to a young *Ruſſian*, who was a Builder, (a Buſineſs in great Requeſt with the *Tartars*) and had three Children by her. She informed them alſo, that at *Karakarum* there was a Goldſmith, named *William Boucher*, born at *Paris*, whoſe adopted Son was a very good Interpreter; but as the Father was doing a Piece of Work [c] for the *Khân*, which employed fifty Hands more, ſhe feared he could not ſpare the Youth at that Time; and ſo on the Friar's writing to him it f proved: But he promiſed to ſend him next Moon.

[a] *Purchas Pilgr.* p. 25, *& ſeqq.* [b] Or, *Paquete.* [c] For this the *Khân* delivered to him three hundred *Jaſkots* of Silver, equal to three thouſand Marks. [d] For, ſays *Rubruquis*, he had heard of what had happened at *Mallora*; or *Malorre*, as in the *French*.

SECT. III.

Rubruquis, 1254.

What paſſed at the Court, *till its Remove to* Karakarum.

Theodolus, *a Prieſt, impoſes on the* Khân: *Puniſhed as a Cheat. The* Khân's *Baptiſm. A Monkiſh Fiction: Viſits the Chapel. The Queen's Gifts. Griping drunken Prieſts. Blade-bone Divination. Viſit to the Queens.* Armenian *Croſs, and Impoſition. Lady* Kota *falls ſick.* Neſtorian *Sorcery. Lady* Kotota's *Alms. The Monk's Arrogance: Ignorance in Scripture. The* Khân's *Bounty: His Progreſs. The neighbouring Countries. Race of Pigmies. The* Tauſe, *and* Manſe. *Paper-Money, and Characters.*

Theodolus, *a Prieſt.*

ABOUT a Year before *Rubruquis* arrived at the *Tartar* Court, one *Theodolus*, who called himſelf *Raymond*, a Clerc of *Acon* in *Syria*, paſſed from *Cyprus* with Friar *Andrew* into *Perſia*. This Man having procured certain Inſtruments there in Writing, after *Andrew*'s Return, went forward to *Mangu Khân*; pretending that he had ſet-out with Letters written in Golden Characters, ſent from Heaven to *Odo*, a Holy Biſhop, ſubject to a King of the *Franks*, called *Moles* [d], with Orders from God to diſpatch them to the Emperor of the *Tartars*, becauſe he was to be Lord of the whole Earth: But that his Horſe which carried them, and other Things, had on the Road broken looſe, and run-away with them.

Impoſes on the Khân.

HAVING promiſed to conduct Ambaſſadors to that King and Biſhop, the *Khân* cauſed a Bow to be made ſo ſtrong, that two Men could ſcarce bend it; and two Arrows with Silver Heads full of Holes, which made them whiſtle in their Flight through the Air. Theſe he delivered to a *Mongol*, ordering him to preſent them to the King of the *Franks*, and tell him; that in caſe he entered into a League with him, he (the *Khân*) would ſubdue all the *Mohammedan* Countries as far as the King's Frontiers, and give him all the other Regions to the Weſt of them: But that in caſe he refuſed, then the Envoy, inſtead of delivering the Bow, was to tell the King, that his Maſter could ſhoot far with it, and do a great deal of Miſchief. At the ſame Time the *Khân* gave him his Gold Tablet, being a Plate of Gold as broad as one's Hand, and half a Cubit long, on which his Orders were engraven.

Great Tartary. Whoever carried that might command what he would, and was instantly obeyed.

Punished as a Cheat. THEN *Mangu* causing *Theodolus* to withdraw, commanded the Ambassador to observe the Roads through the several Countries, the Strength of their Cities, and Arms of the Inhabitants. *Boucher*'s Son, who was Interpreter, being present, afterwards reproached *Theodolus* for undertaking to carry the *Tartar* Envoys along with him, for that they went only to be Spies. The Clerc answered, that he would carry the *Mongol* b to Sea, so that he should not be able to know which Way he either went, or returned. In short, *Theodolus* setting-forward with the Ambassador, came at length to *Vastas* [a]; intending to pass-over to the Pope, in order to deceive him, in the same Manner as he had deceived *Mangu Khân*: But *Vastas* finding he had no Letters to that Pontiff, seized all his Effects, and imprisoned him: However, the *Mongol* Ambassador dying there, he sent-back the Golden Tablet by c his *Tartar* Servants; whom *Rubruquis*, in his Return, met at *Arzerûm*, in the Entrance of *Turky*.

The Khân's Baptism. THE Beginning of *January*, *Sergius* the Monk having told the Author, that he was to baptize the *Khân* on the Day of *Epiphany*; the Friar intreated he might be a Witness of the Fact; and the *Armenian* promised he should: Yet when the Day came, never went near him: But at Six of the Clock, *Rubruquis* being sent for to d Court, met him returning with his Cross, and the Priest with the Censer and the Gospel: For it was *Mangu*'s Custom, when he made a Feast, to have the *Nestorian*, *Mohammedan*, and *Pagan* Priests, to pray for him, and bless his Cup. The Monk told the Friar, that although the *Khân* made-use of other Priests, yet he believed only in the Christian. But in that, says *Rubruquis*, he lied; for the *Khân* believed in none of them: Yet they all followed his Court as Flies do Ho- e ney, and prophesied Prosperity to him.

A Monkish Relation. RETURNING from Court, he called-on the Monk, who blushed for the Falshood he had told him about baptizing the *Khân*; yet some of the *Nestorians* affirmed, that he was baptized. But the Friar answered, he would not believe it, since he did not see it himself. The *Tartars* provided the Friars and Lad with Bedding, Fuel, and Victuals; allowing the three a little lean Ram for six Days, and every Day a small Dish full of f Millet. They lent them also a Pot and Trivet, to boil their Meat. The *Khân* also sent them Cloaths made of Skins; and, their House being too little, lodged them with the *Armenian* Monk [b].

THE fourteenth of *January*, *Kotota Katen* [c], the *Khân*'s first Wife, came to the Chapel with her Son *Baltu*, and younger Children, attended by many other Ladies. They first fell prostrate, ducking after the *Nestorian* Manner; next they touched all the Images with their Right-hand, which they kissed afterwards, and then gave to all who stood about them. Then the Priests sang, and gave the Lady Incense; which she having put on the Fire, they perfumed her. This done, she took-off the Ornaments of her Head [d], which was shaved. Then commanding the Friars to withdraw, they saw a Silver Bason brought, but knew not whether she was baptized [e]. While they were going to their Lodging, the *Khân* himself came to the Church, or Chapel; and a Golden Bed was brought, on which he sat with his Queen, over-against the c Altar.

THEN the Friars being sent for, they first bowed to the Altar, and next to *Mangu*. After they had sung a Hymn, the *Khân* perused their Bible and Breviary, and enquired what the Images meant [f]. Presently he retired; but his Lady staid, and bestowed Gifts on all the Christians present. She gave the Monk a *Jasket* [g], and the Archdeacon another. The Friars were offered a *Nassik*, or Piece of Cloth, as large as a Sheet, and a *Bukkran*: But refusing them, they were given to their Interpreter; who sold the *Nassik* at *Cyprus* for eighty *Soltanies* of that Country, although much the worse for the Carriage. Then Liquor being brought, as *Kosmos*, Drink made of Rice, and Red-Wine, like that of *Rochel*; the Lady taking the Cup, desired Blessing on her Knees, and while the Priests sang, drank it off. As the Friars would not drink, they made them sing; and when all the rest were near drunk, a whole Ram, and several large Carps, were brought-in, which were devoured in a Trice, without Salt, or Bread. By Evening the Lady herself being drunk; went away in her Chariot. Next Day the *Khân*'s Son, by the Christian Lady, came and did the like, making the Priests drunk; but he gave them only parched Millet to eat, and no Gifts.

THE *Nestorian Lent*-Fast coming-on, *Rubruquis* saw the Chancellor *Bulgay*, who was the great Secretary of State, ordering Victuals for them. They sent to the *Khân* to fast that Week, which he did, as the Author was told. On *Septuagesima*, they all went in Procession to *Mangu*'s

[a] Orig. *Vastacius*, that is, *John Ducas*, who resided at *Trapezund* in *Asia Minor*. [b] *Purchas Pilgr.* p. 28, & *seqq.* [c] *Katen* (says *Rubruquis*) signifies *Lady*. It should be written *Katun*, or *Khatun*. [d] They are called, he says, *Bakka*. [e] It is a Wonder the *Nestorians* did not say she was. [f] Great Emperors can sometimes amuse themselves with Trifles. [g] Or, *Yasket*, equal to ten Marks.

Dwelling-

Dwelling-House. As they entered, they saw a Servant carrying-out the Shoulder-Bones of Rams [a], burnt black. These he consults on all Occasions, be they ever so trivial; as whether he shall admit such a Person into his Presence. The Method is this: He calls for three Bones, then holding them, thinks whether he shall do what he proposed, or not. Then delivers them to be burnt, which is done in two little Rooms near the House. When they are black, they carry them to the *Khân*, who looks at them; and if they be cleft lengthways, he may do it [b]; if across, or round Pieces have flown out of them, he must not.

THE Priests having censed the *Khân*, blessed his Cup, sang, and drank, they departed: But in going-out, the Companion of *Rubruquis* turning hastily, after making his Reverence, stumbled at the Threshold. Hereupon he was seized, and sent to the great Secretary, who is the Criminal Judge.

MEAN-TIME the rest went to *Baltu*'s House, which stood to the Right of his Father's. As soon as he saw them coming, he leaped from his Bed, and knocking his Forehead against the Ground, worshipped the Cross: Then rising, had it elevated on a new Cloth near him. He had for a Preceptor, one *David*, a *Nestorian* Priest, who was a very Drunkard. Having drank, and given him the Benediction, they went to Lady *Kota*'s, the *Pagan* Queen; who, though sick and a-Bed, the Monk made her rise, and adore the Cross, by Prostrations. This he obliged her to do three Times, in different Places of the Room, though she was scarce able to stand, and taught her to cross her Forehead. Next they went to the third and fourth Ladies, who worshipped, and set the Cross on Pieces of Silk; which turned-out well to the Monk, for such Goods were his Perquisite. The Monk carried it with him every-where; and the other Priests observing how much Gain it brought him, began to envy his Success [c].

THIS Cross was brought by an *Armenian*, who came with the Monk from *Jerusalem*. It was of Silver, weighing about four Marks, with a precious Stone in each Corner, and one in the Middle, but no Figure of Christ on it; the *Nestorians* being ashamed that their God should appear nailed to a Gibbet. This Cross having been presented by him to the *Khân*, the latter asked him, what Request he had to make. The *Armenian* answered, that being the Son of a Priest, whose Church the *Mohammedans* had destroyed, he craved his Assistance in rebuilding it. The *Khân* demanded how much would do. He said two hundred *Jaskots*, or two thousand Marks. Hereupon *Mangu* ordered him Letters for the Receiver of his Tribute in *Persia*, and *Armenia*, to pay him that Sum. The Priests being drunk, made a terrible Noise and Bawling, in their Way back. After this the Friar was sent home; and next Day *Bulgay* came to enquire if he had been warned not to touch the Threshold. On its being alledged, that their Interpreter was not present when the Fault was committed, the Secretary pardoned him; but would never after suffer him to enter any of the *Khân*'s Houses.

Rubruquis, 1254. *And Imposition.*

AFTERWARDS the Lady *Kota* falling dangerously ill, and Divination by Lots being of no Avail, *Mangu Khân* sent to the Monk to see what he could do for her. *Sergius* hereupon undertook to cure her. Cutting Rhubarb very small, he put it into Water, together with a little Crucifix. By this, he said, he knew whether the Patient would live, or die: For if she was to recover, it would stick to her Breast like Glue; if not, it would not stick at all. This was his Remedy for all Sorts of Ailments: But the judicious *Rubruquis* concluded so bitter a Potion must needs gripe their Bowels. This Friar, who was better skilled in Priestcraft, than Physic, persuaded him to use some *Romish* Holy Water, which he said had the Virtue to expel Devils; for he understood [d] the Lady was possessed. *Sergius*, who was no Priest, but an ignorant Weaver, as *Rubruquis* found at his Return, readily consented: And having gotten some, mixed his Rhubarb with it, and then laid his Crucifix to steep in it all Night.

Lady Kota *falls sick.*

NEXT Morning away goes the Friar, the Monk, and two Priests; who having administered the Liquor, and read the Gospel over her, she found herself better. This procured them four *Jaskots* [e]; but as *Rubruquis* refused to receive his, the Monk greedily reached-out his Hand, and took it for himself. The Lady jested on the Author, because he was mute, and began to teach him the Language. As they were going the Day after to their Patient, the *Khân* sent for them. They found him, with a few Servants, supping liquid *Tam*, which is a Sort of Paste good for the Head, and the Shoulder-Blades lay before him. He then gave the Monk Leave to carry the Cross aloft on a Lance, or how he thought fit. Proceeding thence to the Lady's, they found her very hearty, and repeated their Remedies: But, says *Rubruquis*, those mi-

Nestorian *Sorcery.*

[a] The Author says, they every Day searched the *Leskar*, or Tent-dwelling, for them. *Leskar* is the Word still used by the *Turks* for a Camp. [b] It is enough if one of them be so cleft. [c] *Purchas Pilgr.* p. 30, & *seqq.* [d] Or pretended so, to serve his Views. [e] Or forty Marks.

Great Tartary.

ſerable Prieſts never taught her the Faith, or adviſed her to be baptized: Neither did they ever find Fault with any Kind of Sorcery; on the contrary, they practiſed it themſelves. About the Lady were four Swords, half-drawn; one at the Head of the Bed, another at the Feet, and one on each Side. There alſo hung againſt the Wall a Silver Chalice, full of Aſhes, and a black Stone at-Top. The Author ſuppoſes it Part of the Plunder of *Hungary*. In three Days the Lady was perfectly recovered [a].

Lady Kotota's *Alms.*

THE *Quinquageſima*, which is the *Lent* of all the People of the Eaſt, being come, the great Queen *Kotota*, who faſted that Week, with all her Women, went every Day to the Oratory, and gave Victuals to the Prieſts, and other Chriſtians, who crowded thither. She beſtowed on each of the Friars, a Coat and Breeches of grey *Samit*, lined with a coarſe Fur [b]. *Bartholomew* was very glad thereof, his Skin being too heavy; but *Rubruquis* gave his to the Interpreter. The Porters of the Court obſerving ſuch Multitudes flocking daily to the Church, ſent to acquaint the Monk, that they would not ſuffer ſuch Crowds to meet within the Precincts of the Court. The Monk taking this as an Affront, threatened to complain of them to the *Khân*: But they were before-hand with him. So that ſoon after the Prieſts being ſent-for to Court, they made him pull his Shoes off, to ſee if he had a Knife there: And the *Khân* not only reprimanded him ſharply, but ſeeing *Rubruquis* ſtanding behind with his Head bare, ſaid, Why doſt thou not pull-off thy Cap when thou comeſt before me, as that *Frank* doth? Hereupon he took-off his Cap, contrary to the Cuſtom of the *Greeks* and *Armenians*. Theſe Things ſo mortified him, that he could not carry the Croſs back again for Shame. However, a few Days after the *Khân* was reconciled to him, he promiſing to go to the Pope, and bring all the Nations of the Weſt to his Obedience. Such was his Preſumption!

The Monk's Arrogance.

Ignorance in Scripture.

ABOUT the ſame Time a Diſpute aroſe between *Jonas*, a Prieſt of Learning, and this Monk; who affirmed, that the Scripture ſays, Man was created before Paradiſe. *Did not the Devil*, ſaid he, *bring Earth on the firſt Day from the four Parts of the World, and making Clay thereof, form the Body of Man, into which God breathed a Soul? Rubruquis*, who was a mortal Foe to Hereſy, bad him be ſilent, for that he knew nothing of Scripture. *Sergius* offended to be dealt ſo plainly with, mocked him for his Ignorance in the *Mongol* Language.

THE Lady *Kotota* ceaſing, after the firſt Week of the Faſt, to come to the Oratory, and diſtribute Victuals, the Friars had nothing to eat but Bread, baked under the Aſhes, and Broth made of Paſte; becauſe their Water was only diſſolved Ice, or Snow, which was very bad. Their Caſe being made known to the *Khân*, by *David*, his Son's Preceptor, he ordered Wine, Flour, and Oil to be given them. But they were little the better for this Bounty; for the Prieſts, though drinking all Day at Court, would impudently thruſt-in to get Share of the Wine at Night. The Monk too, when he had Viſitants, would ſend for ſome to treat them. He pretended he would eat only on *Sunday*: But he had a Cheſt of Almonds, Raiſins, dried Plums, and other Fruits, under the Altar, which he viſited every Day, when he was alone [c]. Theſe Things we relate, that our Readers may ſee what Sort of People theſe *Neſtorian* Miſſioners were; and that they went into *Tartary* more to get Money by their Hypocriſy, and cheating Arts, than to convert the Inhabitants.

SINCE the Friars arrived at Court, *Mangu Khân* had ridden but twice towards the South; after which he began to return North, towards *Karakarum*. On which Occaſion, *Rubruquis* obſerved, agreeably to what had been told him at *Conſtantinople*, that in his Journey forward he continually aſcended, the Land riſing all the Way. For the Courſe of all the Rivers was from Eaſt to Weſt, inclining to the North, or South [d]. The *Katayan* Prieſts teſtified the ſame to him.

FROM the Place where he found the *Khân*, to *Katay*, were twenty Days Journey to the South-East: To *Onan Kerule*, the proper Country of the *Mongols*, where the Court of *Chinghiz Khân* is, ten Days due Eaſt. In theſe Parts, there is not a Town, but there are People called *Su Mongals*, or *Mongals of the Waters*, who live on Fiſh and Game, having neither Flocks, nor Herds. Northward likewiſe, there is no City to be found, but ſeveral Sorts of poor People; as the *Kerkis*, feeding Cattle; and the *Orangbey* [e], who binding ſmooth Bones on their Feet, paſs ſo ſwiftly over the Snow and Ice, that they catch Birds and Beaſts. Theſe have on the Weſt the Country of *Paſkatir* [f], which is the *Greater Hungary*. All theſe Nations, according to the Laws of *Chinghiz Khân*, muſt ſerve in

[a] For all this, ſhe died a few Weeks after.
[b] *Stuppa Setae.*
[c] *Purchas Pilgr.* p. 32, *& ſeqq.*
[d] This is true enough, till you have paſſed *Mount Altay*, and then they begin to decline Eaſtward.
[e] These, perhaps, are thoſe at preſent called *Oi aks.*
[f] Or, the *Baſkirs.*

ſame

Rubruquis, 1254.

some Trade, till superannuated. The Bounds of the Continent Northward, are not known, for the extream Cold. The Author could hear nothing of the human Monsters, mentioned by *Isidore* and *Solinus*.

YET one Time asking a *Katayan* Priest, who was dressed in Red, where they had that Colour? He told him a formal Story: That in Caves among high craggy Rocks, to the East of *Katay*, there dwelt Creatures shaped like Men, but not above a Cubit in Height. They were covered over with Hair, and had no Joint in their Knees, so that they went leaping: That they who hunt them, in order to come at them, make Cavities in the Rocks, and filling them with strong Drink made of Rice [a], hide themselves: That then the little Animals coming out of their Holes, taste the Liquor, and cry, *Chin chin*, which brings Multitudes of them together; who having drank it all up, fall fast asleep: That then the Hunters binding them, open the Jugular Vein, and taking-out three or four Drops of Blood from each, let them go again; and that Blood, he said, was an excellent purple Die. *Rubruquis* could believe any Thing that was told him, but what came from his Brother Monk, and the Priests.

BOUCHER told him, that People called *Tause* and *Manse*, inhabiting Islands, whose Sea is so frozen in Winter, that the *Tartars* might easily invade them, by Means of the Ice, sent Ambassadors to *Mangu*, offering to pay two thousand *Tumen* [b] of *Jaskots*, by Way of Tribute, that they might live in Peace.

RUBRUQUIS adds these farther Remarks, that the common Money of *Katay* is Paper, made of Cotton, as large as one's Hand: That they write with Pencils, and comprize many Letters in one Figure, which makes a Word: That in *Tibet* they write like the *French*, and have Characters nearly resembling the *Roman*: That the People of *Tangut* write from the Right-hand to the Left, like the *Arabs*, and multiply the Lines from the Bottom of the Paper towards the Top, contrary to the *Jugurs*; who proceed from Top to Bottom. Lastly, that the common Money of the *Russians*, was at that Time little Pieces of spotted and grisled Skins [c].

SECT. IV.

Journey *to* Karakarum, *with a* Description *of that* City, *and* Occurrences *there, till the* Author's *Return.*

The Court removes: Comes to Karakarum: *That City described: The* Khân's *Palace. Great Silver Tree for conveying Liquors. Form of the Palace. Armies sent forth. Monk's Insolence punished. The* Khân *proposes a religious Dispute: Censures the Christians. Friars ordered to return. Several great Feasts.* Rubruquis *prepares for his Departure.*

The Court removes.

ABOUT *Mid-Lent*, *Boucher*'s Son arrived at Court from *Karakarum*, to acquaint the *Khân*, that the Work, which he had commanded to be made, was finished. He brought with him a Silver Crucifix, after the *French* Fashion, which the Monk and Priests could not bear the Sight of, for the Reason already mentioned. It was designed for a Present to *Bulgay*, the chief Secretary: And this, it seems, no less offended *Rubruquis*.

As soon as the *Khân* was informed, that the Tree was made, he sent Orders to *Boucher*, to set it up; and about *Passion-Sunday* went before with little Houses (or Pavilions) leaving his larger behind. He took his Way through the hilly Countries, where the Cold was extream, and as he passed there rose a great Wind, and fell so much Snow, that he sent to the Monk and Friars to pray for mild Weather; because the Cattle, which were ready to bring forth their Young, would otherwise be destroyed. The Monk sent the *Khân* Incense, to offer to God: But whether he did, or not, the Storm ceased the second Day.

Come to Karakarum.

ON *Palm-Sunday*, in the Morning, they entered *Karakarum*, and proceeded, with the Cross aloft, through the Street of the *Mohammedans*, to the Church. They supped at *Boucher*'s, where was his Wife, a *Lorainer*, and one *Basil*, an *Englishman*, who were both born in *Hungary*, and spoke the *Komanian* Language, besides *French*. From thence they went to the Hut appointed for them, near the Church [d].

That City described.

THE City of *Karakarum*, exclusive of the *Khân*'s Palace, is not so good as the Castle of *St. Dennis* at *Paris*; and the Monastery of that Saint is ten Times more valuable than the said Palace. It has two Streets, one of the *Mohammedans*,

[a] On this Occasion the Author remarks, that they had no Wine then in *Katay*, but began to plant Vineyards. [b] The *Tumen* (or *Toman*) is the Value of ten thousand Marks in Silver; the *Jaskot* ten Marks: So that the Whole must have been two hundred thousand Marks. [c] *Purchas Pilgr.* p. 33, & *seq.* [d] The same, p. 35.

Great Tartary.

where the Market and Fairs are kept; the other of the *Katayans*, who are all Artificers. Without those Streets there are large Palaces, being the Courts of the Secretaries. Twelve Kinds of Idolaters, of divers Nations, are found there, besides *Mohammedans*, who have two Churches there, and the Christians one, at the End of the Town, which is inclosed with a Mud-Wall, and has four Gates. At the Eastern Gate is sold Millet, and other Grain, though seldom brought thither: At the Western, Sheep and Goats: At the North Gate, Horses are to be bought; and, at the Southern, Oxen and Waggons. The Place has a great Resort of Merchants, by Reason of the Court, which is always near, and the great Number of Ambassadors [a].

Khân's Palace.

NEAR the City, there is a large Piece of Ground encompassed with a Brick-Wall, like the Monasteries in *France*, and within a large Palace, where he holds two great Feasts every Year. The first in *Easter*, when he arrives there; the other in Summer, when he returneth (Southward.) The latter is most solemn of the two, because all the Lords and Gentry, within two Months Journey of the Court, repair thither; on whom the *Khân* bestows Habits, and other Things, wherein he displays his Magnificence. In Summer Water is conveyed, by Canals, into every Part of this Palace. Near it there are several other spacious House, as Magazines, where his Victuals, Provisions, and Treasures are kept.

Great Silver Tree,

AT the Entrance within the Palace stood the great Silver Tree, before-mentioned, made and contrived by *Boucher*, for conveying Milk, and other Liquors, into the Court, to avoid its being brought in Vessels, which did not look graceful. At the Foot of this Tree there were four Lions, with each a Pipe, which being conveyed within-Side, came out again at the Top, and bent downward: One was for Wine, another for *Karakosmos*, the third for *Bâl*, and the fourth for *Tarasina*. Upon each was a Golden Serpent, whose Tails twined round the Body of the Tree; and underneath were Vessels to receive the several Liquors. At the Top of all was an Angel holding a Trumpet; and under the Tree a Vault, from whence a Pipe ascended to the Angel. All these Appurtenances, as well as the Branches and Leaves of the Tree, were of Silver.

For conveying Liquors.

WITHOUT the Palace was a Chamber for the Liquors: Now when within they wanted Drink, the Head-Butler called to the Angel to sound the Trumpet: Then a Man placed in the Vault blowing the Pipe strongly, which reached to the Angel, the Angel set the Trumpet to his Mouth, which gave a shrill Sound. At this Signal the Servants, who were ready in a Chamber without the Palace, where the Liquors were kept, poured the four Sorts into their respective Pipes; through which they were conveyed into the Vessels underneath, from whence they were drawn by the Butlers, and served about. The *Khân* gave *Boucher*, for his Reward, an hundred *Jaskots*, or a thousand Marks [b].

THE Palace was like a Church, with a middle Space, or Isle, and a Row of Pillars on each Side. It extended, in Length, from North to South, where the Entrance was, by three Gates. Before the Middle-one stood the Silver Tree, and the *Khân* sat on a high Place on the North Side, that he might be seen of all the Court. It had a double Stair-Case, by one of which his Cup-Bearer went-up, and descended by the other. On the Right, or West Side, were all the Men, and on the Left the Women; for the Palace extended in Length from North to South. On both Sides, near the Pillars, were Seats raised after the Manner of a Theatre. On the right Side sat the *Khân*'s Son, and Brother; on the Left, his Wives and Daughter: Only one of his Wives sat near him, but not so high as he. As for the middle Space, or Isle, between the Tree and the Stair-Case, it was left for those who served-up his Victuals; and for the Ambassadors who brought Presents to the *Khân*, who was there elevated like a God.

THE Priests, the Day after their Arrival, went to Court, and stood before the *Khân*, having, at their Backs, the Silver Tree; which, with its Appurtenances, took-up a great Part of the Palace. They presented him some Fruit, with two small Loaves, one of which he began to eat, and sent the other to his Son and younger Brother, named *Arabuka* [c]. *Mangu* promised to visit their Church the next Day, but left *Karakarum* without doing so; because, as he sent them Word, he understood the Dead were carried thither [d].

ON *Monday* before *Ascension-Day*, they were sent for by the Great Secretary, who examined them strictly concerning the Country they came from, and what they came about? This Enquiry was made, because the *Khân* was informed, that four hundred *Hassassins* [e], or secret Murderers

[a] *Purchas Pilgr.* p. 39. [b] The same, *p.* 35, and 39. [c] Or, *Aribuga*. He was sixth Son of *Tolui*, or *Tuli*, Son of *Jenghiz Khân*, and kept his Mother's Court; who being dead, *William Boucher*, who belong to her, fell to him. She died in 1252. See *Gaubil*'s Hist. *Mongol* Emp. *p.* 111. [d] *Purchas*, as before, 36. [e] This is the true Orthography of the Name of the People commonly called *Assassins*; the Explanation also is just. Although *Assemani* says, the Name is derived from the Country of *Hassassa*, near *Tigris*, the *Tigris*, from whence they originally came.

called by the *Tartars*, *Mulibet* [a], were gone forth in various Diſguiſes, to kill him. Againſt theſe he ſent one of his Brothers, by the Mother's Side (of whom he had three, and five by the Father's) with an Army, intirely to root them out [b]: Another was ſent into *Perſia*, whoſe Forces were to be employed againſt *Baldak*, *Turky*, and *Vaſtas:* And a third was diſpatched into *Katay*, to quell a Rebellion there.

REPAIRING to the Palace a few Days after, *Aribuga*, near whom ſat two *Mohammedan* Lords of the Court, being apprized of the Animoſity that reigned between the Chriſtians, and the Followers of *Mohammed*, aſked the Monk, if he was acquainted with the latter? *Sergius* anſwered, *I know they are Dogs, why have you them ſo near you?* They replied, *Why do you treat us in ſo injurious a Manner, who give you no Cauſe of Offence?* The Monk juſtified himſelf, by ſaying he ſpoke the Truth, adding, *that both you, and your* Mohammed, *are vile Dogs.* Provoked at ſuch Language (if ſuch he durſt utter) they began to blaſpheme Chriſt: But *Aribuga*, it ſeems, forbad them, ſaying, *we know that the Meſſias is God.* Some Time after, certain *Mohammedans* meeting the Monk on the Road, urged him to diſpute: And as they laughed at him, becauſe he could not defend his Religion by Reaſon, he was going to confute them with his Whip. Theſe Things coming to the *Khân*'s Ears, he commanded *Sergius*, and the other Prieſts, to remove at a greater Diſtance from the Court.

RUBRUQUIS had all along flattered himſelf with the Hopes of ſeeing the King of *Armenia* arrive [c]: He likewiſe expected a *Dutch* Prieſt from *Balak*; but hearing no News of either, he applied to know *Mangu*'s Pleaſure concerning them: Becauſe, if they were to depart, it was high Time to think of it before Winter came on; for it was then *May*, they having ſtaid three Months beyond the Time allowed them by the *Khân*. Next Day being brought to the Court, the Chief Secretaries examined him, as at other Times, about his Errand. After this he diſputed with a *Mohammedan* in the *Khân*'s Preſence. Next Day *Mangu* ſent to acquaint him, that as there were *Chriſtians*, *Mohammedans*, and *Tuins*, at his Court, and each of them pretended his Law was beſt, and his Scriptures trueſt, he would be glad to have the Matters argued, that he might be Judge whoſe Cauſe was beſt. Rubruquis, 1254.

A religious Diſpute.

ON the Day appointed, the Parties met before a numerous Audience. Three of the *Khân*'s Secretaries, one of each Perſuaſion, were Arbitrators. The Author tells us, that he confuted his *Tuin* Adverſary; who affirmed, that there was one ſupream Deity, and ten or eleven inferior Gods; that none of them was omnipotent; that one Half of Things are good, the other bad [d]; and that the Souls of Men paſſed from one Body to another [e]. So far the Friar may be credited: But in what he adds, that the *Mohammedans* confeſſed they believed every Thing contained in the Bible, and always prayed to God, that they might die the Death of Chriſtians, he muſt needs be a great Liar [f].

Cenſures the Chriſtians.

THE *Khân* having been told, that *Rubruquis* had called him a *Tuin* (or Idolater) on *Whit-Sunday* ſent for him, and before his *Tuin* Adverſary aſked him the Queſtion. The Friar anſwering in the Negative, *Mangu* ſaid he was of that Opinion all along, and then declared his Faith, ſaying, *The* Mongols *believe there is but one God, and have an upright Heart towards him: That as he hath given to the Hand many Fingers, ſo he hath infuſed into the Minds of Men various Opinions. God hath*, continued he, *given the Scriptures to you Chriſtians; but you obſerve them not: You find it not there, that one of you ſhould revile another, or that for Money a Man ought to deviate from Juſtice.* The Friar confeſſed all this; but going to apologize for himſelf, the *Khân* replied, that he did not apply what he had ſpoken to him, repeating, *that God has given you the Scriptures, and you keep them not; but he hath given us Soothſayers* [g], *whoſe Injunctions we obſerve, and we live in Peace.*

[a] Whence this Name comes we know not. They were by the *Arabs* and *Perſians* called alſo *Al Batanîyah*, *Melâhîdah*, and *Melâhedah*; which laſt Word ſignifies *Heretics*, and *wicked People*. See Journey from *Aleppo* to *Perſia*, p. 6. [b] They inhabited the North-Part of *Perſian Irâk*. [c] *Hayton*, the Monk, who was a Relation of this King, in his Oriental Hiſtory, ch. 23, ſays, that he ſent his Brother to the *Khân* in 1253; which *Rubruquis* mentions his Arrival afterwards, having paſſed-by while he was on the Road back:) That after four Years Stay he returned, and then the King himſelf went, and found *Mangu* at *Al Malek* (a City of *Cathay*.) He adds, ch. 24, that at the Requeſt of the King, *Mangu* was baptized, with all his Court, among whom were many of the chief Men of his Empire. But this is only a farther Proof how much the Spirit of Lying prevails among the Oriental Monks and Prieſts. [d] *Purchas Pilgr.* p. 39, *& ſeqq.* [e] *Boucher* told *Rubruquis*, that a Child was brought from *Katay*, who in Appearance could not be above three Years old, yet was endued with great Underſtanding. He affirmed, that he had been three Times incarnated, and knew how to die.—This ſeems to be ſome faint Intelligence of the *Great Lama* of *Tibet*. [f] For the *Mohammedans* look upon the Chriſtians, on Account of the Trinity (eſpecially thoſe who uſe Images, or Pictures) as the groſſeſt Idolaters; and their Bible as a ſpurious, or greatly corrupted Copy. [g] By Soothſayers, or Diviners, is to be underſtood the *Mongol* Prieſts, called *Shamman*.

Great Tartary.

HE drank four Times, during the Time he was ſpeaking what he had to ſay on this Occaſion. After which changing the Subject at once, *You have*, ſaid he, *ſtaid a long Time here, it is my Pleaſure, therefore, that you return to your own Country.* He added, *There are two Eyes in the Head, and yet they have both but one Point of View; for which ever Way one of them directs the Sight, the other doth the ſame. You came from* Baatû, *and, therefore, you muſt return by him* [a]. *You ſaid*, continued he, *that you durſt not carry my Ambaſſadors with you; will you carry my Meſſage, or my Letters?* *Rubruquis* having anſwered in the Affirmative, the *Khân* aſked him, if he would have Gold, Silver, or rich Garments? The Friar anſwered in the Negative, but deſired he might be maintained at his Majeſty's Expence on the Road, through his Dominions, and furniſhed with a Paſs, to carry him into the King of *Armenia*'s Country. *Mangu* replied, *I will cauſe you to be conveyed thither, and after that look to yourſelf.* Then *Rubruquis* having obtained Leave to ſpeak, intreated the Liberty of returning into *Tartary*, chiefly on Account of ſome of his Religion at *Bolak*, who ſtood in Need of a Prieſt. But the *Khân* made no Anſwer to his Requeſt; only at laſt he ſaid, You have a long Way to go, make yourſelf ſtrong with Food. Then ordering Drink to be given him, he was diſmiſſed [b].

Friars ordered to return.

Several great Feaſts.

ABOUT the fifteenth of *June*, the *Khân* held a great Aſſembly at *Karakarum*, whereat all the Ambaſſadors were preſent: Among the reſt, the Author ſaw thoſe of the *Khalifah*, and of the *Soldâns* of *Turky*, and *India* [c]. At this Feaſt, which laſted four Days, *Boucher* was chief Butler. All the Company, both poor and rich, ſang, danced, and clapped their Hands before *Mangu*; who afterwards made a Speech, acquainting them, that *he had ſent his Brothers into diſtant Nations, to encounter with Difficulties and Dangers; and that it would be ſeen what thoſe preſent would do when he ſhould ſend them abroad alſo, for the Good and Aggrandizement of his Dominions.* Each Day of the Feaſt he appeared in Garments of a different Colour from Head to Foot. On *St. John*'s Day, and that of *St. Peter* and *Paul*, the *Khân* had other great Feaſts, whereat *Rubruquis* counted an hundred and five Carts, and ninety Horſes, laden with Cows Milk.

Rubruquis prepares

AT length the *Khân*'s Letters to King *Louis* being prepared, they were explained to *Rubruquis*, who wrote down the Tenor of them. Mean-time Friar *Bartholomew*, the Companion of our Author, hearing they were to go by the Wilderneſs to *Baatû*, went to the Chief Secretary *Bulgay*, and informed him by Signs, that he ſhould die if he travelled that Road: So that the ninth of *July*, when they went to Court to get their Paſs, the Secretaries told him, that the *Khân* gave him Leave to ſtay, if he thought fit, till there was an Opportunity of returning with ſome Ambaſſador, or otherwiſe. *Rubruquis* hearing him ſay he would ſtay, bad him beware of what he did, and declared he would not leave him. *You leave not me* (quoth the Friar) *but I leave you; becauſe, in Caſe I ſhould go with you, both Body and Soul would be in Danger; for I can never ſupport ſuch Fatigue.*

THEN they were often aſked, according to Cuſtom, what they would have, or what ſhould the *Khân* do for them? And ſtill anſwering nothing, they were preſented each with a Habit; which they received, it being deemed very rude to refuſe their Gifts. After this their Guide brought ten *Jaſkots* [d], and depoſited five with *Boucher*, at whoſe Houſe they then were, for defraying the Friar's Expences [e], who ſtaid behind: The other five he gave to *Rubruquis*'s Interpreter. One of them the Author diſtributed among the poor Chriſtians, with another he bought Garments, and a third was laid-out by the Interpreter in Goods, to diſpoſe of in the Journey: The other two were reſerved for bearing their Expences on the Road [f].

SECT. V.

The Author's *Return from* Karakarum *to* Tripoli *in* Syria.

He leaves Karakarum: *Comes to* Baatû's *Court. Obtains a Paſs. City of* Samerkant. *Sarai. The* Alans. *The* Leſghi. *The* Iron Gate, Derbend. Samaron, *or* Sabran. *Shamakie. Bridge of Boats.* Nakſuan. *A lying Prophecy.* Mount Ararat. *Country of* Saheni. *City* Ayni. Marſengen *Caſtle. Head of* Arras. *Earthquake at* Arzerûm. *Caſtle.* Ikonium. Tripoli *in* Syria. *State of* Turkey. Tartar *Miſſion.*

HAVING gotten every Thing ready for the Purpoſe, *Rubruquis* departed, in Company

[a] This ſhews the great Reputation *Baatû* was in. been ſent from the *Turkiſh* King of *Delli* and *Multân*. Ambaſſadors brought, as a Preſent, eight Leopards, and ten Hounds, for Courſing, who were taught to the Horſe's Buttocks.

[b] *Purchas Pilgr.* p. 43.

[c] This Embaſſy muſt See Hiſtory of the *Turks*, &c. p. 755. Theſe

[d] Or, an hundred Marks.

[e] The *French* renders it, to defray the Expence *Boucher*'s Father and Brother.

[f] *Purchas*, as before, *p.* 45, *&* *ſeq.*

pany with his Interpreter, his Guide, and one Servant [a]; who had Orders to allow a Sheep for their Proviſion every four Days. They were two Months and ten Days travelling from *Kara-karum* to *Baatû*'s Court, in which Space they found neither Town, nor Habitation, except one poor Village (where they could not get even Bread) and from Time to Time Graves of the Inhabitants: Nor did they reſt more than one Day, and that becauſe they could not procure Horſes. They returned, for the moſt Part, thro' b the ſame Kinds of People; but through different Parts of *Tartary*, much more to the North, it being then Summer: Only for fifteen Days they were obliged to travel along a certain River, both in going and coming. They were ſometimes two or three Days without any Proviſion, but *Koſmos*: And once not being able to find any People, were in Danger of periſhing, both as their Proviſions failed, and Horſes tired.

WHEN he had travelled twenty Days, he c heard that the King of *Armenia* had paſſed-by, and at the End of *Auguſt* met with *Sartak*, and his Family, his Flocks, and Herds, going to *Mangu Khân*. The Friar paid his Reſpects, and the Prince ſent him two Habits, one for himſelf, the other for King *Louis*, to whom he ſent both by the Perſon who carried his Letter [b]. He got Letters alſo from *Koyak*, to his Father, to reſtore all the Friar's Goods left behind. In ſhort, he arrived at *Baatû*'s Court on the ſixteenth of *Sep-* d *tember*, 1254, the ſame Day they left it the Year before. Here he found the young Men in Health. They had ſuffered much, but muſt have ſuffered more, only for the King of *Armenia*'s [c] Bounty; and concluding *Rubruquis* was dead, the *Tartars* began to aſk them if they could keep Horſes, and milk Mares; ſo that had he not returned as he did, he concludes they would have been made Slaves of.

THE *Khân* having written to *Baatû*, to make e what Alterations he thought fit in the Letters he ſent by *Rubruquis*, the Friar was ordered to appear before him, to hear them read and explained. His neareſt Way home to *France*, was by *Hungary*; but as he imagined the King was ſtill in *Syria*, he choſe to go through *Perſia*. He travelled a Month with *Baatû*, before he could obtain a Guide. At laſt that Prince appointed him a *Jugur*; who underſtanding that the Friar had nothing to give him, and intended to pro- f ceed directly for *Armenia*, he procured Letters of Recommendation to the *Soldân* of *Turky* [d], in Hopes of getting ſome Preſent from him, as well as of gaining more (by Traffic) on that Road. Rubruquis, 1254.

ABOUT the fifteenth of *October* they began to direct their Courſe to *Saray*, due South along the *Etil* (or *Wolga*) which divides into three Branches, each twice as large as the *Nile* at *Damiatta*: Afterwards it ſplits into four leſſer Arms; ſo that they paſſed it by Boat in ſeven Places. On the middle Stream ſtands the City of *Samarkant* [e], without Walls; but is encompaſſed like an Iſle with the River, when it overflows. The *Tartars* were eight Years beſieging, before they could take it: And it was inhabited by *Alans* and *Mohammedans*. They found there a *Dutchman*, and his Wife. *Baatû*, and *Sartak*, deſcend no lower than this Place. *Koyak*'s Father delivered *Rubruquis* moſt of his Goods [f], and prayed him, in caſe he returned to that Country again, to bring with him one who underſtood how to make Parchment: For having, by Command of *Sartak*, built a Church on the Weſt-Side of the River, he deſigned to have the Scriptures written-out, for the Uſe of that Prince. But, ſays the Friar, I knew well that *Sartak* would not trouble his Head about any ſuch Matter. City of Samarkant.

As to *Saray*, and the Palace where *Baatû* keeps his Court, they are on the Eaſt-Side of the River; and the Plain, wherein its ſeveral Branches ſpread themſelves, is more than ſeven Leagues broad. This Place is ſtored with Fiſh. Saray.

THE firſt of *November* taking Leave of *Koyak*, he departed, travelling Southward. On *St. Martin's Day*, they came to the Mountains of the *Alans*. Between *Baatû* and *Saray*, they found no People for fifteen Days, only one of his Sons, who advanced before him with a great Train of Falconers, and a ſmall Village. In the Way, they had like to have periſhed with Thirſt, not meeting with any Water for a Day and half. As the *Alans* ſtill held-out, *Sartak* was obliged to ſend one Man out of five of his Subjects to guard the narrow Paſſages of the Hills, to prevent them from deſcending into the Plain, and ſtealing their Cattle. The Alans.

FROM the *Alans* to the *Iron Gate* [g], are two Days Journey through a Plain, called *Arkacci*, between the *Caſpian Sea*, and the Mountains; The Leſghi.

[a] Speaking before of the *Indian* Ambaſſador, he ſays, he returned for ſix Weeks together the ſame Road with him, Weſtward, and then ſtruck-off to the Left. [b] Whence we have made this Extract: It was ſent from *Tripoli* in *Syria*. [c] His Name was *Hayton* I. [d] That is, to the *Soltân* of the *Seljuks* of *Rûm*, or *Natolia*. [e] This muſt be the City now called *Aſtrakhan*, or one near it. [f] Among thoſe he could not recover, was a Book in *Arabic*, worth three *Biſantins*, or *Soltanins*. [g] In *Turkiſh*, *Demir*, or *Temir Kapi*. By the *Perſians*, *Derbent*, or rather *Darbend*, that is, the *Shut-Gate*. It is the Northern Entrance into *Perſia*, by the Province *Shirwân*, to which it belongs.

Great Tartary.

and where that Plain begins to contract, there is a a *Mohammedan* Nation, called *Leſghi*, who likewiſe oppoſe the *Tartars*; ſo that they were obliged to give them a Guard of twenty Men, to convoy them beyond that City. *Rubruquis* was glad of this, becauſe he hoped, by that Means, to ſee them armed; for he could never ſee their Armour. When they came to the moſt dangerous Paſſage, he obſerved, that two of them had Cuiraſſes, which they ſaid they had from the *Alans*, who are excellent Smiths. The Day before they arrived at the *Iron Gate*, they found one Caſtle of theirs, which then belonged to *Mangu Khân*, who had ſubdued all that Country. There they firſt met with Vineyards, and drank Wine.

The Iron Gate, *or* Derbend.

THE City called the *Iron Gate*, was built by *Alexander*. It takes-up the whole Space, being a little Plain, between the *Caſpian Sea* and the Mountains, to the Top of which the Wall aſcends: So that there is no Paſſage but through the Town itſelf, where there is an Iron Gate, whence it takes the Name. It is not above a Stone's Throw in Breadth, but a Mile long from Eaſt to Weſt; at which End, on the Hill, ſtands a ſtrong Caſtle. The Walls are ſtrong, and fortified with Stone-Towers; but has no Ditch, and the *Tartars* have demoliſhed the Tops of the Towers, and Bulwarks of the Walls. The adjacent Country uſed to be like a Paradiſe [a].

Samaron, *or* Sabran.

TWO Days Journey from thence, they came to *Samaron* [b], a City abounding with *Jews*: After which they ſtruck Southward into the high Countries, where they ſaw Walls, deſcending from the Mountains to the Sea. Next Day they paſſed through a Valley, where appeared the Foundations of Walls from one Mountain to another. Theſe alſo were built by *Alexander*, to hinder the Inhabitants of the Mountains from invading the Low-Lands. The Day following they arrived at the City *Samag* [c], and afterwards entered a great beautiful Plain, call *Moan* [d], through which runs the River *Kur*; whence the *Kurji*, by *Europeans* called *Georgians*, take their Name. It paſſes through *Tiflis*, the Capital of the *Kurji*; breeds excellent Salmon, and runs, from Weſt to Eaſt, into the *Caſpian*. Through the ſame Plain, where they again found *Tartars*, likewiſe flows the *Araxis* [e], coming from the *Greater Armenia* with a North-Eaſt Courſe.

City of Shamaki.

They paſſed through the Meadows of *Bakku*, who is General of the *Tartar* Army there, with which he ſubdued the *Kurji*, *Turks*, and *Perſians*. *Rubruquis* viſited *Bakku*, who gave him Wine to drink. There is another Governor, called *Argon*, at *Tauris*, who collects the Tribute; but *Mangu* recalled them both, on ſending his Brother [f] into theſe Countries. To the Weſt of that Plain lies *Kurjeh*, where formerly the *Kroſmins* [g] dwelt; and in the Entrance of the Mountains (a little Weſt of the *Kûr*) is *Ganjeh*, a great City, which was their Capital, and hindered the *Kurji* from deſcending into the Plains.

AFTER this they came to a Bridge of Boats [h], faſtened together with an Iron Chain ſtretched acroſs the River, which is here made by the Junction of the *Araxes* with the *Kûr*, the latter loſing its Name. Having paſſed it, they marched South-Weſt along the former, which they traced to its Source, from the Feaſt of *St. Clement*, to the ſecond *Sunday* in *Lent*. Putting forward, they came at length to *Naxuan* [i], formerly a great City, and Capital of a Kingdom; but the *Tartars* have ruined it: Alſo out of eight hundred *Armenian* Churches, the *Mohammedans* had left but two. A Biſhop told *Rubruquis*, that in one of them *St. Bartholomew* and *Judas Thadeus* were martyred: Alſo that they had two Prophets, the firſt *Methodius*, a Martyr, who foretold the Conqueſts of the *Iſmaelites*, which were fulfilled in the *Mohammedans*: The ſecond *Aitkron*, who at his Death propheſied as followeth, *viz.*

THAT a Nation of Archers ſhould come from the North, and conquer all the Countries of the Eaſt; but that they ſhould ſpare the People, in order to make-uſe of them in conquering thoſe of the Weſt. Yet that the Franks, *who were Catholicks, ſhould not obey them: That they ſhould take the Port of* Conſtantinople, *and the wiſeſt Man among them ſhould enter the City; where beholding the Church and lovely Ceremonies uſed by the* Franks [k], *ſhould cauſe himſelf to be baptized, and ſhew them how they might ſlay the Emperor of the* Tartars, *who thereby would be confounded: That the* Franks *in* Syria *hearing of this, ſhould ſet-upon the* Tartars *bordering on them; and by Help of the* Armenians *purſue them in ſuch Sort, that the King of the* Franks *ſhould place his royal Seat at* Tauris *in* Perſia, *which all the unbelieving Nations of the*

[a] *Purchas Pilgr.* p. 47, & *ſeq.* [b] Doubtleſs, the ſame with *Sabran.* [c] In the *French*, *Samakh*, that is, *Shamakhi*, the preſent Capital of *Shirwân* in *Perſia.* [d] Rather, *Mokan*, or *Mogan*, as *Olearius*, and others write it. It is obſervable, that this Author leaves out the *g* in this Word, in the ſame Manner as he does in *Mogal*, or *Mongal.* [e] Now called *Alrâs*, or *Arras.* [f] This was *Hulaku.* [g] *Kharazmians*, *Karezmians*, the People of *Karazm*, who followed *Jalaladdin* into thoſe Parts, in the Time of *Jenghiz Khan.* [h] Called *Tzawat*, or *Chawat*, by *Olearius*, and other Travellers, who paſſed it. [i] *Nakſhuan*, or *Nakſhuan*. In the Copies *Naxnan*, and *Vaxnam*. It ſtands to the North of the *Arras*; ſo that he muſt have paſſed the River ſome-where to get to it. [k] *Conſtantinople* was at this Time in the Hands of the *Franks.*

ſhould be converted to the Faith, and univerſal Peace enſue. *Rubruquis* ſays, this Prophecy was as firmly believed all over *Armenia*, as the Goſpel itſelf [a]; and though when he firſt read it at *Conſtantinople*, he made light of it; yet on the Biſhop's ſpeaking of it, he began to pay ſome Regard to it.

NEAR *Naxuan* are two Mountains, one greater than the other, where it is ſaid the Ark reſted. At the Foot of them, waſhed by *Araxes*, ſtands a little Town, called *Semainum*, that is, *Eight*, from the eight Perſons who come-out of the Ark, and built it. Many have attempted to climb the greater, named *Maſſis*, but could not. The Biſhop told *Rubruquis*, that a certain Monk being very much troubled to find, after ſeveral Trials, that he was not able to ſucceed; an Angel brought him a Piece of the Ark [b], and bid him give-over farther Enquiry; which Piece of Wood, he ſaid, they had in their Church. The Hill ſeemed not difficult to aſcend, on Account of its Height; but an old *Armenian* gave the Author a merry Reaſon, *why no Man ought to get a-Top of* Maſſis, *becauſe* (ſays he) *ſhe is the Mother of the World.*

THEY found *Bernard Cathalane*, and another Friar, at *Naxuan*, where the Snow had kept them a long Time. At length departing the fourteenth of *January* (1255) they got, in four Days, to the Country of *Sahenſa* [c], a *Kurjin*, who had been a potent Prince, but was then Tributary to the *Tartars*. His Father *Zakharias* had obtained that Territory of the *Armenians*, for having delivered them from the *Mohammedans*. It is full of handſome Villages, with Churches; and in every Houſe there is a Wooden Hand, holding a Croſs, with a Lamp burning before it. They acknowledged the Pope, and as we, ſays the Friar, ſprinkle Holy Water to drive away evil Spirits, ſo the *Armenians* here burn Incenſe, carrying it every Evening, with the ſame Intent, all over the Houſe. *Rubruquis* was well entertained by *Sahenſa*, and his Wife. Their Son *Zakharias*, a promiſing young Man, not brooking the *Tartar* Yoke, ſeemed inclined to retire to *France*.

FROM that Town of *Sahenſa*'s, in fifteen Days, they entered the *Soldân* of *Turky*'s Dominions, on the firſt *Sunday* in *Lent*. But firſt, on the ſecond of *February*, they came to a City of *Sahenſa*'s, called *Ayni* [d], very ſtrong by Situation. It had an hundred *Armenian*, and two *Mohammedan* Churches; but was under a *Tartar* Governor. There *Rubruquis* met with five preaching Friars, who were going to *Sartak*, and *Mangu Khân*, with Letters from the Pope, deſiring Liberty for them to preach the Goſpel: But being told what a bad Reception they were likely to meet with, if that was all their Buſineſs in *Tartary*, they went to *Teflis*, to conſult the Friars of their Order what Courſe to take. Rubruquis, 1255.

THE firſt Caſtle they found in *Turky* was called *Marſengen* [e], inhabited by *Armenians*, *Kurji*, and *Greeks*; but under a *Mohammedan* Governor, who having had Order not to furniſh any *Frank*, or even the Ambaſſadors of the King of *Armenia*, or *Vaſtas*, with Proviſions, *Rubruquis* was thenceforth obliged to buy them. Here his Guide procured him Horſes, and took Money for the Victuals: But this he converted to his own Uſe; for whenever he met with a Flock of Sheep, he took one, and gave it his Family to eat, wondering the Friar would not taſte of his Robbery [f]. Marſengen Caſtle.

THE ſecond *Sunday* in *Lent* they came to the Head of the *Araxes*, which riſes in a Mountain, beyond which there is a fine City, called *Arzerum* [g]; and near it to the North the *Euphrates* has its Source, at the Foot of the Mountains of *Kurjia* [h], to which the Author would have gone, but for the Snow. On the other Side of thoſe Mountains, Southward, are the Springs of the *Tigris*. Croſſing over the Mountain, they came to the *Euphrates*, along which deſcending Weſtward, in eight Days they arrived at a Caſtle, called *Kamath* [i], where the River bends South, towards *Halap* [k] (or *Aleppo.*) There paſſing it, they proceeded Weſt through the Mountain-Country, in deep Snow. *Head of the* Arras.

THIS Year there happened ſo great an Earthquake at *Arzengan* [l], that ten thouſand Perſons of Note, beſides the ordinary Inhabitants, periſhed. They ſaw the Chaſms made by the Shock, and Heaps of Earth that fell from the Mountains for three Days together. It cauſed a Lake to appear in the Valley where the *Sol-* *Earthquake at Arzerûm.*

[a] But Time has proved *Akakron*, like many others, to be a falſe Prophet, and ſhewn what Abſurdities whole Nations may be betrayed into by their Credulity. [b] We find the Biſhops can deceive, and tell Lies, as well as the Prieſts. [c] Perhaps *Shâhin Shâh*, as much as to ſay, *King of Kings*, a Title in the Eaſt. [d] Or, *Ainı* on the *Arras*. [e] In the *French*, *Arſengan*, but faultily. Perhaps ſituate at the Confluence of the River *Zenı* with the *Arras*, to the South of *Erivan*. [f] *Purchas Pilgr.* p. 49, *& ſeq.* [g] Or, *Arzen al Rûm*, that *Arze of the Romans*. [h] It riſes in the ſame Mountain, on the Weſt-Side, as the *Aras* does on the Eaſtſide. [i] Perhaps, miſprinted for *Kamach*; for this ſeems to be *Kemak*, *Kamak*, or *Kamk*, a ſtrong Caſtle on the *Euphrates*, twenty-one Miles South of *Arzenjan*. See Hiſt. of *Timûr bek*, book 5. ch. 43. [k] The *Turks* ſay *Halap*, or *Halep*, wanting the *B* of the *Arabs*, who pronounce *Hâleb*, which ſignifies *Milk*. [l] Rather *Arzenjân*.

Great Tartary.

dân of *Turky* [a] was vanquiſhed by the *Tartars*. As they rode through it, a Servant of the Author's Guide ſaid that the latter, in whoſe Army he was, did not exceed ten thouſand Men; but that the *Soldân*'s Troops were two hundred thouſand Horſe. They were in *Sebaſte*, belonging to *Leſſer Armenia*, in *Eaſter* Week; where there is a Caſtle, and above it the Church of *St. Blaze*. On *Low-Sunday* they came to *Cæſarea*, of *Cappadocia*, where is a Church of *St. Baſil the Great*.

Cæſarea, Ikonium.

FIFTEEN Days after they arrived at *Ikonium*, making ſmall Journeys, and reſting three Days in every Town, that their Guide might have Time to traffic. Here *Rubruquis* found many *Franks*, particularly two *Genoeſe* Merchants, who carried all the Alom out of *Turky*, by Contract with the *Soldân*, which made it ſo dear, that it roſe from fifteen to fifty *Soltanins*. Being preſented to the *Soldân*, by his Guide, that Prince readily conſented to have him eſcorted to the Sea of *Armenia*, or *Cilicia* [b]. But the ſaid Merchants finding he was deſpiſed by the *Mohammedans*, and burdened by his Guide, who teazed him for Gifts, cauſed him to be conveyed to *Kurko* [c], a Port of *Armenia*, where he arrived the Day before the *Aſcenſion*, and ſtaid till *Whitſun Monday*. Then hearing that the King was returned, he went to his Majeſty's Father [d], who confirmed it, and cauſed him to be conveyed to the Port of *Ayyas* [e]; from whence he paſſed over to *Cyprus*, and thence to *Antioch*, which was in a very weak Condition.

Tripoli *in* Syria.

FROM *Antioch* he ſet-out for *Tripoli* in *Syria*, where he arrived on *Aſſumption-Day*. From hence he intended to have ſailed for *France*, to give King *Louis* an Account of his Travels; but his imperious Provincial would not ſuffer him to perform his Duty to his Sovereign; and he, it ſeems (more afraid to diſobey his ſpiritual [f], than temporal Superior, the Friar than the Saint) by his Orders, went to *Akon*, or *Akra*, and thence wrote the above Relation to his Majeſty: In which he deſires the King to write to his Controller for Leave, that he might wait upon him.

State of Turky.

HE adds with Regard to *Turky*, that more than nine in ten of the Inhabitants were *Greeks* and *Armenians*: That the *Soldân* was defeated by the *Tartars*, and being taken Priſoner, they ſet a Child of his on the Throne, who had neither Men, nor Money, to withſtand an Enemy: That the King of *Hungary* had not above thirty thouſand Soldiers: That the Son of *Vaſtas* was Ru weak, and in War with the Son of *Aſſan* [g], who was alſo a Child: So that, ſays the zealous Friar, if an Army of the Church (truly militant) come to the *Holy Land*, it would be very eaſy to ſubdue all thoſe Countries, and even more beyond them: Nay, he affirmed, that if the King's meaner Subjects would go clad as the *Tartars*, and be content with ſuch Food as they eat, they would be able to conquer all the World.

As to the Converſion of the *Tartars*, he judged it not expedient to ſend any more Friars among them; but that a Legate, diſpatched by the Pope, might be of Uſe, becauſe they hear whatever an Ambaſſador has to ſay; and when he has done ſpeaking, aſk, Has he any Thing farther to propoſe? But then he ought to be provided with good Interpreters, and a large Sum to bear his Expences [h].

SECT. VI.

Some Account of the Manners *and* Cuſtoms *of the* Mongols.

AS the *Mongols*, in the Time of *Rubruquis*, were in their flouriſhing State; it may be proper to give an Account of certain Cuſtoms in which they differ at preſent, as well as ſome other Matters which are not ſo fully handled by later Writers; and the rather, as we have received Letters from ſome of our curious Subſcribers [i], deſiring an ample Abſtract of this Author: But in Reality we had anticipated their Wiſhes.

1. *Their* Dreſs, Houſes, *and* Diet.

Dreſs of the Men: Of the Women: Their Houſes and Cheſts. Courts of Princes: Bed, and Images: Their Diet dried Fleſh, Horſe-Pudding, Minced Mutton: Their Liquors: Kara Koſmos. *Their Butter, and* Gri-ut. *Mares, how milked. Libations and Ceremonies in drinking at Entertainments. Prohibited Degrees, and Marriages. Buſineſs of the Men: Of the Women. Cloaths never waſhed. Exerciſes, Hunting, Hawking.*

IN Summer the *Mongols* are clad with Cloth of Gold, and the faireſt Silks that come from the Countries South of *Tartary*; and, in Winter, with the coſtly Skins and Furs brought from the Northern Regions, as far as *Ruſſia*: Of which they have two Gowns, one has the H

[a] That is, of *Rûm*, or *Natolia*, called by the Weſtern Writers, the *Soltân* of *Ikonium*. [b] The Provi of *Cilicia* was then Part of the Kingdom of *Leſſer Armenia*. [c] Or *Kurkh*: In the *Latin*, *Curcum*. does not ſay where he was, perhaps at *Sis*, the Capital, about thirty-five Miles to the North-East of A [e] In *Purchas*, *Aijax*: In the *French*, *Layace*, commonly called *Lajazzo*. [f] Not daring, ſays he, to diſo his Commands. [g] Or, *Haſſan*. [h] *Purchas Pilgr.* p. 51. [i] Particularly one near *Salop*, for whoſe marks we are much obliged to him; and of whoſe Correſpondence we intreat the Continuance.

Tartary inward, the other outward, to defend them againſt Wind and Snow; made chiefly of the Skins of Wolves, of Foxes, and Papions. In the Houſe they wear a finer Gown. The poorer Sort make their upper-Gown of Dog, or Goat-Skin. They alſo make Breeches of Skins. The rich *Tartars* ſometimes line their Gowns with Velvet [a], which is exceeding ſoft, light, and warm: The poorer Sort with Cloth made of Cotton, and the fineſt Wool: Of the coarſer Part they make Felt to cover their Houſes, Cheſts, and Benches: Alſo for their Bedding, and Caps, to keep-out the Rain. Of the ſame Wool, mixed with one third Part of Horſe-hair, they make all their Cordage: In which Uſes they conſume a great Part of their Wool [b].

THEY ſhave all the Head, leaving only a Lock hanging over the Forehead, and two behind, which they braid, and bring behind the Ears. The Women alſo, after Marriage, ſhave their Head, from the Crown down to the Forehead. Their Dreſs, which before was the ſame with the Mens, only longer, is changed to a wide Garment, or Tunic, ſuch as Nuns wear; but larger every Way, being open before, and girt on the right Side, as the *Turks* do on the Left. They have an Ornament for the Head, called *Botta*. It is made of the Bark of Trees, or ſuch light Matter, round and hollow; yet ſo large, that it requires both Hands to ſpan it: Over it riſes a ſquare Cone, more than a Cubit high. The Whole is covered with Silk, and on the Cone they put a Bunch of Quills, or ſlender Canes, as long as itſelf; which Bunch they adorn at-Top with Peacocks Feathers, and the Sides with thoſe of Mallards, and precious Stones. Great Ladies bind this Dreſs on their Heads by Means of a Hat, with a Hole in the Crown to let the Cone thorough, tying it under the Chin. Their Hair bound-up on the Top of their Heads is covered by the *Botta*, which at a Diſtance makes the Women look like Soldiers carrying their Lances above their Helmets. The Females ride ſtraddle-legged, like the Men. They bind their Gowns about the Waiſt with a ſky-coloured Silk Scarf, and with another about their Breaſts. They tie alſo a Piece of Silk, like a Muffler, under their Eyes, which reaches to their Boſom. The Ladies are all exceeding fat, and the leſſer their Noſes, the more beautiful. They daub their Faces with Greaſe abominably [c].

THEIR Houſes are built round, with Pieces of Wood interwoven with Wickers. The Foundation is of the ſame Materials, and fixed on Carts with four Wheels. The Roof is ſloping, and has an Opening at-Top, from whence riſes a Chimney. This they cover with white Felt, and ſometimes black, laying-on Mortar, Marl, or Bone-Aſhes, to make it ſhine white. They adorn the Roof with beautiful Pictures, and before the Door have a Felt painted with Birds, Trees, and Beaſts. Theſe Houſes are thirty Foot Diameter, ſtretching on each Side five Feet beyond the Wheels. *Rubruquis* counted twenty-two Oxen drawing one Cart, eleven on each Side [d]. The Axel-tree was as big as the Maſt of a Ship. The Driver ſtands at the Door of the Houſe. Their Houſhold Stuff, and Treaſure, is kept in ſquare Wicker Cheſts, rounded at-Top, with a Door at one End. They cover them with black Felt, rubbed-over with Tallow, or Sheeps Milk, to keep-out Rain, and adorned with Paintings, or Feathers. Theſe alſo are fixed on Carts drawn by Camels, for croſſing Rivers, and are never taken-down like the Houſes, which, when diſmounted, are placed with the Door facing the South. Then they range the Cheſt-Carts on each Side, at a little Diſtance from the Houſe, which is ſituate between two Rows of them, as it were between two Walls. One rich *Mongol* has one or two hundred ſuch Carts with Cheſts.

Rubruquis, 1255.

And Cheſts.

EACH of Duke *Baatû*'s ſixteen Wives had a great Houſe, and ſeveral ſmall ones, which they placed behind, where the Maids and Servants dwelt. To each (great) Houſe belonged two hundred Carts. When taken-down, the chief Wife places her Court to the Weſt; the reſt range theirs, one after the other, to the Eaſt, at about a Stone's-throw Diſtance. Thus one rich Man's Court looks like a great Village. The leaſt of their Wives will have twenty or thirty Carts in her Train, tied with their Oxen, or Camels, one to the Tail of another; with a Woman before, who is ſufficient to conduct the whole Number, the Country is ſo even: But when they come to any rugged Ground, they untie the Carts, and let them proceed ſeparately; for they go no faſter than an Ox, or a Sheep, commonly walks.

Courts of Princes.

THE Houſe being ſet on the Ground, they place the Maſter's Bed on the Side oppoſite the Door, where he ſits facing it. The Women ſit on his Left-hand, the Men on the Right: They are ſo exact in this Reſpect, that they will not hang their Quivers on the Female Side. Faſtened to the Wall, over the Maſter's Head, is an Image made of Felt, called his Brother; and over that of the Miſtreſs another, called her Brother; and between both, but higher-up, a little lean one,

Bed and Images.

[a] In the Tranſlations, called Silk Shag, or Pluſh; the Name uſed, perhaps, in the Time of *Rubruquis*.
[b] *Purchas Pilgr.* p. 6. [c] The ſame, *p.* 6, *& ſeq.* [d] *Purchas* makes two Ranks of Oxen, one before the other, eleven a-breaſt. There is great Variation between the *Engliſh* and *French*, in many Places.

which

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which is Guardian of the Houſe. The Miſtreſs a places, at her Bed's-Foot on the Right-hand, a Kid-Skin, ſtuffed with Wool, or the like; and near it a little Image, looking towards the Girls and Women. Next the Door alſo, on the Womens Side, is an Image with a Cow's Udder, for the Women who milk the Kine; and on the other Side next the Men, one with a Mare's Teat, for the Men who milk the Mares [a].

Their Diet,

THE great Lords have their Store-Houſes, for Proviſion, towards the South; whence they b are furniſhed with Millet, and Meal, for the Winter. The poorer Sort procure ſuch Neceſſaries in Exchange for Skins of Beaſts. Beſides the Fleſh of their Horſes, Cows, and Sheep, they eat that of other Animals, as Rabbits with long Tails like Cats, covered with black and white Hairs. Hares are not plenty; but they have Abundance of little Creatures, called *Sogur* [b], which ſleep in Caves, twenty or thirty together, all Winter, for ſix Months. They c have many other ſmall Animals good for Food: But they eat no Sort of Mice. As for large Beaſts, beſides thoſe before-mentioned, they have no Deer; but great Numbers of *Gazellas*, or Roe-Bucks, and wild Aſſes like Mules: Alſo a Beaſt called *Artak*, with a Body like a Ram, and crooked Horns ſo large, that *Rubruquis* could ſcarce lift up a Pair with one Hand. Of theſe they make Drinking-Cups [c].

Dried Fleſh,

THEY eat the Fleſh of Beaſts that either die, d or are killed: But in Summer, ſo long as their *Koſmos*, or Mares-Milk laſts, they care for no other Food. They cut the Fleſh in Slices, and hanging it up in the Air, it is dried by the Sun and Wind, without corrupting, though not ſalted.

Horſe-Puddings,

THEY make better Puddings of their Horſe, than Hogs Guts [d]. Theſe they eat when new-made, reſerving the reſt of the Fleſh till Winter.

Minced Mutton.

THEY ſet the Fleſh of a Ram, minced, in a e Bowl, with Salt and Water, which is all their Sauce, before fifty or an hundred Perſons; and then with the Point of a Knife or Fork, deal more or leſs, according to the Number of Gueſts. But firſt the Maſter of the Houſe takes what he pleaſeth, and if he gives any one of the Company a Part, and the Receiver cannot eat it all, he muſt not give it to any of the reſt, but muſt ſend it home by his Servant, or put it up in his *Saptargat*, or ſquare Wallet, which they f carry with them for the Purpoſe; as well as to put the Bones in, which they have not Time to pick abroad; ſo careful they are, that not a Scrap ſhould be loſt.

THE *Mongols* have ſeveral Sorts of Liquors. We have already mentioned four, uſed in the Courts of the *Khân*, and Princes [e]. Beſides the Wines which come from foreign Countries, they make excellent Drink of Rice, Millet, and Honey, being well-flavoured, and high-coloured, like Wine: But their chief Liquors are the *Koſmos* [f], and *Kara-koſmos*.

THEIR *Koſmos* is made of Mares-Milk, which is as ſweet as that of Cows. Filling a great Skin-Bag with it, they beat upon it with a Club, which has a Knob at one End as big as one's Head, but hollow. As ſoon as they beat, the Milk begins to boil, like new Wine, and turn ſour. They continue this Labour till the Butter comes: Then taſting it, if it be pretty ſharp, it is fit to drink: For it pricks the Tongue like c Rape-Wine, and leaves a Flavour like that of Almond-Milk. It intoxicates weak Heads, is very pleaſant, and diuretic.

KARA-KOSMOS, or *black Koſmos*, is the Drink of great Lords, and made thus. They beat the Milk till the groſſer Part ſubſiding like White-Wine Lees, the purer remains a-Top, like new Whey. The Settlings are given to Servants, and cauſe them to ſleep exceeding ſound. *Rubruquis* ſays, it is an extraordinary d pleaſant and wholeſome Liquor.

BAATU had thirty Dairies within a Day's Journey of his Reſidence, each of which ſupplied him daily with the *Kara-koſmos* of an hundred Mares Milk; in all three thouſand, beſides the white (or pure Milk) which his Subjects brought every third Day, juſt as the Huſbandmen of *Syria* gave their Lords the Third of their Fruits.

OUT of their Cows-Milk [g] they firſt churn Butter, which they boil thoroughly, and then e put it up in Ram-Skins for Winter, without ſalting it: Yet it keeps ſweet, which is owing to the long Boiling it received. When the Butter-Milk has ſtood to be as ſour as poſſible, they boil it, which turns it all into Curds: Theſe they dry in the Sun as hard as the Droſs of Iron; then ſtow it up in Skin-Bags till Winter: At which Time, when Milk fails, they put the Curds, called by them *Gri-ut* [h], into a Skin-f Bottle, and filling it with hot Water, beat it till it is quite diſſolved. This Liquor is very

[a] *Purchas Pilgr.* p. 3, & *ſeq.* [b] Or, *Sagur.* [c] *Purchas*, as before, *p.* 6. [d] It does not follow from this Expreſſion, that they eat Hogs-Puddings at all. The preſent *Eluths* eat no Swine's-Fleſh. See before, *p.* 395; whence it may be preſumed their Anceſtors eat none. [e] See before, *p.* 560. Note h. [f] By other Authors called *Kumis*. [g] In the *French*, Goats-Milk. [h] The ſame which, in *Contarini*'s Time, the *Krim Tartars* called *Tour*.

Tar-tour. They take-care not to drink fair Water alone; but their Slaves muſt be content with muddy Water.

Their Way of milking the Mares is thus: They tie the Foals to a long Rope, extended between two Poſts fixed in the Ground: Then the Dams coming up to them, ſuffer their Teats to be drawn. But if any of them prove unruly, they put the Colt under her to ſuck a While, and then carrying it away again, another Man comes to milk the Mare [a].

The *Koſmos*, and other Drinks, always ſtand on a Bench within, placed on one Side of the Door; and next to it the Fidler. *Rubruquis* ſaw many Sorts of muſical Inſtruments, not known in *France*; but no ſuch Citterns, or Viols, as are in Uſe there.

When they meet to drink, and make merry, they ſprinkle ſome Liquor on the Images, beginning with that over the Maſter's Head: Then a Servant going-out of the Houſe with a Cup full of Drink, ſheds ſome thrice towards the South, in Honour of the Fire, bowing the Knee each Time: He does the like towards the Eaſt, in Honour of the Air: To the Weſt, in Honour of the Water; and to the North, in Behalf of the Dead. Then returning into the Houſe, two others ſtand ready with two Cups, and two Baſons, to carry Drink to their Maſter, and his Wife, ſitting together on a Bed. The former always before he taſtes ſpills ſome on the Ground, or on his Horſe's Neck, if he be mounted. If he has more Wives than one, ſhe, with whom he ſlept the Night before, ſits by him next Day, (at her Houſe) where all his other Wives muſt repair to drink; and for that Day Viſits are received. The Preſents alſo made that Day, are laid-up in her Cheſts.

At theſe Entertainments, when the Maſter of the Houſe begins to drink, one of his Servants cries-out, *Hâ*, and the Muſic ſtrikes-up. But when it is a great Feaſt, they all clap their Hands and dance, the Men before their Maſter, and the Women before their Miſtreſs. The Maſter having drank, his Servant cries *Hâ* again; on which the Muſic ceaſes, and Liquor is ſerved round to both Men and Women: This Courſe is continued often, till the whole Company is drunk. When they would urge any-body to drink, they take him by the Ears, and lug him, till he opens his Mouth to receive it; then clap their Hands, and dance before him [b]. On extraordinary Rejoicings, one of the Company takes a Cup brim-full, and with another on each Side, goes-up, ſinging and dancing, to the Perſon it is deſigned for: But as ſoon as he ſtretches-out his Hand to receive it, they run-back, and then return as before, tantalizing him thus three or four Times, till he becomes jocund, and eager to drink: Then delivering him the Cup, they ſing, dance, and ſtamp with their Feet, till he has drank it off [c]. Rubruquis. 1255.

As the *Mongols* are obliged to buy their Wives, the Maidens are ſometimes very ſtale before they are married, if their Parents have not a quick Sale. They do not wed within the firſt and ſecond Degrees of Conſanguinity; but have no Regard to thoſe of Affinity, not ſcrupling to marry two Siſters even at the ſame Time. Widows never marry again, becauſe they believe all who ſerved them in this Life, ſhall ſerve them alſo in the next, and Wives return to their Huſbands: Yet the Son may marry all his Father's Wives, except his own Mother; for as the Court, or Houſe, of the Father, or Mother, falls to the youngeſt Son, who is conſequently to maintain all his Father's Wives, as being Part of his Inheritance, ſo he makes-uſe of them as his own; but then they are to return to his Father after Death. When the Bargain is ſtruck with the Parent for his Daughter, he makes a Feaſt, and ſhe flies to ſome Relations to hide herſelf. The Bridegroom coming to demand his Wife, the Father-in-law ſays, *My Daughter is yours, go take her where-ever you can find her.* Having thus obtained his Warrant, he, with his Friends, runs-about ſearching; and having found her, ſeizes her as his Property, and carries her home, as it were by Force. After Delivery, the Women never keep their Beds. *Prohibited Degrees.* *And Marriages.*

All Buſineſs, or Labour, is thus divided between the Men, and the Women. The Office of the Men is to make Bows and Arrows, Stirrups, Bridles, and Saddles: To build Houſes and Carts: To keep Horſes, milk Mares, churn *Koſmos*, and Mares-Milk; alſo to make Skin-Bottles, or Bags to put it in. They tend Camels likewiſe, and load them. As for Sheep and Goats, they rear and milk them in common with the Women. With Sheeps-Milk thickened and ſalted, they dreſs and tan their Hides. *Buſineſs of the Men.*

The Buſineſs of the Women is to drive Carts [d], ſet their Houſes on them, and take them down again: To milk Kine, make Butter, and *Gri-ut:* To dreſs Skins, and ſow them: This they perform with Sinews of Beaſts, divided into ſlender Strings, and then twiſted into one long Thread. They make all Sorts of Gar- *Of the Women.*

[a] *Purchas Pilgr.* p. 5, *& ſeq.* [b] In the *French, with him.* [c] *Purchas*, as before, *p.* 4. [d] In another Place, the Author ſays, the Matrons make for themſelves Carts ſo beautiful, that he was not able to deſcribe them, and wiſhed he underſtood Drawing, that he might have repreſented every Thing to the King by Cuts. See *Purchas*, p. 4.

ments,

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ments, Sandals, and Galloſhes: Alſo Felt, and a cover their Houſes with it.

Cloaths never waſhed.

As to their Cleanlineſs, they never waſh their Diſhes, or Bowls; only when their Meat is boiled they rinſe the Platter, that is to hold it, with the Broth, which they pour back again into the Pot. Neither do they ever waſh any Cloaths; nay, they beat ſuch as waſh, and take their Garments from them; for they ſay, God will be angry, and dreadful Thunder enſue, if ſuch Things be hung-out to dry. They are ſo terrified at b Thunder, that as ſoon as they hear it they drive all Strangers out of their Houſes, and wrapping themſelves up in black Felt, lie cloſe till it is all over. Their Way of waſhing themſelves, is to take a Mouthful of Water, and then ſpurting it gradually into their Hands, waſh both them and their Heads [a].

Exerciſes, Hunting, Hawking.

THE chief Exerciſes of the *Mongols*, are Hunting and Hawking; by which, in a great Meaſure, they ſubſiſt. They catch Beaſts by c incloſing them in a Circle [b]. For the etherial Game, they have Plenty of Falcons, Girfalcons, and other Kinds of Hawks, which they carry on their Right-hand. They put about the Falcon's Neck a Leather-Strap, which hangs half-way down the Breaſt; and when they let him fly after his Prey, with the Left-hand bend-down the Head and Stomach of the Bird, that it might not be toſſed with the Wind, or ſoar too high [c].

2. *Their* Burials, Puniſhments, *and* Prieſts.

Deaths and Burials: Tombs and Sepulchres: Laws and Juſtice: Puniſhments. Mongol *Prieſts foretel future Events: Conſecration of Mares: Deſtroy People in Revenge, or to ſave their Credit, The* Khân's *Juſtice. They raiſe Storms: Raiſe the Devil. A merry Inſtance. Subſtance of the* Khân's *Letter. Remarks upon the* Tartar *Miſſions.*

Deaths and Burials.

SICK People are never ſeen by any, but the Perſon who attends them: So that when any-body falls-ill, and keeps his Bed, a Mark is ſet on his Houſe, that none may viſit him. On this Occaſion Guards are placed round the Courts of great Men, to hinder any from approaching, for Fear ſome evil Spirits, or Winds, ſhould enter along with them.

WHEN a Perſon dies, they make great Lamentation for him. The Mourners are exempt from paying Tribute for one Year: But whoever happens to be in the Houſe at that Time, muſt not enter the *Khân*'s Court for a Twelvemonth, if the Deceaſed be a Man; or for a Month, if a Child. Near the Graves they generally leave one of the Defunct's Houſes. If he be of the Race of *Jenghiz Khân*, his Sepulchre is rarely known: Thoſe of the Grandees have Men appointed to keep them, lodged in the aforeſaid Houſe. *Rubruquis* could never learn, that they buried Treaſures with the Corps [d].

THE *Komanians* (or *Kapchaks*) build a larger Tomb over their Dead, and ſet his Image upon it, with its Face towards the Eaſt, holding a Drinking-Cup before his Belly. On the Monument of rich Men, they erect Pyramids, or little conic Houſes. In ſome Places the Author met-with vaſt Brick-Towers; in others Stone-Pyramids, although there are no Stones to be found in the Neighbourhood [e]. At one Grave he ſaw ſixteen Horſe-Hides hung-up on high Poſts, four towards each Quarter of the Heavens, with *Koſmos* ſet for the Deceaſed to drink, and Fleſh to eat: Yet they ſaid he had been baptized. He obſerved other Kinds of Sepulchres towards the Eaſt, namely, large Floors, or Pavements of Stone, ſome round, others ſquare, with four tall Stones erected at the Sides, each reſpecting one of the Cardinal Points.

WITH Regard to their Laws, Juſtice, and Puniſhments: When two are fighting, no third d Man muſt interpoſe to part them; nay, a Father dare not help his Son: But he who comes by the worſt [f], appeals to the Court of his Lord, and if any Man offers him any Violence after ſuch Appeal, he is put to Death: But then this muſt be done without the leaſt Delay, by the Perſon injured, bringing the Offender with him as his Priſoner.

THEY put no Man to Death for any Crime, unleſs he be taken in the Fact, or confeſſeth it e himſelf: But then they torture the Perſon accuſed, in order to force a Confeſſion. They puniſh Murder with Death; as they do a Man's lying with any Women but his own, that is, his Wife, or Slave. Robbery, or any great Theft, is ſubject to the ſame Penalty: But for ſmall Thefts, as the ſtealing of a Sheep, provided the Party has not been often detected, they apply the Baſtonado with great Severity; and in caſe an hundred Strokes be adjudged him, the Sentence muſt f be executed with ſo many different Sticks. They inflict Death alſo on counterfeit Meſſengers from foreign Princes; and on ſacrilegious Perſons, that is, Witches and Sorcerers [g].

[a] *Purchas Pilgr.* p. 7. [b] The Method is deſcribed at large before, *p.* 363, and elſewhere. [c] *Purchas*, as before, *p.* 6. [d] Yet this is affirmed by others, and found to be Fact. See before, *p.* 399. d. [e] This anſwers to what hath been related before, *p.* 397. b. and confutes *Bentink*'s Opinion thereon. [f] *Who is of fended*, according to the *French*. [g] *Purchas*, as before, *p.* 8.

THE *Mongol* Priests [a] are also Soothsayers, a and very numerous; and whatever they command is performed without Delay: But what the Author relates concerning them, he had from *Boucher*, and other Persons who appeared to him of Credit. These have a Chief Priest, like a Patriarch, whose House always stands about a Stone's-throw from the *Khân*'s Palace; under whose Care are the Waggons which carry their Images: Behind the Palace others reside, in Places appointed for them, who are consulted b by such, from all Parts of the Country, as have Faith in Sorcery. Some of them are well-skilled in judicial Astrology [b], especially their Patriarch; and foretel Eclipses of the Sun and Moon: As soon as these happen, they beat on Drums and Basons, making great Outcries; and when they are ended, rejoice over good Chear, which they never want, the Laity supplying them plentifully, with both Meat and Drink.

THEY declare likewise, what Days are lucky, c or unlucky, for undertaking any Sort of Business. Thus the *Mongols* never raise an Army, or enter-on a War, without their Direction: They would have returned into *Hungary* a long Time ago, says *Rubruquis*, but their Soothsayers will not suffer them. They make all Things that are sent to Court pass between two Fires, and have a Part thereof. They purge the Household Goods of deceased Persons, in the same Manner as they did those which belonged to d Lady *Kota*. Friar *Andrew*, and his Companions, were purified thus on a double Account; not only as he brought Presents, but also because they had belonged to *Ken Khân*, who died not long before: But no such Purgation was required of *Rubruquis*, because he brought none. If any living Creature, or other Thing, happens to fall while passing between the Fires, it comes to the Priests.

THEIR Custom is, on the ninth of *May*, to e bring-together all the white Mares, and consecrate them. The Christian Priests also must assist, with their Censers. On this Occasion they shed some of their new *Kosmos* on the Ground, and make a great Feast; because then they first begin to drink that Liquor, in the same Manner as is done in *France*, with regard to Wine on the Feasts of *St. Bartholomew* and *Sixtus*; or when they taste Fruits on *St. James* and *St. Christopher*'s Days.

WHEN any Child is born, these Diviners are *Rubruquis*, invited to tell his Destiny: They are likewise 1255. sent-for to employ their Charms over sick Folks, and tell whether their Disorder be natural, or the Effect of Sorcery. On this Occasion *Pascha*, before-mentioned, told *Rubruquis*, as he says, the following Story.

SEVERAL costly Furs having been presented *Destroy People* the Lady *Shirina* (the Christian Wife of *Mangu Khân*) the Priests, after drawing them betwixt b the Fires, took more than their Due. She, being informed of this Fraud by the Woman who kept her Treasure, reproved them for it. But some Time after falling sick, and complaining of Pains in all Parts of her Body, the Soothsayers [c] were sent for; who sitting at a Distance from the Patient, ordered one of her Women to put her Hand on the Part where her Lady felt most Pain, and if she found any Thing, to seize it. She did so, and brought away a Piece of Felt; c which by their Command being set on the Ground, began to make a Noise, and creep, as if alive: Then putting it into Water, it was turned into a Horse-Leech. Upon this they boldly affirmed, that she was bewitched; and accused the very Woman, who had accused them before, in relation to the Furs.

THE poor Creature was carried without the *In Revenge*, Tents, and bastonadoed for seven Days successively, to extort a Confession. In the mean Time her Lady dying, she said to them, *Kill me, that I may go after her, for I never did her any Harm.* But the *Khân* being informed, that she confessed nothing, ordered her to be set free. Then they accused the Nurse of the Lady's Daughters, who was married to the chief *Nestorian* Priest. This Person, and a Maid of hers, being put to the Torture, the latter declared, that her Mistress sent her one Day to ask some Questions of a Horse: And the Mistress herself e confessed, that she had given some Charm to her Lady, in order to gain her Favour; but never any Thing to do her a Prejudice. She also declared her Husband was not concerned, having burnt the Characters and Letters she used, that he might not discover any Thing of it. However, she was put to Death, and he sent to be tried by his Bishop, who was then in *Kathay* [d].

SOON after *Mangu Khân*'s chief Wife having *To save* been delivered of a Son, the Priests predicted *their Credit.* f long Life and Prosperity to the young Prince:

[a] They are called *Samans Shammans*, by the *Mongols* and *Eluths*. [b] *Purchas* says, in Astronomy. [c] In the *English* and *French* Translations, they are sometimes called Soothsayers, and Diviners; sometimes Sorcerers, Conjurers, and Wizards: Yet they seem not to have practised Sorcery; but, on the contrary, made it their Business to detect Sorcerers, by their divining Art: They pretended also to expel Devils out of People, like the Priests of the Church of *Rome*; with whom it has ever been a Custom to accuse those of other Religions with Sorcery, though none act more like Sorcerers than themselves. [d] *Purchas Pilgr.* p. 43, *& seq.*

Great Tartary.

But a few Days after the Child dying, the Mother, in a Rage, sent for those Impostors, and reproached them with prophesying falsely. As Deceivers have always their Subterfuge ready, they boldly answered, *Madam, the Nurse of* Shirina, *who was put to Death a few Days before, has killed your Son; and lo! we see that Sorceress carry him away this Instant.* Hereupon the infatuated Lady sent for that unhappy Woman's youngest Son and Daughter, and had them both slain; the first by a Man, the latter by a Woman.

The Khân's *Justice.*

NOT long after, the *Khân* happening to dream of those Children, next Morning asked what was become of them. His Servants having at length informed him, he, much enraged, sent for his Wife, and demanded *how she, being a Woman, durst take upon her to pronounce Sentence of Death, without the Consent of her Husband?* And at the same Time ordered her to be shut-up in a Dungeon for seven Days, without either Meat, or Drink. As for their Executioners, he caused the Man to be beheaded; and the Woman, with his Head hung-about her Neck, to be beaten with Firebrands through the Streets, and then put to Death [a]. He would also have put his Queen to Death, but for the Children he had by her. After this he left his Court, and did not return for a whole Month.

They raise Storms.

THESE Sorcerers (or Priests) can disturb the Air, it seems, with their Charms: But when their Art fails to dispel the Cold, which is extreamly intense about *Christmas*, they accuse, as the Cause of it, some Persons then in the Camp, who are instantly seized, and put to Death. A little before *Rubruquis* left *Karakarum*, these Diviners being sent-for to one of the *Khân*'s Concubines, who had been long sick, they mumbled some Charms over a *Dutch* Slave of hers; the Effect of which was, that she slept for three Days together [b]. When she awaked, they asked what she had seen? She answered, several Persons. These they judged would die soon: But because she did not see her Mistress among them, they declared she would not die that Bout.

Raise the Devil.

IN short, some of these Priests (if you will believe the Friar) raise Devils, in order to learn from them what they want to know. When they require an Answer to any Question which the *Khân* demands, at Night they set boiled Meat in the Middle of the House: Then one of them begins to mutter his Charms, and strikes a little Drum, which he holds in his Hand, forcibly against the Ground: After this he puts himself into strange Agitations, and begins to rave: Then he causes himself to be bound, and at length the Devil comes, in the Dark, and gives him some of the Flesh to eat, and answers his Questions.

AT one of these nocturnal Meetings, as *Boucher* told *Rubruquis*, a certain *Hungarian* having hidden himself in the House where those Conjurers met, to see what passed; in the Midst of their Incantations, they heard the Devil roaring on the Roof, and complain that he could not enter, because there was a Christian among them. The *Hungarian* hearing this, and observing the Priests began to search for him, fled as fast as he could [c]. This is plainly an Invention of our good Catholics, as in all Probability the other Fictions were: But the Author preferring the Character of the believing Fool, to that of the imposing Knave, always takes-care to shift the Imputation of Forgery off himself, by delivering them as told him by others; a Piece of Cunning and Caution rarely to be met-with in the travelling Friars, who by the glaring Falshoods they relate as Eye-Witnesses, seem fond of meriting the Reputation of egregious Liars.

As for the *Khân*'s Letter to *Louis*, it begins thus. *The Commandment of the eternal God is this: There is but one eternal God in Heaven; on Earth let there be but one (Sovereign) Lord,* Chinghîz Khân [d] *(Son of God, and of)* Temingu Tinjey *(or* Chinjey*) that is to say, the Sound of Iron* [e]. *We, whether* Mongols, Naymans, Merkets, *or* Moslemans, *make known by* Mangu Khân, *to* Louis *King of* France, *and all other Lords and Priests,* &c. The Words which follow are many; what is contained in them to the Purpose, but little, and to this Effect: That *David*, who had repaired to him *(Louis)* as Ambassador from the *Mongols*, was a Liar, and Impostor: That the Ambassadors, whom *Louis* had sent-back with *David* to *Ken Khân*, arriving at that Prince's Court after his Death, his Wi-

[a] Why did he not punish the Villain Priests? [b] *Rubruquis* saw her, with her Head still aking, by reason of that Sleep. Rather by reason of something which they must have conveyed into her by the Nose, or Mouth, to cause it. [c] *Purchas Pilgr.* p. 44, *&* *seq.* [d] It is very odd, that this Letter should be penned thus, as if *Chinghîz Khân* was still alive. There is, possibly, some Mistake in the Wording; perhaps it should be rendered, *Let there be on Earth but one* Chinghîz Khân, *or Sovereign Lord*; for so that Word signifies, or, more directly, *Most Great Lord.* See before, *p.* 420. Note a. Yet *Chinghiz Khân*, in *Ascelin*'s Letter, can hardly be taken as an Appellative, or otherwise than as the Name of the Founder of the *Mongol* Empire. [e] For so they still call *Chinghiz*, says *Rubruquis*, because he was the Son of a Smith; though now they call him the Son of God. So ignorant was this Friar as to the Parentage of *Chinghiz Khân*, though he had been so long in the Country. The Words closed within Parentheses, are added from the *French*.

Tar- dow *Kharmis* [a] had diſmiſſed them with a Piece of *Naſik* Silk, and Letters: But that ſhe (who is called a wicked Woman, and more vile than a Dog [b]) could not poſſibly know any Thing relating to Peace or War, or the Good of the State: That the two Monks, whom he *(Louis)* had ſent to *Mangu Khân*, not venturing to take his Ambaſſadors along with them, he had therefore ſent him, by thoſe Prieſts, the Commandment of the eternal God; which was, that in caſe he was diſpoſed to obey the *Khân*, he ſhould ſend his Ambaſſadors to treat of Peace; but that if, on the contrary, truſting in the Diſtance of the Country, Height of his Mountains, and Wideneſs of the interjacent Seas, he made War againſt the *Mongols*, he ſhould then ſee what they could do [c].

THUS we have given the Voyage of *Rubruquis* [d], much reduced in Words; but containing all that is any Way eſſential with reſpect to Geography, Hiſtory, or the Tranſactions of the *Neſtorian* Miſſioners, whoſe Impoſtures and ſcandalous Lives the Author has ſet-forth [e]. Perhaps the *Neſtorians* could, with equal Juſtice, have painted the *Romiſh* Miſſioners in no leſs black Colours; for what Morals, or good Example, could proceed from notorious Liars, ſuch as they appear to be from their own Writings? However that be, when *Rubruquis* talked to the *Khân* of ſtaying to preach the Faith, *Mangu* denied his Requeſt, and, as it were in Contempt, reproached the Chriſtians for not acting agreeably to what their Scriptures taught. *Bergeron* himſelf confeſſes, that *the* Khân *obſerving the Lives of the Chriſtians* (he ſhould have ſaid the Chriſtian Prieſts) *did not correſpond with what they profeſſed, would not hear the Friars, who were ſent by* Louis *to preach the Faith to him, and his People* [f]. Rubruquis, 1255.

AND it is remarkable, that the wicked, debauched Behaviour of the Chriſtians, Clergy as well as Laity, has always been alledged as the Reaſon why Chriſtianity made no Progreſs, or their Miſſions have been deſtroyed in *Aſia*, and other Parts of the World: That Zeal for Intereſt, more than Religion, was the Pope's Motive for ſending his preaching Friars to the *Tartars*, appears, among other Things, from hence, that he received Ambaſſadors ſent from one of their Princes in 1248, to treat with him ſecretly, as it was judged, about attacking *Vaſtas*, or *John Ducas* [g], a Schiſmatic, and Son-in-law of the Emperor *Frederic* II. who was the Enemy of the *Roman* Church, or rather, ſays *Bergeron*, of the Pope [h]: Which ſhews, continues the ſame Author, though a Papiſt, that to revenge themſelves on Chriſtians, as Enemies, they made no Scruple, in thoſe Days, to make Alliance with, and aid the Infidels. *The* Tartar *Miſſions.*

[a] It ſhould, perhaps, be *Khanmis*. The Oriental Authors call her, *Ogul-ganmiſh*. She was put to Death by *Mangu Khân*, for eſpouſing the Intereſt of *Siramon*, purſuant to the Will of *Oktay Khân*; for which the *Chineſe* Hiſtorians bear very hard upon him. [b] The *Tartars* are more polite than to call a Woman a Bitch. [c] *Purchas Pilgr.* p. 45. [d] The *Germans* call him *Ruiſbrouk*; and the *Latin* Manuſcript, *Rubruk*. [e] He has alſo taken Notice of their Hereſies, and idolatrous Rites introduced in their Worſhip: But we were not willing to give the Reader more on the Subject, than we have done. [f] *Bergeron Trait. des Tartares*, ch. 8. [g] Who reigned at *Nice* (in *Bythinia*) now called *Iſnik*. [h] The ſame, from *Matthew Paris*.

CHAP. III.

The TRAVELS *of* Marco Polo, *or* Mark Paul, *the* Venetian, *into* Tartary, *in* 1272.

INTRODUCTION.

Voyage of Nicholas, *and* Matthew Polo: *Return to* Venice. Mark *visits* Tartary: *Honoured by* Kublay: *Returns home. Writes his Relation: If in* Italian, *or in* Latin. *First* Latin *Edition. The Original,* Italian. Muller's *Edition, and Improvements.* Polo *discovers more than the* Portugueze. *Map of the World. Faults in the Names. Bearings and Distances. False Facts. Palpable Fables. Errors in History.* Polo, *if in* China, *must have seen the Great Wall: His Relation, how written: His* Preſter John *different from others:* Great Lama *the First:* Ung Khân *the Second. How the* Polo's *made themſelves known.* Marco *taken Priſoner: Writes his Relation in* Latin. *Nature of the Abſtract.*

Voyag of Nicholas,

IN the Year 1250, under *Baldwin* [a], Emperor of *Conſtantinople*, *Nicholas* and *Maffio* (or *Matthew*) two Brothers of the illuſtrious Family of the *Polos*, embarked at *Venice* for *Conſtantinople*; from whence they ſailed through the *Euxine Sea*, to *Soldaüa* (or *Soldaia*) and travelled to the Court of a great *Tartar* King, called *Barka* [b], who reigned in the Cities of *Bolgara* and *Aſſara*. Having ſtaid there a whole Year, they propoſed to return; when War broke-out between *Barka* and *Allau*, another *Tartar* King. The former being defeated, the two *Venetians* departed that Country by Ways round about, and came firſt to a City named *Oukak* [c]; a little beyond which they paſſed the *Tigris*. Then entering a vaſt Deſart, found neither Men nor Towns till they arrived at *Bokara*, a conſiderable City of *Perſia*, where reſided King *Barak*.

And Matthew Polo.

HERE they remained three Years: At the End of which, a great Lord, ſent from *Allau* to the *Tartar* Emperor, arriving at *Bokara*, by Preſents, engaged them to go along with him; for they could already ſpeak the *Tartar* Language. They took with them certain Perſons they had brought from *Venice*; and ſetting-out, after ſome Months Travel, arrived at the Court of *Kublay*, who received them graciouſly, and aſked them many Queſtions concerning the Laws and Religion of the Chriſtian Countries. At length, it came into his Head to ſend them with an Ambaſſador, named *Kogatal* [d], to the Pope, to deſire of him an hundred learned Men, in order, ſays the Author (who had learned to lie for Sake of his Church) to convince the *Tartar* Prieſts, that the Chriſtian Religion (by which is meant the Popiſh) was not only the beſt of all, but the only one by which Men could be ſaved; and that the Gods of the *Tartars* were no other than Devils, who had impoſed on the Eaſtern Nations to procure Adoration.

THE Emperor gave them a little gold Tablet, with the imperial Arms engraved thereon; which ſerved as a Paſſport through his Dominions, and obliged the Governors every-where to furniſh them with all Kinds of Conveniences. They had ſcarce ridden twenty Miles before the Ambaſſador fell ſo ill, that they were forced to continue their Journey without him. The Roads, it ſeems, were ſo overflowed, that they were three Years getting to *Jazza* [e], a City of *Armenia*: From whence they arrived at *Akra* in *April* 1269, and ſo to *Venice*; where *Nicholas Polo* found his Wife dead, whom he had left with Child; but a Son, called *Mark*, who was nineteen Years old [f]. Two Years after, the two Brothers, and the Nephew, ſet-out with Pope *Gregory*'s Letters, accompanied by *Nicholas* and *William* of *Tripoli*, preaching Friars.

HAVING paſſed by Sea to *Jazza* in *Armenia*, they proceeded by Land; and after a fatiguing Journey, at length arrived at *Klemen fu* [g], a City dependent on the Great *Khân*; who being informed of their Arrival, though at a great Diſtance, ſent forty thouſand Men to meet [h] and eſcort them to his Reſidence. They were honourably received, and ſo highly careſſed, that the Courtiers grew jealous of them. Young *Mark* having learned both to ſpeak and write the four different Languages of the *Tartars*, grew ſo

[a] *Conſtantinople* was taken from *Baldwin* II. in 1261; ſo that the Journey of the *Polo's* could not be in 1269, as the *Baſil* Copy puts it. [b] In the *Baſil* Copy, *Guthak*; in the *Berlin* MS. *Barba*. [c] In the *Berlin* MS. *Grikata*. [d] In the *Baſil* Copy, *Gogacal*. [e] *Glaſia:* In the *Baſil* Copy, *Glaza*. Perhaps *Aryas*, or *Lojazzo*. [f] One Copy makes him ſeventeen; which Years taken from 1269, will bring his Birth to 1252. The *Berlin* Copy makes them ſet out in 1252. [g] In the *Baſil* Copy, *Klemini fu*. [h] A vaſt Number much truly!

much in Favour, by the Account he gave *Kublay* a of the Countries they had paſſed through, their Inhabitants and Animals, that though but ſeventeen Years old, the *Khân* employed him in the moſt important Affairs of State, ſending him to the City *Karakan*, and into different Parts of the Empire. His Method was, after he had executed his Commiſſion, to employ the reſt of his Time in obſerving what was curious in the ſeveral Provinces and Cities, their Situation, and the like. All which he committed to Writing; as b ſet forth in the ſecond Book of his Travels.

SOME Years after, our *Venetians* deſired Leave to return; but the *Khân* was not willing to part with them. However, their Uneaſineſs to be gone being known to the Ambaſſador of *Argon*, King of the *Indies*, who came to demand a Wife for his Maſter out of *Koplay*'s Family, he obtained Leave for them to accompany the Princeſs *Kogatin* [a], in order to do Honour to *Argon*.

QUITTING the Court of *Kublay*, they em- c barked on board a Fleet of fourteen Sail, each loaded with Munition, and carrying four Maſts. They had two gold Tablets for the Uſes before-mentioned; and conducted Ambaſſadors to the Pope and ſeveral other Chriſtian Princes. After three Months Navigation they came to an Iſland called *Java* [b]; from whence croſſing the *Indian Sea*, they arrived at the Court of *Argon*, who being dead, the Princeſs was given to his Son. The *Venetians* having obtained two other Tablets from d *Khiakato*, who governed the Kingdom during the Minority, departed; and, after many Fatigues, arrived firſt at *Trabeſond* and *Conſtantinople*, then at *Venice*, in 1295, loaded with Honour and Riches.

THIS is the brief Account which *M. Polo* gives of his Travels, and the Occaſion of them, in the firſt ten Chapters of the Work which he compoſed after his Return. There are ſeveral Tranſlations and Editions of this Work in different Languages. It was firſt publiſhed at *Liſbon*, tranſ- e lated into *Portugueze* in 1502, along with two other Voyages, *viz.* thoſe of *Nicholas* the *Venetian*, or *de Conti* [c], who had been twenty-five Years in the Eaſt, about the Year 1400; and that of *Jerom de St. Stephen*, a *Genoeſe*, in a Letter written from *Tripoli* to a *German* Friend, in 1499. It was chiefly by the Lights given by theſe three Authors that the *Portugueze* began and proſecuted their Diſcoveries of the *Eaſt-Indies* by the *Cape of Good Hope*; and it f was with a View to promote this great Deſign that thoſe Voyages were publiſhed [d].

Introduction.

IT is a Doubt among the Learned, whether the Author wrote his Travels originally in *Latin* or *Italian*. But, *Muller* ſays, it is eaſy to judge by the Prefaces of the two *Latin* Tranſlations, that it was written in *Italian*. The firſt of thoſe Verſions was made at *Bolonia*, by *Francis Pepin*, a Contemporary of *Polo*'s; which is a ſtrong Argument of its having been written in *Italian*. The ſecond was made in *Germany*, and ſaid in the Preface to be done from the *Italian* written by *Mark Polo* himſelf. *Muller* cannot ſay, that the Copy publiſhed by *Ramuſio*, in 1553, was from the Original. But, in 1590, there was an *Italian* Edition, printed at *Treviſo*, which *Muller* had not ſeen; and which, we are told by *Bergeron* [e], was printed from the Original writ- *Or in Latin.* ten by the Author himſelf, in the Language of that Age, which differs from that ſpoken when *Ramuſio* wrote; as appears by comparing the Titles of both Copies together.

THOSE who think *Polo* wrote in *Latin* ſay, that he was long in Priſon at *Genoa*, and compoſed his Book during his Confinement: That ſome Time after it was tranſlated into *Italian* by an Inhabitant of that City; and that from thence a new *Latin* Verſion was made by a *Franciſcan*. But *Muller*, from whom this Paſſage is taken, could find nothing certain relating to *Polo*'s Impriſonment.

THE firſt of the two *Latin* Tranſlations before-mentioned was never printed; but there is a Manuſcript Copy of it at *Padua*, in the Library of the Canons of *Latran*, in the Verger of St. *John*; and another at *Berlin*, in the King of *Pruſſia*'s Library.

THE ſecond *Latin* Tranſlation, made in *Ger-* *Firſt Latin* *many*, was firſt publiſhed ſingly at *Baſil*, under *Edition.* the Title of *Marci Pauli Veneti, de Regionibus orientalibus, libri tres*; and then inſerted in the *Novus Orbis*, or *Collection of Voyages* by *Simon Grynæus*, which has gone through many Editions; the firſt at *Paris*, in 1532. Two Years after, a *High-Dutch* Tranſlation of *Grynæus*'s Copy was printed at *Straſburg*, by *Michael Herrius*.

THE next Edition of the Work was the *Italian*, by *Ramuſio*, in 1553, before-mentioned, under the Title of *De i Viaggi di Meſſer Marco Polo Gentilhuomo Venetiano*, &c. In 1585 it was publiſhed in *Latin*, along with other Tracts, at *Helmſtad*, by *Reinerus Reineccius*.

IN 1590, the *Italian* Edition before-mentioned *The Original* was publiſhed at *Treviſo*, under the Title of *Italian.* *Marco Polo* [f] *Venetiano delle Maraviglie del Mondo*

[a] *Berlin* Manuſcript, *Koganin*. [b] In the ſame, *Jana*. [c] *Ortelius* calls him, *Nicholas des Comtes*. *Poggius*, the Pope's Secretary, wrote it in *Latin* from the Mouth of the Author. It is to be found in *Ramuſio*, *Purchas*, and other Collectors. [d] See *Muller*'s Preface to his Edition of *Mark Paul*'s Voyages. [e] *Traite des Tartares*, ch. 9. [f] Hence, with ſome, we chuſe to name him *Polo*, rather than *Paolo*, or *Paulo*, as others write.

Introduction. *per lui Vedute.* *Jerom Megiſerus* compoſed a Chorography of *Tartary* upon the *Italian* Text of *Ramuſio*, which he printed at *Leipſic* in 1611. And, in 1625, *Purchas* inſerted an *Engliſh* Tranſlation from *Ramuſio*'s Copy in his great Collection of Voyages. In 1664, a *Dutch* Tranſlation from the *Latin* of *Reineccius* was publiſhed at *Amſterdam* by one *J. H. Glazemaker*, along with the Relations of St. *Stephen* and *Haiton*.

Muller's Edition. LASTLY, in 1671, *Andrew Muller*, of *Greifſenhag*, publiſhed, at *Berlin*, a new Edition of the *Latin* printed at *Baſil*: A *French* Tranſlation of which is inſerted in the Collection of ancient Voyages into *Aſia* printed at the *Hague* in 1735 [a].

And Improvements. THIS Edition of *Muller*'s is the ampleſt that has yet been publiſhed: For, beſides a Diſſertation on *Katay*, Judgments of ſeveral Writers on the Work, with his own Remarks upon, and Defence of it, he hath compared the *Baſil* Copy he makes uſe of with the *Berlin* Manuſcript, and the *Italian* of *Ramuſio*, by ranging ſeveral of the diſcording Paragraphs in oppoſite Columns. He likewiſe obſerves, that the Numbers of the Chapters do not always agree; and that there are two added in the *German* Edition, which are not found in any of the reſt. What is more ſurpriſing, ſays *Muller*, is to find ſeveral Paſſages reported by the Moderns as if taken from the Work of *Polo*, which are not to be found in any of the printed Editions. Several of theſe Paſſages are likewiſe cited by him.

Polo diſcovers more *RUBRUQUIS* and *Polo* are the moſt remarkable of all the early Travellers into *Tartary*. Their Relations too have their peculiar Excellencies and Uſes in Geography; as the firſt made known the Northern Parts of *Tartary*, the latter the Southern. *Rubruquis* hath alſo given a very exact Account of the Cuſtoms and Manners of the *Mongals*: But then his Journey lay all through the Deſarts; whereas *Polo* travelled through fruitful Countries, ſtored with Cities, as well as Inhabitants. *Rubruquis* went no farther than *Karakarum*: But *Polo* proceeded by ſeveral Roads to the Eaſtern Bounds of the Continent; and deſcribes in Order the Provinces and Cities of *Little Bukhâria*, *Tangut*, and *Katay*, as well as the neighbouring Regions of *Tartary*; whereof the other hath given but very imperfect and confuſed Ideas.

Than the Portugueze. OUR *Venetian* did not ſtop here; but launching on the oriental Ocean, he ſailed round to *India*; a Courſe which none of the ancient *Greeks* or *Romans* themſelves had performed; and landing there, travelled home through *Perſia* and *Turky*. Not content with the Knowledge of thoſe Countries he had ſeen, he enlarged it conſiderably by his Enquiries; and brought home Informations concerning all the maritime Countries of *Aſia* and *Africa*, from *Japan*, Weſtward, to the *Cape of Good Hope*.

As a farther Proof of this, we are aſſured, that one of his Maps of the World is kept in *St. Michele de Murano*, at *Venice*; wherein is diſtinctly marked the Cape called ſince then the *Cape of Good Hope*, the Coaſt of *Zenzibar*, or *Zenjibar*, and the Iſland of *St. Laurence* [b], as they are at preſent named [c]. From hence it appears, that the *Portugueze*, in their famous naval Expeditions, Eaſtward, at the End of the fifteenth and Beginning of the ſixteenth Centuries, did but diſcover, and that from *Polo*'s Lights, Part of thoſe Regions which he had diſcovered two hundred Years before. It was not till the Beginning of the ſeventeenth Century that the *Europeans* began to follow him into *Tartary*; but with ſo ſlow a Pace, that from his Time, till the late Travels and Surveys made by the Jeſuit Miſſioners, they had viſited ſcarce a third Part of the Countries he deſcribes. Indeed, *Polo*, in travelling by the *Khân*'s Orders, or in the *Mongol* Armies, had an Advantage which none of thoſe who went before the Miſſioners could boaſt of.

HOWEVER, it muſt be confeſſed, that the Relation of *Polo* is full of Imperfections: For, firſt, the Names are often ſo faultily written, that there is no Poſſibility of knowing what Places they belong to: The Difficulty is farther increaſed by his giving frequently to the *Chineſe* Cities and Provinces, the *Mongol* Names then in Uſe; many of them at preſent not known perhaps to the *Mongols* themſelves. Had he given the *Chineſe* Names alſo, it would have been of ſingular Uſe. How long was it before it was diſcovered, that *Khân Balu*, or *Palu*, is *Pe-king*, *Quin-ſay*, *Hang-chew*, &c? However, this is not charged as a Fault in our Traveller, and may prove an Advantage to Geography in Time.

SECONDLY, he took no Latitudes of Places, nor are the Diſtances and Bearings much to be depended on: For either they are frequently ſet down very erroneouſly, or elſe the Countries do not regularly follow one another in the Order he deſcribes them; ſo that one cannot lay them down in a Map with any Juſtneſs from his Account; which alſo is exceeding ſuperficial [d], and mentions very few of the Towns belonging to each.

As to the hiſtorical Part of his Relation, it is full of Errors and Fables. Of the laſt Kind is his affirming, that twenty thouſand Men, of thoſe met on the Road, were ſlain at *Mongu*

[a] See before, *p.* 544. [b] Rather *Madaigaſcar*, as *Polo* in his Book calls it. But he makes *Zanzibar* an Iſland, *lib.* 3. *cap.* 39, and 41. [c] See *Giornal. de Litter. ann.* 1686. vol. 1. p. 72. [d] He does little more than mention *Karakoram*, then the Summer Capital of *Tartary*.

Khân

Introduction.

Khan's Funeral [a]; becauſe the Number is exceſſive, nor are the Roads there ſo thick of People. One may travel many Weeks and not meet with the tenth Part of the Number. He ſays, there are two Diſtricts in *Tenduk*, called *Gog* and *Magog* [b], which is a palpable Falſity. Can anybody believe what he ſays of the *Tartar* Magicians (or Prieſts) raiſing Storms, yet leaving the *Khân*'s Palace free from Wind; and making the Diſhes leap of themſelves from the Buffet to the Table [c]? Yet theſe Things are all related as of his own Knowledge. *Polo* was certainly as hard-mouthed as any of the Friars. His Account of a holy Man removing a Mountain, near *Tauris*, in *Perſia* [d], ſhews, he made no Scruple any more than they, to tell a Lie to ſerve his Religion. Hence he may well be ſuſpected of aſſerting a Falſhood, when he ſays, moſt of the Inhabitants of *Preſter John*'s Country were in his Time Chriſtians [e].

AMONG the Errors with which his Work abounds, he makes *Chinghiz* King of the *Tartars*, and tributary to *Ung Khân*, or *Preſter John* [f]: He likewiſe gives us for his immediate Succeſſors, *Kui*, *Barkhim*, *Allau*, *Mongu*, and *Kublay* [g]; whereas they were *Ogotay*, or *Oktay*, *Kayuk*, *Mangu*, and *Kublay*. Is it poſſible, that our *Venetian* could have given no better Account of Things, if he underſtood the Languages, and was in ſuch Favour at Court, as he pretends?

HENCE there is Room to ſuſpect, that he never was either in *Tartary*, or *Katay*: For why might he not have penned all he hath written of thoſe Countries from the Reports of others, as well as moſt of what he relates of other Countries and Iſlands, which make the greater Part of his Work, and are, for the general, more exactly deſcribed? His Account of the ſeveral Parts of *India*, and Coaſts of *Africa*, ſeems to be taken from the Books or Mouths of the *Mohammedans* [h]; moſt of the Names being ſuch as are given them by the *Arabian* and *Perſian* Authors.

HAD our *Venetian* been really on the Spot, with thoſe Advantages he had of informing himſelf, how is it poſſible he could have made not the leaſt Mention of the Great Wall; the moſt remarkable Thing in all *China*, or, perhaps, in the whole World? It is in vain to ſay with *Martini*, that he entered *China* by the Southern Provinces, in the *Tartar* Army: For he begins his Itinerary from the Weſt, through *Kaſhgar*, and the reſt of *Little Bukhâria*, to *Kamul*, or *Kamil*, the laſt Town of it, in the Edge of the little Deſart between that Country and *China*, from whence the Road paſſes to *Sukkuir* and *Kampion*, where it divides; one ſtriking Northward to *Etzina* and *Karakarum*; the other Eaſtward to *Shandu*, one of the Capitals of *Tartary*, juſt without the Great Wall, to the North of *Kambalu* or *Pe-king*. Now, if *Sukkuir* be *Su-chew* at the Weſt-End of the Wall, and *Kampion*, *Kan-chew* [i], a little to the South of the Wall, how could he have travelled any of theſe Roads without paſſing through or ſeeing the Wall? The like he muſt have done in his Way between *Shan-du*, or *Shan-tu*, and *Khân-balu*. After all, ſuppoſing he had not ſeen this Wonder of *China*, he could not poſſibly but have heard of it.

The Great Wall.

IN ſhort, the moſt we can do in Favour of *Polo* is to ſuppoſe, that in Caſe he was in the Countries, which he deſcribes as an Eye-Witneſs, he never kept a regular Journal of his Travels, as he pretends; but when he returned to *Venice*, drew-up his Relation on the Strength of his Memory, which in many Things deceived him; and inſerted, as his own Remarks, the idle Reports of others, which he had taken for granted, without farther Enquiry. It would be no difficult Matter for a Perſon, who had converſed much with Travellers into thoſe Parts of the World, to ſit down and write a much better Relation than *Polo* has done; notwithſtanding, it muſt be confeſſed, that he is the Father of modern Diſcoverers, and led the Way to all the reſt.

His Relation, how written.

WE muſt not forget to obſerve with regard to his *Preſter John*, that he is quite a different Perſon from the *Preſter John* of *Rubruquis*, *Carpin*, and others; who, indeed, properly, have each a *Preſter John* of his own. *Rubruquis* places the Country of King *John* within (or to the South of) the Mountains of the *Karakitayans*; but ſays, on *Kon Khân*'s Death, he ſeized his Dominions, which lay beyond (or to the North of) thoſe Mountains: That his Brother *Vût* was Lord of the Countries Eaſtward of him, as far as *Karakarum*; and that his Subjects called *Krit*, or *Merkit*, were *Neſtorians* [k]. *Carpini* makes *Preſter John* King of *Greater India* [l]. *Zakut*, the *Jew*, in his Chronicle, does the ſame; and calls him *Unad Khân* [m], by a Miſtake, perhaps, of the Tranſcribers, or Preſs, for *Ung* (or *Vang*) *Khân*. *Abulfaraj*, who calls him by this laſt Name, ſays, King *John* was Sovereign of the Eaſtern *Turks*, and ſprung from the Tribe of *Kerrit* [n] (or *Kara-it*) which inhabited to the North of the

His Preſter John

Different from others.

[a] Book 1. ch. 54. [b] The ſame, ch. 64. [c] The ſame, ch. 65. [d] Chap. 18. [e] The ſame, ch. 54. [f] The ſame. [g] The ſame, ch. 54. [h] So likewiſe his Fiction of *Gog* and *Magog*; for their Authors place them in the Eaſtern Parts of *Tartary*. [i] See before, *p.* 55. Note c. [k] The ſame, *p.* 556. [l] The ſame, *p.* 548. [m] See *Bergeron Traite des Tartares*, ch. 3. [n] See *Hiſt. Compend. Dynaſt.* p. 280, *& ſeqq.*

Moguls

Introduction. *Moguls* and *Naymans* [a]. But *Polo* differing from all the reſt, places his *Preſter John* in the Province of *Tenduk* [b]; which, according to the Courſe of his Itinerary, muſt have been ſituate in the Parts ſtored with Cities, near the Great Wall, to the North of *Shan-ſi*. Thus this imaginary Chriſtian Prieſt, and King, like the *Will-with-a-Wiſp*, or *wandering Jew*, is every-where and no-where.

Great Lama *the firſt.* HOWEVER, from theſe obſcure and diſcording Accounts, ſome Light may be drawn: For *Carpin* and *Zakut* place the *Preſter John* originally in the *Greater India*; by which we underſtand *Tibet* (which till of late was always taken for a Part of *India*) and this is in ſome Meaſure confirmed; for that *Rubruquis* places the Country of *Preſter John* to the South of the Mountains of *Karakitay*, which correſponds with the Situation of *Tibet*. Suppoſing this to be the Caſe, by *Preſter John* muſt be underſtood the *Grand Lama*, who from the Similitude of Religions, was by the *Neſtorians* repreſented, and by the *Mohammedans* miſtaken, for a Chriſtian Prince.

Ung Khân *the ſecond.* THIS *Preſter John*, of *India*, it ſeems, ſeized the Dominions of *Kon Khân*, after his Death, and thus paſſed into *Tartary*. The Subjects of his Brother *Vut*, whoſe Territories lay next Eaſtward, are ſaid to be *Neſtorians*; and thus he became intitled to the Name of *Preſter*: For it is manifeſt, that the *Vut* of *Rubruquis*, the *Unad* of *Zakut*, the *Un*, or *Unk*, of *Polo*, the *Ung* of *Abulfaraj*, and *Vang* of the *Chineſe* Authors, is the ſame Perſon; that is, the *Khân* of the *Karaits* (called by the *Neſtorians*, the *Preſter*, and *Chriſtian King*) who was ſlain by *Chinghiz Khân*: But as we have already obſerved, that neither the *Tartar*, *Perſian*, nor *Chineſe* Hiſtorians, mention him under the laſt Character [c]; ſo it is remarkable, that *Hayton* the *Armenian* ſpeaks not a Word of any ſuch Perſon as the *Preſter John*, or *Chriſtian King*, throughout his Hiſtory of the *Tartars*.

How the Polo's IT would be wrong to cloſe this Article, without relating what *Ramuſio* has added, in his Preface, to ſupply the Account given by *Polo*, concerning our three Travellers, after their Return to *Venice*. When they came to that City, none knew them; every one concluding they were dead: Beſides, their Voyage had ſo altered them, that they ſeemed rather *Tartarians* than *Italians*; having in a Manner forgotten their native Language, and being clad in thick Cloth like thoſe People. They went to their Houſe in *St. John Chryſoſtom*'s-*Street*, which is ſtill to be ſeen, then a fair Palace, and now called the Court of the *Millions*; our Author having gotten the Name of *Mark Millions* [d]: Becauſe, in ſpeaking of the *Khan*'s Treaſure, he never reckoned by leſs than Millions.

THEY found there ſome of their Kindred; but being at a Loſs how to make themſelves known, they invited ſeveral of their Relations to a ſumptuous Feaſt. They received their Gueſts firſt in Crimſon Satin; when the Company being ſeated to Dinner, they appeared in Crimſon Damaſk; and at the next Courſe in Crimſon Velvet; and, laſtly, in the common Habit; ſtill giving thoſe they threw-off to the Waiters. Dinner ended, and the Servants withdrawn, *Marco* brought forth their Cloth-Coats which they came home in; and ripping the Lining in ſeveral Places, let-fall on the Table a vaſt Quantity of precious Stones; which they had thus conveyed ſafely through their long Journey from the Court of the *Khân*, of whom they had received them [e].

MAFFIO (or *Matthew*) was made a Magiſtrate of *Venice*, and all were highly reſpected. A few Months after, *Lampa Doria*, General of the *Genoeſe* Fleet, arriving at the Iſle of *Curzola* with ſeventy Galleys, *Andrea Dandolo* was ſent againſt them with another, in which *Marco* was made a Captain: But his Galley happening to be taken by the Enemy, he was carried to *Genoa*; where he continued a long Time a Priſoner, all Offers of Ranſom being rejected. Hereupon his Father, that he might not leave his Wealth without an Heir to inherit it, married again, and had three Sons. But, at length, *Marco*'s Merit obtaining for him that Liberty which no Money could purchaſe, he returned to *Venice*; where taking a Wife, he had only two Daughters, called *Moretta* and *Fautina*. The three Brothers alſo by the ſecond Venter died without Male Iſſue; and ſo the Family of the *Polo's* became extinct in 1417.

WHILE *Marco* was Priſoner at *Genoa*, his Story being ſoon made public, a certain Gentleman, who daily viſited him, urged him to write an Account of what he had ſeen. *Marco*, at length, complying with his Requeſt, ſent to *Venice* for his Notes; and, by the Help of that Gentleman, penned his Relation. The Book was firſt written in *Latin*, and thence being tranſlated into *Italian*, became common through *Italy*. One of the *Latin* Copies, tranſcribed from *Marco*'s Original, *Ramuſio* compared with the *Italian* Copy which he publiſhed. This was lent him

[a] See before, *p.* 415. *Rubruquis* gives him the *Naymans* for his Subjects. [b] Book 1. ch. 64, and p.
[c] See before, *p.* 448. [d] *Meſſer Marco Millioni.* [e] This was told *Ramuſio* by the *Magnifico Miſſer Goſpa Malipiero*, a very old Gentleman of great Integrity, from the Report of his Father, Grandfather, and others

by a *Venetian* Gentleman of the *Ghiſſi* Family, his Friend; who ſet a great Value on it. This Copy had two Prefaces in *Latin*, one compoſed by the *Genoeſe*, who aſſiſted *Marco* to write in 1298 [a]; the other by *Franciſco Pepino*, a preaching Friar, who tranſlated the Work out of the *Italian* into *Latin*, in 1322.

BUT what Occaſion was there for that, in caſe it was firſt written in *Latin*? *Ramuſio* ſays, this happened becauſe no Copy of the original *Latin* had fallen into *Pepino*'s Hands, or been ever b ſeen by him. But this Tranſlator, in his Preface, ſpeaks as if he had been utterly ignorant of ſuch *Latin* Original; and ſays, the *Italian* he made-uſe of was written by *Polo* himſelf. *Pepino*, however, did not give a compleat Tranſlation, but abbreviated the Work; and, perhaps, gave Occaſion, ſays *Purchas*, to that Corruption, which was afterwards increaſed by others [b].

OUR Extracts from *Polo* will be chiefly confined to the Countries he travelled through: Nor c ſhall we pretend to ſettle the Geography of every Place; for out of a great Number which he mentions, the modern Names of but a very few are with Certainty known: To give a thorough Comment upon ſuch an Author, would be the Buſineſs of a particular Work.

SECT. I.

The Author's Journey *from* Venice *into* Tartary.

Lands in Armenia. *Road from* Kerman. Kobinam *City*. Timokaim *Kingdom*. Mulehedah, *or Aſſaſſins*. Sapurgan *City*. Badakſhân *Province*. Baſſia *and* Kaſhmîr. Vokan *Province*. *Great Lake and River*. Samarkand *City*. Karkan. Kotam. Peim. Charchan. Lop *City, and Deſart*. Sakion *City, burn their Dead*. Khamul *Province*. *Obliging Huſbands*. Kinkintalas. *Incombuſtible Cloth*. Sukuir. Kampion *City*. *The Road divides*.

MARCO POLO does not give a regular Journal of his Travels, but only deſcribes Countries ſomewhat in the Order which he had a ſeen them. The firſt Country he tells us he entered, was *Armenia Minor*, where is the Port of *Jazza* [c], a Place much reſorted to by Merchants. He deſcribes very briefly, according to his Cuſtom, that Country, *Turky*, *Greater Armenia*, *Zorzania* (or *Georgia*) with the Kingdoms of *Moſul* and *Baldak* (or *Baghdâd*) divided by a River, which ſeventeen Stages thence enters the Sea at *Kiſi* below *Balſara* [d], Afterwards he ſpeaks of the City *Tauris*, and then of *Perſia*, which he ſays is famous for Horſes. The next Place he mentions is *Yazd*, a great and rich City, between which, and *Kermain* [e], there are no Habitations. This is a great City, famous for *Turcois* Stones. Marco Polo, 1272.

FROM thence the Road lies through a vaſt Plain, where, at the End of ſeven Days, you come to a Deſcent, which continues ſenſibly for two Days Journey; and then you enter into a large Plain, where was a great City, called *Kamandu*, deſtroyed by the *Tartars*, the Country named *Reobarle* [f]. Here the Oxen have Bunches on their Backs, and the Sheep are as large as Aſſes, with huge Tails, weighing thirty Pounds. This Region is full of Cities, but infeſted by Robbers, called *Karawnas* [g]. Theſe encamp like Armies ten thouſand ſtrong, under *Nugodar*, Nephew of *Zagathay* (the Great *Khân*'s Brother) who ruled in *Greater Turky* [h]. This *Nugodar* hearing of the *Malabars*, ſubject to *Soltân Aſidin*, went and d took *Deli*, with other Cities, and erected a new Principality. His People mixing with the *Indian* Women, begot the *Karawnas* [i], and there learned to darken the Day for a long Time, that none may perceive their Approach. *Marco* once, by that Means, had like to have fallen into their Hands (as ſome of the Company did) but eſcaped to *Kouſalmi* [k], a ſtrong Caſtle [l]. At the End of the Plain, which extends five Days South, the Road deſcends, and is very bad for twenty Miles: e Then you enter the fine Plains of *Ormus* [m], which bring to the Sea, where is an Iſland with a City in it, called *Ormus* [n], reſorted by Merchants from *India*. It is Capital of the Kingdom of *Kermain*, and its King, *Rukmedin Achmach* [o], is ſubject to that Crown. He not pay- *Road from* Kerman.

[a] In this Preface it is ſaid, that the Remarks contained in his Relation are few, in Compariſon of what he could have ſet-down, had he imagined he ſhould ever have returned to *Italy*. [b] See *Purchas Pilgr.* vol. 3. p. 68, *&* *ſeq.* [c] Where he firſt landed. See before. [d] But the true Name is *Baſrah*: *Europeans* write it thus. [e] Rather, *Kermân*: In the *Latin* of *Baſil*, *Crermam*: In that of *Berlin*, *Crerinam*. [f] The *Berlin* Manuſcript has *Reolbarde*; but we meet-with no ſuch Places in *Perſia*. [g] In the *Baſil* Copy, *Karaons*. [h] That is, in *Great Bukhâria*, and the adjoining Countries. [i] What relates to *Nugodar* thus far, is not in *Muller*'s Copies, which differ much from *Ramuſio*'s. [k] In the ſame, *Kanoſalem*. [l] *Purchas*, as before, vol. 3. p. 69, *&* *ſeqq*. [m] The *Baſil* Copy has, called *Formoſa*: That is, *beautiful*; for we do not take *Formoſa* for a proper Name. [n] In the *Baſil* Copy, *Cormoſa*: In the *Berlin*, *the Cormiers*; which ſignifies, *the Service Trees*. This Place is alſo made a City on the Coaſt. [o] A Miſtake, doubtleſs, for *Rokn-addin Mahmud*, twelfth King of *Ormuz*, who died in 1278, after reigning thirty-five Years. See *Teixeira*'s Hiſtory of *Perſia*, p. 385. But none of this is found in the *Baſil*, or *Berlin* Copies; which ſhews that of *Ramuſio* to be more perfect and exact; as for the general it is.

Little Bukhâria.

ing the Tribute, the King of *Kermain* ſent five a thouſand Foot, and fifteen hundred Horſe, againſt him: But they were all deſtroyed by a ſuffocating Wind, which blows there. Their Ships have but one Maſt, Sail, and Deck; and are faſtened with Wooden-Pegs, and Ropes made of Cocoa-Huſks, inſtead of Iron-Pins, the Wood being too brittle: Hence many of them are loſt in croſſing to *India*.

Kobinam City.

RETURNING from *Ormus* to *Kermain*, and leaving that City, in three Days you come to b a Deſart, which extends as far as *Kobinam* [a], ſeven Stages diſtant, and affords only brackiſh Water, which cauſes the Flux in Man and Beaſt. *Kobinam* is a great City, where Steel-Mirrors are made; alſo *Tutia*, good for the Eyes, and *Spodio*. They take a certain Earth, which they put into a Furnace, and thence ariſeth a clammy Vapour, which ſticks to an Iron-Grate above; this is called *Tutia*, and the groſſer Matter remaining in the Fire, *Spodio*.

Timokaim Kingdom.

BEYOND *Kobinam* is another barren Deſart, c eight Days over, yielding only bitter Water. From thence you enter the Kingdom of *Timokaim*, ſituate in the Northern-Borders of *Perſia*. It is full of Cities, and the moſt beautiful Women in the World. In a great Plain, where the Inhabitants ſay *Alexander* fought with *Darius*, there is a great Tree, called *the Tree of the Sun*, and *the dry Tree*. It is large, ſolid, and yellow, like Box; the Leaves green on one Side, white d on the other: It bears prickly Huſks, like thoſe of Cheſnuts, but nothing in them.

Mulehedah, or Aſſaſſins.

LET us now ſpeak of the Country, called *Mulehet*, that is, in *Arabic*, a Place of Heretics. The People are named *Mulehetici* [b], or *Heretics*. Their Prince *Aloadin* [c], was called *the old Man of the Mountains* [d]. He had in a Valley fine Gardens, with handſome Girls, in Imitation of *Mohammed*'s Paradiſe. The Entrance of the Valley was defended by the ſtrong Caſtle. He had e alſo a Number of Youths, ſeveral of whom from Time to Time being made to ſleep, were carried into this Paradiſe, where they were amuſed for four or five Days; and then, in another ſound Sleep, conveyed back to their Maſter; who queſtioning them concerning the Place, which they believed to be Paradiſe, promiſed it to ſuch as ſhould defend their Lord. This Hope made theſe *Aſſaſſins* undertake any Thing he commanded, and many Princes were ſlain by them. He had two Subſtitutes, one near *Damaſcus*, the other in *Kurdiſtân*. He uſed to rob all who paſſed that Way: But *Ulau* [e] took his Caſtle by Famine, after three Years Siege, and put him to Death [f].

DEPARTING hence, you enter a pleaſant fruitful Country; in which having travelled ſix Days, you croſs a Deſart forty or fifty Miles over, and come to the City *Sapurgan* [g], famous for excellent Melons. From thence they came to *Balak* [h], a great and ſumptuous City, till deſtroyed by the *Tartars*. It ſtands on the Borders of *Perſia*. Proceeding thence East North-East, in two Days they came to the Caſtle *Thaikan* [i]. Some of the high Mountains, to the South, are of the fineſt Rock-Salt. Three Days farther, through a good Country, but murderous People, is *Skaſſem*, a City with many Caſtles in the Mountains. A great River runs through it. The People have a peculiar Language. The Coun- c try breeds Porcupines. Three Stages forward, through an uninhabited Region, is the Province of *Balaxiam* [k], whoſe Princes are *Mohammedans*, and being deſcended from *Alexander*, are ſtiled *Zulkarnen* [l]. Here are found the precious Stones called *Balaſſes*, beſides excellent Azure, and Horſes. The Country produces Store of Grain, Nut-Oil, and that made of *Suſiman* (or *Seſamum*.) The People go clad with Skins. The Paſſes in the Mountains are well fortified. The Women, d in the Skirts of their Garments, put ſixty or eighty Yards of Cotton.

TEN Days South of *Balaxiam*, is the Province of *Baſſia* [m]. The Country hot, People brown, and Idolaters. Seven Days thence is the Province *Keſmur* [n]: The Inhabitants Idolaters alſo, with a peculiar Language. They eat Fleſh of Animals, killed by the *Mohammedans*, among them; but kill none themſelves: Are exceeding lean, yet live long. Here are Hermits, who obſerve great Abſtinence and Celibacy. Coral bears e a great Price. The King is independent.

BUT to purſue the direct Road East North-East to *Katbay*. Beyond *Balaxiam* is a River [o], whereon ſtand many Caſtles and Villages belonging to that King's Brother. Three Stages farther is the Province of *Vokan*, three Days Journey in Length and Breadth, abounding with Game. The Inhabitants are warlike, have a peculiar Language, and worſhip *Mohammed*.

[a] *Del Iſle* places *Kobin*, or *Kunin*, near the City of *Sageſtân*, in the Province of the ſame Name. [b] Properly, *Molahedah*. See *p.* 567. a. [c] *Ala'ddîn*. [d] In *Arabic*, *Sheykh al Jebâl*, that is, *Lord of the Mountains*. [e] *Hulaku*. [f] *Purchas Pilgr.* p. 71, & *ſeq.* [g] Perhaps, *Niſhapur*. [h] Or, *Balk*. *Purchas* ſuppoſes it to be *Balduk*. [i] The *Berlin* Copy has *Caycam*. Doubtleſs it ſhould be *Talkan*, which lies about the ſame Diſtance from *Balk*. [k] *Badagſhân*, or *Badakſhân*. See before, *p.* 519. [l] Rather, *Zu'lkarnayn*, as the *Perſians*, and *Dhu'lkarnayn*, as the *Arabs*, pronounce the Word; which ſignifies, *the Lord of the two Horns*, in Alluſion to the Eaſtern and Weſtern Empires. [m] In the Copies, *Baſcia*. [n] In the Copies, *Choſmur*: This is *Kaſhmîr*. [o] *Badakſhân* itſelf ſtands on a large River, the *Amû*. It is ſtrange he does not mention it.

HENCE

HENCE proceeding East North-East, you a ascend for three Days, and come to the higheſt Mountain in the World; where, between two great Hills, is a large Lake, whence runs a fine River through a Plain [a]: Near it are charming Paſtures, and wild Sheep, with Horns ſome ſix Spans long, of which they make divers Sorts of Veſſels. This Plain, called *Pamer*, is twelve Stages long, but quite uninhabited, and ſo cold, that no Birds are ſeen. From hence the Road lies East North-East forty Days farther, through b the Mountains, Hills, and Valleys; in which are many Rivers, but no Habitations, or any Herb. The Country is called *Beloro* [b]. The Tops of the Mountains, indeed, are inhabited by a wild idolatrous People.

AFTER this, they came to the Province of *Kaſkar* [c], five Stages in Length, tributary to the Great *Khân*. The Soil is fertile, producing Fruit, Wine, Cotton, Hemp, and Flax. The Inhabitants are Merchants, Artificers, and have a c Language of their own: So covetous, that they eat bad Diet. There are ſome *Neſtorians* among them who have Churches.

SAMARKAN is a large and famous City in this Country [d], abounding with Gardens and fruitful Plains, ſubject to the Great *Khân*'s Nephew. *Zagatay*, who reigned about an hundred Years before, having been perſuaded to be baptized [e], the Chriſtians built a Church; whoſe Roof was ſupported by one Pillar, that ſtood on d a ſquare Stone taken, by *Zagatay*'s Favour, from a Building of the *Mohammedans:* Theſe obtained of that Prince's Son and Succeſſor (but not in the Faith) an Order to reſtore the Stone. But when refuſing all Compoſition, they inſiſted on having it, Behold! the Pillar lift-up of itſelf, and letting them take it away, continues ſuſpended in the Air [f].

LEAVING this City [g], you come next to the Province of *Karkan* [h]: It is above five Stages in e Length. Moſt of the Natives have ſwelled Legs, and a Bump in their Throat, occaſioned by the bad Water. Here are ſome *Neſtorians*. It has Plenty of Proviſions; but nothing elſe remarkable.

THE Province of *Kotam* [i] follows to the East North-East. Its Length is eight Stages. It has many Caſtles and Cities; whereof *Kotam* is the chief. Cotton, Flax, Hemp, Corn, and Wine, are plenty. The People of theſe two Provinces are Merchants and Artificers, ſubject to the Grand *Khân*'s Nephew [k]. Marco Polo. 1272. Kotam.

THE Province of *Peim* occurs next; five Stages in Length, and ſubject to the Great *Khân*. It is ſtored with Caſtles and Cities; the Chief of the ſame Name: Near which runs a River where Jaſpers and Calcedonies are found. If a Man goes from home, and returns not in twenty Days, the Wife may take another Huſband; the Men do the like. Peim.

THE City and Province of *Charchan* [l] has many Cities and Caſtles. Its Rivers abound with precious Stones, like thoſe before-mentioned, which are carried even to *Oukak*. This Province and *Peim* are all Sand, with little good Water; and ſo it continues for five Days more to the City *Lop*. *Kaſkar*, and all the Country thus far, are in the Bounds of *Great Turky*; and the People *Mohammedans*. Charcham.

LOP is a great City ſubject to the Great *Khân*, at the Entrance of the great Deſart of the ſame Name [m], ſituate between the East and North-East; which requires a Year to travel its Length, and a Month to croſs it. The Road is through Sands and barren Mountains. Water is found every Day, but often in very ſmall Quantities; and in three or four Places out of thirty-two, it is ſalt and bitter. Merchants muſt carry their Proviſions with them. Neither Beaſts nor Birds are found there: But, by Report, it is inhabited by Spirits, who call lagging Travellers by their Names; or talking as if their Companions, thus lead them to be loſt. The Noiſe of Muſic, Drums, and Arms, are alſo heard in the Sky. Lop City, and Deſart.

HAVING croſſed the Deſart East North-East, you come to the City *Sakion* [n], in the Province of *Tangût*. The Inhabitants, who do not trade, are *Mohammedans*, and a few *Neſtorians:* But moſt *Pagans*, who have Monaſteries full of Idols, to whom they ſacrifice. When a Boy is born, he is conſecrated to ſome Image, and a Sheep Sakion City

[a] Can this be the Sea, or Lake and River mentioned by either *Carpin*, or *Rubruquis?* We think not, unleſs we ſuppoſe the Road to take a vaſt Sweep to the North. [b] Or, *Belor*, perhaps *Belur*. See before, *p.* 519. [c] Or, *Kâſhgar:* But this Country cannot poſſibly be fifty-two Days Journey, as *Polo* makes it, from *Balaxiam*, or *Badakſhân*. [d] He means, perhaps, in *Great Turky*, or *Zagatay*'s Dominions. He cannot mean in *Kâſhgar*, without committing an egregious Blunder; for *Samarkand* is in *Great Bukhâria*, thirty or forty Days Journey to the Weſt, according to the Rate he travelled. In ſhort, he ſeems to introduce it only for Sake of the ſtupid lying Miracle. [e] This is a Fiction, like the reſt of the Story. [f] Like *Mohammed*'s Tomb in *Arabia*; or *Poncet*'s Pillar in *Abiſſinia*. [g] *Kaſhgar* ſure, not *Samarkand*. [h] This ſeems to be *Yarkan*, or *Yarkien*, Capital of *Kâſhgar*. [i] Or, *Hotom*; but it lies South-East. See before, *p.* 529. [k] *Purchas Pilgr.* p. 73, & *ſeqq*. [l] In the *Italian*, *Ciarcian:* In the *Baſil* and *Berlin* Copies, *Ciartiam*. [m] And, perhaps, near the Lake *Lop*, inſerted in the Jeſuits Map. [n] In the Copies, *Sachion*. This, we are told by *Gaubil*, in his Hiſtory of the *Mogols*, p. 50, and 231, is *Sha-chew*, in the Jeſuits Map, between the Lake of *Lop* and *So-chew*, the firſt City in *China* on that Side, at the End of the Great Wall.

Little Bukhâria.

bred in Honour of it for a Year in the Houſe: Then, on the Idol's Day, both are preſented to it. The Mutton being boiled, is ſet before the Image to ſuck the Juice, while the Relations are ſaying Prayers: After which, they take it home and feaſt on it, preſerving the Bones. The Prieſts have for their Share the Head, Feet, Entrails, Skin, and Part of the Fleſh.

Burn their Dead.

THEY burn the Corps of the Dead, on Days appointed by their Aſtrologers, keeping them in the mean-time in very cloſe Cheſts; and offer b Meats every Day to regale their Souls. They are often forbidden to carry them out through the chief Door; and ſometimes break a Hole through the Wall for the Purpoſe. They likewiſe ſtop at wooden Sheds erected in the Way, to regale the Spirits with Wine and Food. At the Grave they burn the Paper Figures of Men, Cattle, Money, and Garments; ſuppoſing the Deceaſed will have ſo many Attendants in the next World.

Khamul Province.

THE Province of *Khamul* [a] is in *Tangut*, having many Caſtles and Cities; the Chief of the ſame Name. It borders on two Deſarts; the Great mentioned before, the Leſſer of three Days Journey. It has Plenty of Neceſſaries. The Inhabitants are Idolaters, with a peculiar Language, and paſs their Time in Dancing, Muſic, and Delights. When a Traveller puts-up at any Houſe, the Maſter orders his Family to obey him during his Stay; and then going d from home, the Gueſt makes uſe of his Wife, Daughter, and the reſt, at Pleaſure. The Women are very beautiful. *Mangu Khân* commanded them to aboliſh this Cuſtom: But, three Years after, finding Things did not thrive ſo well with them as before, which they imputed to this Prohibition, they ſent Ambaſſadors to the *Khân*, intreating him to recal his Edict. *Mangu* anſwered, *Seeing you deſire your Reproach and Shame, let it be granted you.*

Obliging Huſbands.

Kinkintalas.

NEXT to *Khamul* follows the Province of *Kinkin-talas*, which is bounded on the North by the Deſart, ſixteen Stages in Length. Here are many Cities and Caſtles. The People are *Mohammedans* and Idolaters, with a few *Neſtorians*. There is a Mountain here yielding Steel, Andanik, and alſo Salamanders; of which incombuſtible Cloth is made. *Kurſifar* [b], a *Turk*, who had

Incombuſtible Linen.

the Care of the Mines, told *Polo*, that a certain Marco mineral Earth yields Threads like Wool; which 127 being pounded, and waſhed from the Clay, is ſpun, and then woven. They clean the Cloth by throwing it into the Fire [c]. It is ſaid, there is a Salamander Napkin at *Rome*. But *Polo* could never hear in the Eaſt, of that Animal living in the Fire.

FROM this Country, proceeding ſtill Eaſt Solitude North-Eaſt for ten Days, through few Habitations, you come to the Province of *Sukuir* [d], which is full of Towns; the Chief of the ſame Name. The beſt Rhubarb grows here in the Mountains. Among the *Pagan* Idolaters a few *Neſtorians* are found.

KAMPION [e] is a great City, and the Capital Kampion of all *Tangût*. The Inhabitants are Chriſtians City. (who have three large Churches there) *Mohammedans*, and Idolaters: Theſe laſt have many Monaſteries. Their Images are of Stone, Clay, c or Wood. Some well made, and gilded, ten Fathom high, with ſmall ones about them. The religious Men are chaſte. They reckon by Moons; obſerving three, four, or five Faſt-Days in each. The Laymen marry twenty or thirty Wives, if they can maintain them. The Women bring no Portions; but may be turned-off at Pleaſure. They marry their Kinſwomen or Mothers-in-law. The *Polo's* ſtaid in this City a whole Year to trade [f].

ALL the Cities before-mentioned from *Sa-* The *kion*, with *Ezina*, which is deſcribed next, be- Desert long to *Tangût* [g].

SECT. II.

The Road *from* Kampion *to* Karakarum *and* Shandu. *With a* Deſcription *of* Kambalu.

Karakarum *City. Riſe of* Chinghiz Khân. *Vaſt* e *Plain of* Bargu. Singui *City.* Egrigaya. Tenduk Preſter John. Sindiſin. Jangamur. Shandu *City. Solemn Sacrifice. A ſwinging* Polo, *or Lie.* Khânbalu *deſcribed: Its Streets: The* Khân's *Palace: The Roof: Apartments: Artificial Mount. High Roads.*

OUR Author deſcribes two Roads leading From from *Kampion*: One ſtretching North and

[a] Or, *Khamil*, by the *Chineſe*: *Hami*, as in the Jeſuits Map. [b] *Kurficar* in the *Baſil*, and *Tuſifar* in the *Berlin* Copies. [c] *Le Brun* got a Piece of incombuſtible Cloth in *Ruſſia*, ſaid to have been made in *Kitay*, between *Bukhâria* and *China*. Preſent State of *Ruſſia*, vol. 2. p. 417. [d] In the *Baſil* Copy, *Suchur*: In the *Berlin*, *Sucuir*. This, according to *Gaubil*, is *Su chew*, or *So-chew*: If ſo (and it ſeems to be the Caſe from the Circumſtances of the Rhubarb, and other Journals) the Road from *Khamul* thither, through *Kinkintalas*, muſt not only be very far about, but South Eaſtward. [e] In the *Baſil* Copy, *Campition*: In the *Berlin*, *Campicion*: But in *Haji Mehemet*'s Journal, hereafter inſerted, it is written *Campion*. [f] Methinks then *Marco* might have afforded a more particular Deſcription of this famous Place, and the Country of *Tangût*. [g] *Purchas Pilgr.* p. 75, & *ſeq.*

North-

North-East through *Korakoram*; the other Eastward to *Shan-du* (or *Shan-tu*) one of the then Capitals of *Tartary* [a]. The North-Eastern Road proceeds thus. There are twelve Stages from *Kampion* to the City *Ezina* [b], which has on the North a ſandy Deſart. The Inhabitants are Idolaters, and do not trade. Thoſe who would croſs the great Deſart, which is forty Days over, muſt here provide all Neceſſaries; neither Habitations nor Graſs being to be found, excepting a few Huts in the Mountains, where ſome retire in Summer. But wild Aſſes, and other Beaſts, are plenty.

HAVING paſſed-over the great Deſart, you come to the City of *Kara-koram*, ſituate to the North of it [c], and three Miles in Compaſs; being ſtrongly rampierd with Earth, for they want Stone. Near it is a great Caſtle; and in it a fair Palace where the Governor reſides. It was near this Place, formerly, that the *Tartars* aſſembled themſelves. They dwelt in the Northern Parts, called *Chorza* [d] and *Bargu*, full of Plains and Rivers, but no Towns. They had no Prince of their own; and paid Tribute to a great King, named *Um-kan*; which, according to ſome, in our Language, ſignifies *Preſbyter John* [e]: But increaſing greatly, *Um-kan* became afraid of them, and reſolved to diſperſe them.

UPON this the *Tartars* fled to the Deſarts Northward; where, about 1162, having choſen *Chinghiz Khân* [f], a wiſe and valiant Man, for their Prince, the whole Nation, charmed with his Juſtice, ſubmitted to him. Thus ſtrengthened, he paſſed Southward; and having ſubdued many Provinces and Cities, required *Um-kan*'s Daughter in Marriage. That Prince offended at the Propoſal of his Servant, threatened to put him to Death if he repeated it. *Chinghiz* hereupon marching to the Plain of *Tandûk* [g], conſulted his Aſtrologers; who ſplitting a Reed, wrote on one *Chinghiz*, on the other *Um-kan*; and ſticking them in the Ground, mumbled over their Prayers and Charms. At length the Canes beginning to move and fight, *Chinghiz* bore-down the other; whence they predicted Victory. Accordingly *Um Khân* advancing with a great Army, loſt the Battle, and was ſlain. The Conqueror reigned ſix Years after this, and ſubdued many Provinces; but at length was ſlain by an Arrow ſhot in his Knee, before the Caſtle of *Thaigin* [h], and was buried in the Mountain *Altay* [i]. Marco Polo. 1272.

LEAVING *Karakoram*, and the Mountain *Altay* [k], you come to the Plain of *Bargu*, which extends ſixty Days Journey Northward, inhabited by the *Mekrit* [l], ſubject to the Great *Khân*. Their Manners are the ſame with the *Tartars*. They live by Hunting: But want Corn and Wine. At the End of forty Days [m], you come to the Ocean where *Aſtori* and ſtrange Falcons breed; which are carried to the *Khan*'s Court [n]. *Plain of Bargu,*

THE ſecond Road from *Kampion* proceeds five Days Eaſt, through Places diſturbed by Devils, to the City *Erginul* [o], Capital of a Kingdom of the ſame Name, which contains many other Kingdoms full of Cities and Caſtles. The Inhabitants are Idolaters, with ſome *Neſtorians* and *Turks*. *Second Road.*

PROCEEDING South-Eaſt, towards *Kathay*, there is *Singui* [p], a famous City and Province of *Tangût*, tributary to the Great *Khân*. Here are wild Oxen near as large as Elephants, with white and black Hair, three Spans long, on the Shoulders; but ſhort every-where elſe: That long Hair is fine and white as Silk. Theſe Beaſts tamed are very ſerviceable. The beſt Muſk comes from this Province: The Animal that produces it is of the Size of a Goat, with coarſe Hair like a Stag, Feet and Tail like a Gazella, but no Horns; four Teeth, two above and two below, Singui *City.*

[a] It was neceſſary to premiſe this for Method-Sake, and to ſhew that the Author does not proceed directly forward in his Itinerary. [b] Or, *Etzina*, and *Echina*, on a River of the ſame Name. See before, *p.* 446. a. The Courſe hither from *Kampion* muſt have been North North-Weſt. Thus altering his Courſe without taking Notice of it, has, doubtleſs, been the Occaſion of miſleading Geographers. [c] Here the Courſe of the Road changes again to the North-Eaſt, without being mentioned. [d] In the *Italian*, *Ciorza*: But the *Latin* Copies have left out theſe Names, as well as the ſhort Account of *Karakoram*, written in the *Baſil* Copy *Tarocoram*, and *Carocarum*. [e] This diſcovers either great Ignorance in the *Tartar* Language, or a ſtrange Diſpoſition to impoſe on his Readers: For ſuppoſing *Um*, *Un*, or *Ung*, to mean *John*, in that Caſe it ſhould be *King John*; but could not poſſibly be *Preſbyter*, or *Prieſt John*. [f] In *Ramuſio*, *Cingis Khân*. [g] In the *Berlin* Copy, *Tanduth*. [h] *Mangu* was ſlain before *Ho-chew* in *Se-chwn*; but *Chinghiz* died of a Diſorder, as is before related. [i] In the *Latin* Copies, *Alchay*; which is wrong: He was buried elſewhere. See before, *p.* 447. [k] This Mountain lies ſome Weeks Journey to the Weſt of *Karakoram*. [l] *Medites*, in the *Baſil*; and *Metlites*, in the *Berlin* Copy. [m] The other Copies mention no Time here, but ſpeak of Iſles in the Ocean, and ſay the Country borders on *Kumania*, and the *Armenians*. [n] *Purchas Pilgr.* p. 77, *& ſeq.* [o] *Erigimul*, in the *Baſil*; and *Ergmul*, in the *Berlin* Copy. The firſt joins with it the Kingdom of *Cerguth*, (or *Cherguth*) and ſays, *Singui* City lies between both Kingdoms. [p] This, from the Oxen, Muſk, and Similitude of Name, muſt be *Si-ning*, or *Sining-chew*, at the End of the Great Wall South-Eaſt of *So-chew*. See before, *p.* 55.

three

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three Inches long, and white as Ivory: The Fleſh is good to eat. The Inhabitants live by Trade, and are Idolaters. The Men corpulent, with black Hair, little Noſes, and no Beard, except four Hairs on their Chin [a]. The Women fair. This Province extends in Length twenty-five Stages [b], and is very fertile. Here are many beautiful Birds, and Pheaſants with Tails eight or ten Spans long.

Egrigaya.

EIGHT Stages farther Eaſtward is the Province of *Egrigaia*, ſtored with Caſtles and Cities; the Principal called *Kalacha* [c], all ſtill in *Tanguth*, and ſubject to the Great *Khân* [d]. The Inhabitants are Idolaters. In *Kalacha* they make the beautifulleſt Camlets in the World of white Wool and Camels Hair mixed.

Tenduk, Preſter John

FROM *Egrigaia* the Road leads to the Province of *Tenduk* [e], full of Caſtles and Cities. Prieſt *George*, deſcended of Prieſt *John*, uſually reſides here, paying Tribute to the Great *Khân*; and moſt of his Subjects are Chriſtians. This King is the fourth from *John*; to whoſe Succeſſors the Great *Khans* always gave their Daughters in Marriage. But *George* does not poſſeſs all the Territories that belonged to *John*. There is a Nation called *Argon*, expert in Trade, who inhabit two Diſtricts, called *Og* and *Magog*; but the Natives name them *Ung* and *Mongul*: In *Ung* are *Gog*, and in *Mongul* the *Tartars* [f].

Sindiſin.

RIDING Eaſt ſeven Days, toward *Katay*, are many Cities of Idolaters, *Mohammedans*, and Chriſtians. Among the reſt, one called *Sindiſin*, famous for Arms of ſeveral Kinds. The Mountain Country called *Idifa* [g] produces rich Silver Mines.

Jangamur.

THREE Stages from *Sindiſin* is the City *Jangamur* [h], that is, *White Lake*, where the *Khân* has a Palace, and often diverts himſelf, becauſe of the many Lakes and Rivers ſtocked with Swans; as the Plains are with Cranes, Pheaſants, Partridges, and other Fowl. The Cranes are of five Sorts; the Feathers of ſome like Peacocks, full of Eyes, but yellow; others mixed with red and blue, or with black Wings; ſome their Heads red and black.

THREE Stages North-Eaſt from hence lies *Shandu* [i], built by the Great *Khân Kublay*, then reigning; and encompaſſed with a Wall, from whence the Palace extends to the Middle of the City. It is raiſed with Marble and other Stone. On the other Side of the ſame Wall is a Park ſixteen Miles in Compaſs, where he takes Delight to hawk and hunt with Leopards trained to ſit on Horſeback. In the Middle of the Park is a fine Wood, and in the Center a Palace raiſed on Pillars gilt and varniſhed, having each a gilded Dragon winding round it, whoſe Head and Wings diſplayed, ſupport the Cieling. The Roof is framed of ſplit Canes gilt alſo and varniſhed, that Rain cannot enter. This Houſe may be taken-down and ſet-up like a Tent, being ſuſtained by two hundred ſilken Cords. *Kublay* reſided here every *June*, *July*, and *Auguſt*.

THE twenty-eighth of *Auguſt*, the *Khân* departed to perform a ſolemn Sacrifice. He had an Herd of ten thouſand white Horſes; and of whoſe Milk none muſt drink except the Family of *Chinghiz Khân*, and that of *Boyrat* [k], in Reward of their Valour. The Sacrifice conſiſted in diſperſing (or ſhedding) that Milk in ſeveral Places, in Honour of the Guardian Spirits [l].

THERE are two Sorts of Sorcerers; one called *Thebeth*, the other *Keſmir* [m]. Theſe affect Negligence in Dreſs; and in Storms, aſcending

[a] Theſe are *Chineſe*, by their Form. [b] Yet the Author mentions but one City in the Whole. Had he named a few out of the many ſaid to be in each Province, it might have been of much Service to Geography. [c] Or, *Kalaſia*: In the Copies, *Calacia*. [d] What is ſaid all along of *Tanguth*, anſwers alſo to the Empire of *Hya*, with which the other became, as it were, incorporated. *Kampion* (or *Kan-chew*) might latterly have been the Capital of *Tangût*, as *Ning-hyu* was of *Hya*. [e] In the *Baſil* Copy, *Teuduk*. [f] What a Heap of Jargon is this, invented to aſſign the Situation of the Scripture *Gog* and *Magog*! [g] *Berlin* Copy, *Iſifa*. [h] In the *Baſil* Copy, *Cianiganior*: In the *Berlin*, *Cyangamor*; rather *Changan Nor*, or *Naur*; which is *White Lake*, in *Tartarian*, as *Hyde* obſerves, in his *Epiſt. de Menſuris & Pond. Sinenſ.* p. 22. *Ulan Hotun*, in the Map, anſwers as to Site and Diſtance from *Shang-tu*. But, in Truth, there is no gueſſing at the Situation of the Countries, for Want of the modern Names between *Kampion* and this laſt Place; or whether the Road lay all on the North-Side of the Great Wall, or partly on the South, till you come to *Tenduk*, or *Preſter John*'s Country; which, it may be preſumed, was in *Tartary*. As *Singui* (or *Sining*) is in the Road, and the Country all the Way full of Towns, we incline to the latter Opinion: For had it lain all through *Tartary*, the firſt Part of the Road muſt have been through Deſarts, till it approached the Borders of *Shan-ſi*: But then, how comes it we hear nothing of either the Great Wall, or the *Whang-ho*, both which muſt have been paſſed in this Journey? Indeed the Whole is but a very imperfect Account of the Country. [i] *Shan-tu*, or *Shang-tu*: In *Ramuſio*, *Xandu*: In the *Latin* Copies, *Ciandu*, which anſwers to *Chandu*, or *Shandu*. It ſtood in the Country of *Kan-chin*, on the River *Shan-tu*. *Kublay*, or *Hupely Khân*, who built it, was crowned here. The Latitude was found by his Aſtronomers to be forty-two Degrees twenty-two Minutes. It lies in *Tartary*, to the North North-Eaſt of *Pe-king*, or *Khan-palu*. *Gerbillon* ſaw the Ruins of it. It is ſurprizing they are not marked in the Jeſuits Maps. If any Place marked therein, it muſt be *Chau Nayman Sume Hotun*, on the River *Shan-tu*. [k] Perhaps, the *Burats*, or *Virats*. [l] *Purchas Pilgr.* p. 79, *& ſeq.* [m] They ſeem to be no other than Prieſts of *Tibet* and *Koſhmir*, whom, according to the Rancor that reigns in thoſe of his calumniating Church, he calls Sorcerers, and reports Lies of.

the Palace, ſuffer no Rain to fall thereon: This, they pretend, is effected by their Sanctity. They eat the Fleſh of Animals executed. They are of an Order called *Bakſi*, like the preaching Friars. They, by Magic, cauſe the Veſſels, filled with Wine and Milk, to diſcharge their Liquor into the Cups; and theſe of themſelves to ſkip from the Buffet through the Air into the Grand *Khan*'s Hand, ſitting at his Table eight Yards high; and when he has drank, to return to their Places. Under Pretence that their Idols will bring-down great Plagues on Grain and Cattle, if not honoured by Sacrifices, they apply, by ſome Court Lords, to the *Khân* for Sheep, Incenſe, and Aloes; and on the Feaſt-Day killing the Beaſts, ſprinkle the Broth before the Image.

SOME of their Monaſteries are as large as Cities; and contain two thouſand Monks, diſtinguiſhed from the Laity by their Tonſure and Dreſs. In their Worſhip they light Candles, and ſing Hymns. Some, called *Sen-ſim* [a], lead an auſtere Life, eating nothing but Meal mixed with Water, or Bran: And all theſe worſhip the Fire, not Images; whence the others call them *Heretics* [b]. Theſe never marry, as others do. They wear hempen Garments, of a black, or bright yellow Colour.

THREE Months of the Year, *viz.* in *December*, *January*, and *February*, *Kublay* reſides in *Kambalu* [c], that is, *the City of the Prince*. It is ſituate in the North-Eaſt Border of *Katay*, on a great River; and was the regal Seat, from all Antiquity. The *Khân* underſtanding by his Aſtrologers that it would rebel, on the other Side of the River built a new City, called *Tay-du* [d], and made the Inhabitants of the old remove into it. It is an equilateral Square, twenty-four Miles in Compaſs. The earthen Walls are ten Paces thick at the Foundation, diminiſhing, till at the Top, they contract to three. The Battlements are white. It has twelve Gates, three on each Side, with ſumptuous Palaces built over them; alſo at the Angles of the Walls, where are kept the Arms of the Gariſon, being a thouſand Soldiers at every Gate.

THE Streets well built, are ſtrait as a Line, and croſs at right Angles. All retire at the third Sound of a Bell hung in a Tower in the Center of the City; nor dare ſtir out, but on ſome urgent Buſineſs, as a Woman in Labour, and with a Light; otherwiſe, they are ſeized by the Guards, and baſtonadoed ſeverely. At each Gate there is a large Suburb three or four Miles long, where Merchants and Strangers abide. The Bodies of the Idolaters are burnt, and thoſe of others buried without the City. There are twenty-five thouſand licenſed Harlots in the Suburbs, under the Command of Officers, as Captains of Hundreds, and Thouſands, ſubject to a General, whoſe Buſineſs is to ſupply Ambaſſadors with Change of Women every Night at free-coſt; for this is the Queen's Tribute. Marco Polo. 1272.

The Khân's Palace.

ON the South-Part of this new City is the *Khân*'s Palace. The outer-Wall is a Square, thirty-two Miles in Circuit, with a deep Ditch round it, and a Gate in the Middle of each Side. After this is the Space of a Mile in Compaſs, for a Parade: Then an Incloſure ſix Miles ſquare, with three Gates on the South-Side, and three on the North. The two middle-ones, which are largeſt, are always ſhut, but when the *Khân* goes abroad, who only paſſes through them. At each Corner of this Wall, and in the Midſt, is a fair Palace, eight in all, and very large, where the Horſes, Arms, and Implemenes of War are kept. Within this Square is another, four Miles in Circumference, with ſix Gates and eight Palaces, like the former, where the Proviſions are kept. Between theſe two Squares are many Groves, and Meadows, ſtocked with Deer, and other Game; the Paths being raiſed three Feet, to preſerve the Graſs. Within this laſt Incloſure is the Palace itſelf, joining the Wall on the North and South-Sides.

The Roof, Apartments.

IT has no Cieling, but a very high Roof, where nothing appears, but Gold and Figures. The Foundation of the Pavement is ten Palms high, with a Marble-Wall round it two Paces wide, like a Walk. At the End of the Wall without, is a fair Turret with Pillars. The Walls of Halls and Chambers are adorned with Dragons, Men, Beaſts, Wars, carved and gilded. Every Square of the Palace contains a great Marble-Hall, holding Multitudes. The Chambers are diſpoſed in the propereſt Manner: The Roofs of all Colours. Behind the Palace are large Rooms, and Magazines for the *Khân*'s Treaſures, Jewels, Women, and other Uſes. Oppoſite to this Palace, is another for his Son *Chinghîz* [e], whoſe Court was like his Father's. Near the Palace to the North, is an artificial Mountain a Mile round, and an hundred Paces

Artificial Mount.

[a] *Seng* is the Name of them. See before, *p.* 207. b.

[b] As the Papiſts, for the ſame Reaſon, call Proteſtants.

[c] It ſhould be *Khânpalu*, or *Hânpalu*, that is, *the Palace of the Prince, or King:* For the *Tartars* do not uſe the *b*, as *Trigautius* and *Magalhaens* tells us, in his firſt Chapter. It is now called *Pe-king* by the *Chineſes*; at leaſt *Pe-king* ſtands nearly on the ſame Ground.

[d] Rather *Tay-tû*, or *Ta-tu*; that is, the Great Court. It is the Groſs of the *Tartar* City of *Pe-king*. The Walls ſixty *Li*, or ſix Leagues in Compaſs, with twelve Gates. See *Gaubil*'s Hiſt. *de Gentch.* p. 146.

[e] Rather *Chenkin*, who died before his Father, and left a Son, called *Temûr*, who ſucceeded; as *Polo* relates.

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high, beſet with Trees always green, whence a called the *Green Mountain*. The Places whence was dug the Earth, of which it is made, form two Lakes parallel to each other, ſupplied by a pretty River ſtored with Fiſh. The *Khân* has in his Court twelve thouſand Horſemen, called *Kaſitan* [a], or *the truſty Soldiers of their Lord*, under four Captains; who, with their Men, mount Guard by Turns, for three Days together the Year round [b].

High Roads. FROM the City of *Khân-balu*, Roads extend b through the neighbouring Provinces to the Ends of the Empire, with Inns at every twenty-five, or thirty [c] Miles, called *Lamb* [d], or *Poſt-Houſes*; having fair Palaces, and Chambers furniſhed with Beds, and other Neceſſaries, fit to accommodate great Lords, or Princes. Four hundred Horſes are here ready for Meſſengers and Envoys. There are ten thouſand Inns thus furniſhed, with two hundred thouſand Horſes. Cities adjoining to Deſarts are ceſſed to provide Horſes and Pro- c viſions thorough them: Thoſe near Rivers and Lakes furniſh Ferry-Boats. Their Poſts will ride two hundred, or two hundred and fifty Miles in a Day: Sometimes they go both Day and Night; Footmen lighting them with Links, if the Moon ſhine not. They wind a Horn on their Approach, that Horſes may be gotten ready; and having their Bellies and Heads ſwathed, run as faſt as the Horſes themſelves.

HERE are other Habitations, conſiſting of a d few Houſes, three or four Miles aſunder, where Foot-Poſts dwell, who wear Girdles, ſet-round with little Bells. Theſe are for conveying the Letters, or Mandates of the *Khân*; who thus receives News, or Fruit, in two Days from Places ten Stages diſtant, as from *Kambalu* to *Shandu*. All theſe Poſts, beſides receiving good Wages, are exempt from Taxes.

SECT. III.

The Author's Travels *in* Katay, *and other Countries, by the* Khân's *Order.*

River Sangan. Gouza, *or* Cho-chew. Pian fû, *or* Ping-yang fû. *Story of King* Dor. Karamoran, *or* Whang-ho. Quenzan fû, *or* Singan fû. Kunkin *Province*. Sindin fû *City*. Tebeth, *or* Tibet: *Odd Cuſtom there. Muſk Animal.* Ka-indu *Province: The Inhabitants.* Karayan, *or* Yunnan. Yachi *the Capital.* Karazan *Province. Monſtrous Serpents.* Kardan *Province. Lying-in Men. The Devil a Doctor. Conqueſt of* Mein, *and* Bengala. *Kingdom of* Mein. Bengal *Province.* Tholoman *Province.* Chintigui *City.* Sidin fû, Jingui fû, Pazan fû. Changlu *City.* Tudinfu *Kingdom.* Karamoran, *or* Whang-ho. Koyganzu *City.*

THE Grand *Khân* having ſent *Polo* from *Khânbalu*, on ſome Affairs of State into the moſt diſtant Parts of his Empire; during the four Months that he was employed in executing his Commiſſion, he examined every Thing carefully, both going, and returning. This Preamble, we muſt inform our Readers, is found in the *Baſil* and *Berlin* Copies; but not in that of *Ramuſio*, which only ſpeaks of proceeding to the Deſcription of the other Countries which *Polo* travelled, by Order of *Kublay*.

TEN Miles from *Khânbalu* you come to a great River, called *Puli Sangan* [e]. It falls into the (Eaſtern) Ocean, and many Ships aſcend it. Here there is a curious Bridge three hundred Paces long, and eight broad: It has twenty-four Arches, ſupported by twenty-four Pillars made of Serpentine Stone: It is flat and even at-Top: On the Sides are Pillars nine Foot aſunder, with Li- ons [f] on the Top, and Marble-Pannels between, adorned with Sculpture. In the Middle is one much greater than the reſt, reared on a Marble Tortoiſe, with a Lion at the Foot, and another on the Top: Oppoſite to it, and nine Paces diſtant, is another Pillar with a Lion. Thirty Miles Weſtward, through Vineyards and Fields, is *Gouza* [g], a fine and large City, famous for Lawns, and of great Trade.

A MILE beyond the Road divides, one leads e Weſtward through *Katay*, the other South-Eaſt towards *Manji*. Proceeding in the former for ten Days, through fair Cities and Caſtles, cultivated Lands and Vineyards, whence *Katay* is ſupplied with Wine, you come to the Kingdom of *Tain fû* [h]; whoſe Capital, of the ſame Name, trades in Munition for the *Khân*'s Armies. The Wine about it ſerves the whole Province.

[a] In the *Baſil* Copy, *Queſite:* In the *Berlin*, *Quæſica*. The right Word is *Que-ſye*, in the *Mongol*. See *Gaubil*'s Hiſt. *de Gentch.* p. 6. Note 2. [b] *Purchas Pilgr.* p. 81, *& ſeqq.* [c] More exactly eighty ſeven. [d] In the *Baſil* Copy, *Jan-li*, or Lodgings for Horſes: In the *Berlin*, *Janib*. [e] In the *Berlin* Copy, *Puli-ſangnis:* In the *Baſil*, *Puli-ſachniz*. *Gaubil*, who made uſe of the laſt Copy, ſays, *Puli-ſachniz* is the River *Sankan*, *When*, or *Lukew*, two Leagues from *Pe-king*. See his Hiſt. *de Gentch.* p. 24, and 339. *Magalhaens* does the ſame, *p.* 11. of his Relation of *China* (and, indeed, the Name proves it.) *Puli-ſangan*, he ſays, is the *Mongol* Name: But that *Polo* has miſtaken this Bridge, which has but ſeventeen Arches, for that on the *Syuen-li-ho*, three Leagues more to the Weſt, which anſwers to his Deſcription. [f] A Miſtake, perhaps, for Tigers; the *Chineſe* having no Idea of Lions. See before, *p.* 313. [g] More correctly in the *Baſil* Copy, *Gougui*. This is *Cho-chew*, according to *Gaubil*, p. 239. [h] This is *Ta-yuen fû*, in *Shan-ſi*.

SEVEN Days farther is another fine and rich trading Country, like the former: After which you come to the great City of *Pian fû* [a], where there is a brisk Trade for Silks. Westward is the fair Castle of *Tay-jin* [b], built of old by King *Dor*. Here is a spacious Palace, with a fair Hall, in which are painted all the Kings who reigned there. Of this King *Dor* [c], they say, that he was very powerful, and attended only by young Women; who, when he had a Mind to take his Pleasure, drew him about the Castle in a light Chariot. The Place being very strong both by Art and Nature, *Dor* rebelled against *Un Khân*, or *Presbyter John*, his Lord [d]: But being seized while hunting, by seven treacherous Officers, and carried to *Un Khân*, that Prince, after sending him to keep his Cattle for two Years, pardoned [e], and sent him back nobly attended.

TWENTY Miles beyond *Tay-jin*, is the River *Kara-moran* [f], exceeding broad and deep. Its Banks are adorned with many fine Cities, of great Trade. The Country abounds with Ginger, Silk, and Pheasants, three for a *Venice* Groat. Canes grow here, twelve and eighteen Inches round.

HAVING passed this River, two Days bring you to the famous City *Karian fû* [g], where Cloth of Gold is made, and many Sorts of Spices grow, as Ginger, Galengal, and Spike. The People are Idolaters [h]. Proceeding seven Days more Westward, through a fine Country, and many Cities, you find many *Mohammedans* and *Nestorians*.

SEVEN Days farther, you meet with *Quenzan fû* [i], the chief City in the Kingdom. This has been the Seat of many famous Kings, and here in *Polo*'s Time *Mangala*, the Great *Khân*'s Son, was Governor. Five Miles from the City, there is a well-watered Plain, inclosed with high Walls five Miles in Compass; and in the Midst the Prince's Palace, painted with Gold and Azure. The Country yields Plenty of Necessaries, Silk, and Game. The Inhabitants the same as before.

THREE Days Journey West from the Palace, through Plains full of Cities, you come to a mountainous Country, yet well inhabited, belonging to the Province of *Kunkin* [k]: The Inhabitants Husbandmen, and Idolaters. Here are Lions, Bears, Stags, Roebucks, and Wolves. This Country extends twenty Days Journey Westward, at the End of which you enter the Province of *Ak-baluk* [l] *Manji*, that is, *the white City of the Borders of* Manji. It is well peopled. For two Stages it is plain: After follow Mountains, Valleys, and Woods, for twenty Days Westward. Among the wild Beasts is the Musk Animal: Among the Vegetables, Ginger, Corn, and Rice [m].

Kun-kin Province.

HAVING passed through it, you come to a Plain and Province, in the Borders of *Manji*, called *Sindin fû* [n]; whose Capital bears the same Name, is twenty Miles in Compass, and exceeding rich. It had formerly many rich and mighty Kings; but the old King dying, left three Sons for his Successors; who dividing the City in three Parts, each inclosed his own Share with a Wall: But the Great *Khân* subdued them, and their Dominions. About and through this City run many Rivers, some half a Mile, others two hundred Paces over, and very deep; covered with Stone-Bridges eight Paces wide; and ranged on the Sides with Marble-Pillars supporting Timber-Frames that cover the Bridges, there being Shops on each Side. These Rivers, below the City, form a great River, called *Kyang* [o], which runs an hundred Days Journey from hence to the Ocean. On those Rivers, which are frequented by trading Vessels, stand many Cities and Castles.

Sindin fû City.

PROCEEDING five Days farther, through a

Tebeth, or Tibet,

[a] This is *Ping-yang fû*, South-West, in the same Province, *Magalhaens*, p. 8. [b] In the *Latin* Copies, named *Khinkui*. [c] In the same Copies, called *Darius*. They also place this Castle two Stages from *Pian fû*. [d] According to this Account, Priest *John* possessed Part of that Part of *China*, called *Kitay*, or *Katay*. [e] The *Latin* Copies insert a Dialogue between the two Kings. *Purchas* has curtailed this Article; and by the same Method spoiled that above, relating to the Bridge of *Puli Sangan*. [f] *Kara-moran*, or *Muren*, signifies *Black River*, in the *Mongol* Tongue. This is the *Whang-ho*, or *Yellow River*. [g] The *Basil* Copy has *Cian fû*: The *Berlin*, *Kasiam fû*. It is hard to say what City this is. [h] This must always be understood of the Sect of *Fo*, which being most numerous, *Polo* might think all the *Chinese* were of the same Religion. [i] In the *Basil* Copy, *Quenquina fû*: In the *Berlin*, *Gyan fû*. This, according to *Gaubil*, is *Si-ngan fû*, the Capital of *Shen-si*. It was then called *Chang-gan*. See *Hist. de Gentch.* p. 25, and 239. [k] In the *Italian*, *Cunchin*: The *Basil* Copy, *Chunchi*: The *Berlin*, *Chimchim*. [l] In the *Italian*, *Ach baluch*, that is, in *English* Characters, *Ak baluk*. *Ak*, in the *Mongol* or *Turkish* Language, signifies *white*; and *Baluk*, *Balik*, or *Baleg*, *a City*. In the *Basil* Copy, it is written *Achalech mangi*: In the *Berlin*, *Archilechi mangi*: So that the *Italian* of *Ramusio* has generally the truer Spelling. *Manji* is that Part of *China* South of *Kitay*, or *Katay*, subject to the *Chinese* Emperors of the *Song* Race, before *Kublay* conquered it. [m] *Purchas Pilgr.* p. 89. [n] In the *Berlin* Copy, *Syndi fû*. We know of no Place that answers to the Description and Site of this City, so well as *Ching-tu fû*, Capital of *Se-chwen*. [o] In the Original, *Quian*: In the *Basil* Copy, *Quian fû*: In the *Berlin*, *Quian fu*. This is the great *Yang-tse-kyang*.

Kitay *Empire.*

Plain ſtored with Cities, Caſtles, and Villages, you enter the Province of *Tebeth* [a], conquered by the Great *Khân*, where the Cities and Caſtles lie ruined for twenty Days Journey together; ſo that becoming an uninhabited Wilderneſs, wild Beaſts have multiplied exceedingly. Theſe Creatures Travellers drive-away in the Night, by burning green Reeds, whoſe Crackling is heard four Miles off. Theſe grow here ten Paces high, three Spans thick, and as many from Knot to Knot.

Odd Cuſtom there.

HAVING paſſed through *Tebeth*, you meet with Cities and Villages, as before. As it is the Cuſtom here never to marry a Virgin, when Foreigners arrive, the Women bring their grown-up Daughters for them to make-uſe of, during their Stay. The Girl, in parting from her Gallant, deſires ſome little Preſent, as a Token that he has lain with her: Theſe ſhe wears as Ornaments, when ſhe goes abroad; and ſhe who has moſt, is always moſt eſteemed. After Marriage, they are debarred from the ſame Liberty; and the Men are very careful not to offend one another in that Particular. They are Idolaters, and cruel, thinking it no Crime to rob and ſteal. They live on Game and Vegetables; are great Sorcerers, cauſing Thunder and Tempeſts.

Muſk Animal.

THE Muſk-Animals, called by them *Gudderi* [b], are plenty here. The People have a peculiar Language, and uſe Coral inſtead of Money: Go clad with Skins, or coarſe Hemp. This Country belongs to *Tebeth* [c], which once contained eight Kingdoms, full of Cities, Towns, Mountains, Lakes, and Rivers, in which Gold is found. The Women and Images wear Coral about their Necks. The Country breeds Dogs as large as Aſſes, which catch wild Beaſts, eſpecially Oxen, called *Beyamini*; and produces many Sorts of Spices never brought into *Europe*.

Ka-indu *Province,*

ON the Weſt of *Tebeth* lies the Province of *Kaindu* [d], under its own Kings, till conquered by the *Khân*. It contains many Cities; the Capital is of the ſame Name, and ſtands in the Entrance of the Province. Here is a great Salt-Lake, ſtored with Fiſh, and ſo affluent in Pearls, that they would be of no Value, if carried-away at Pleaſure. Hence it is made Death to ſearch for them, without the *Khân*'s Leave. In a Mountain here alſo is found Turcoiſe-Stones, but ſubject to the ſame Prohibition. Wild Beaſts, and Birds of ſeveral Kinds, abound here. Here are no Vines, but they make excellent Liquors of Corn, Rice, and Spices; of which there is Cinnamon, Ginger, and Cloves, in Plenty. Theſe laſt grow on ſmall Trees, whoſe Boughs and Leaves are like the Laurel, but ſomewhat longer and ſtraiter, with very ſmall white Flowers.

THE Inhabitants of *Kaindu* are Idolaters, and think they pleaſe their Images, by proſtituting their Wives and Daughters to Strangers; which they do by leaving their Houſes to them, juſt in the ſame Manner as hath been mentioned at *Khamul* [e]. They have two Sorts of Money: The firſt is Bits of Gold, which paſs by Weight; the other is Salt, made into little Lumps by boiling, and impreſſed with the Prince's Stamp. With this they buy Store of Gold and Muſk, from the wild Inhabitants, where thoſe Commodities abound.

LEAVING this Province, they proceed fifteen Stages through Caſtles and Villages, whoſe People have the ſame Cuſtoms with the former, and arrive at the River *Brius* [g], where *Kaindu* ends. In this River Plenty of Gold-Sand is found, called by them *Dipaiola* [h]; and on its Banks Cinnamon-Trees: It runs to the Ocean. Having croſſed the *Brius*, you paſs Weſtward into the Province of *Karaian* [i], containing ſeven Kingdoms. *Sentemur* [k], the Great *Khân*'s Son, a wiſe and juſt Prince, is King of it. The Inhabitants are Idolaters, and have a peculiar Language difficult to learn.

RIDING five Days through a populous Country, breeding excellent Horſes, you come to *Ya-Cachi* [l], the Capital, a great and populous City, rich in Trade. The Idolaters here are mixed with *Chriſtians*, *Neſtorians* [m], and *Mohammedans*. Rice makes their Bread and Drink. Their Diet is raw Fleſh ſhred ſmall, and ſeaſoned with Spices, or Garlick. Any Man is free to lie with their Wives, provided they are willing to re-

[a] In the *Berlin* Copy, *Thebet*. [b] In the *Latin* Copies, *Gadderi*. [c] It ſeems to be the Weſtern Part of it, or *Butân*. [d] In the *Berlin* Copy, *Cayndu*. [e] See before, *p.* 588. [f] The *Latin* Copies have but ten. [g] This ſeems to be the *Kincha-kyang*, or River of *Golden Sand*, which falls into the *Great Kyang*, mentioned before, *p.* 451. It bounds the Province of *Yunnan*, in Part, on the North; which favours the Opinion, that *Karaian* is Part of *Yunnan*, according to *Gaubil*, Hiſt *de Gentch.* p. 499. [h] In the *Baſil* Copy, *Paglola*: In the *Berlin*, *Depaglola*. [i] According to this Courſe, *Kaindu* ſhould be Part of *Se-chuen* (ſuppoſing the *Brius* to be either the *Kincha*, or the *Kyang*.) But as this is hardly probable, it muſt be judged, that from *Tibet*, *Polo*, inſtead of proceeding Weſtward (or between the South and Weſt, as he intimates in one Place) he returned with a Sweep to the Eaſt, or South-Eaſt, and in that Point entered *Karayan*, or *Yunnan*. [k] In the *Baſil* Copy, *Eſentemur*: In the *Berlin*, *Onſentemus*. There is none of this Name among the ten Sons of *Kublay*, mentioned by *Gaubil*, p. 223. [l] In the Original, *Jacci*. [m] In this, and ſeveral other Places, he ſeems to diſtinguiſh *Neſtorians*, as if they were not Chriſtians.

ceive him. They uſe, for Money, as well as Ornaments, white Porcelains [a], found in the Sea. Much Salt is made in this City, of Spring-Water. There is a Lake (in this Country) an hundred Miles in Compaſs, abounding in Fiſh [b].

TEN Days Weſtward of *Yachi*, you come to the Province of *Karazan* [c], governed by *Gogatin* [d], *Kublay*'s Son. The chief City has the ſame Name. The Rivers yield Gold-Duſt; the Mountains, Gold-Ore. They exchange this Metal for ſix Times its Weight in Silver. They uſe Porcelain-Money, brought from *India*; whither their Horſes, which are very large, are carried. Their Stirrups are long. In War they uſe Targets, and Armour made of Buffalo-Hides, Lances, and Croſs-Bows, poiſoning their Arrows. They who are guilty of Crimes, are ſaid to carry Poiſon about them; which, if catched, they take, to prevent being tortured; but the Magiſtrates cauſe them to throw it up again, by ſwallowing Dog's Dung. Before the *Khân* ſubdued them, they uſed to kill Strangers endued with Beauty, or Underſtanding, who happened to lodge in their Houſes, conceiting that ſuch Perfections would remain with them.

THERE breed, in this Country, Serpents ten Paces long, and ten Spans thick, with two little Feet towards the Head, and Claws like a Lion; the Eyes bigger than Cows, and very ſhining: Their Mouths are wide enough to ſwallow a Man; their Teeth great and ſharp. They lie hid in the Day for the Heat, and creep-out at Night in Queſt of Prey, devouring wild Beaſts. The People take them, by laying Spikes in the Track they make in the Sand going to drink. The Fleſh being very delicious, bears a great Price: The Gall is good for Women in Labour, for Boils [e], and the Biting of Mad Dogs, a Penny-Weight being given in Wine [f].

FIVE Days Weſtward of *Karazan*, is the Province of *Kardan* [g]. The chief City *Vocham* [h]. It is ſubject to the Great *Khân*. Porcellains and Gold by Weight paſs for Money; for there are not in this, and the neighbouring Countries, any Mines of Silver; for five Ounces of which, you get one of Gold. The Inhabitants plate their Teeth with this laſt Metal. The Men make black Liſts round their Arms and Legs, with a Needle and Ink. They mind nothing but hunting, hawking, or exerciſing with their Weapons, leaving the Houſhold-Buſineſs to the Women and Slaves, bought or taken in War. As ſoon as a Woman is delivered, ſhe riſes, waſhes, and dreſſes the Child: Then the Huſband getting into Bed [i] with the Infant, keeps it there forty Days, and receives Viſits as if he had lain-in; while the Wife looks to the Houſe, carries him his Broths, and gives the Boy ſuck. Marco Polo. 1272. *Lying-in Men.*

THEY dwell moſtly in wild and mountainous Places, whoſe bad Air kills Strangers. Their Food is Rice, and raw Fleſh, dreſſed as before-mentioned. Their Liquor Rice-Wine. They have no Idols, but worſhip the oldeſt Man in the Family, as the Being to whom they owe themſelves, and whatever they poſſeſs. They have no Writing Characters, but make their Contracts with Wooden-Tallies, each Party keeping one-half of the Tally; which the Creditor returns when the Debt is paid.

THERE are no Phyſicians either in this Province, *Kaindu*, *Vocham*, or *Karaian*. But when any is ſick, the Magicians or Prieſts are ſent for; and being told what his Diſtemper is, fall a dancing, and ſinging Hymns, by the Sound of Muſic. At length the Devil entering one of them, they give-over their Gambols, and conſult the Poſſeſſed; deſiring the Spirit to implore the offended God, and promiſing the Patient ſhall offer ſome of his Blood to him, in caſe he recovers. If the Devil thinks he will die, he tells them, that the God is not to be appeaſed, the Offence was ſo great: But if he judges the Man will recover, he orders ſo many Magicians, with their Wives, to be ſent for; and ſo many Rams, with black Heads, to be ſacrificed by them. Accordingly Candles are lighted, the Houſe perfumed, and the Blood of the Ram, as well as the Broth, poured-out in the Air, the Prieſts and their Wives dancing, and ſinging in Honour of the God; who being thus appeaſed, they ſit-down, and make merry with the Fleſh of the Victim [k]. *The Devil a Doctor.*

IN the Year 1272, the Great *Khân* ſent an Army of twelve thouſand Men [l] to guard the Kingdom of *Vocham* and *Karazan*, under the Command of *Neſtardin* [m], an experienced General. As ſoon as the Kings of *Mein* [n] and *Bengala* heard this, they joined their Forces; and the King of *Mein* marched with about ſixty *Conqueſt of* Mein

[a] Shells in the *Baſil*, and Stones in the *Berlin* Copy. [b] *Yunnan* ſtands on the Eaſt-Side of a large Lake; but it is not ſaid that *Yachi* is ſeated on the Lake mentioned in the Text. [c] In the *Latin* Copies, *Caraiam*. [d] In the *Baſil* Copy, *Gogracam*: In the *Berlin*, *Cogaam*. Perhaps *Kokochû*, his ninth Son. [e] In the *Baſil* Edition, for the Piles. [f] *Purchas Pilgr.* p. 91, *& ſeq.* [g] In the *Berlin* Copy, *Ardandan*: In the *Baſil*, *Arcladam*. [h] In the *Italian*, *Vociam*: In the *Baſil* Copy, *Unchiam*: In the *Berlin*, *Once*. [i] *Purchas* obſerves, that *Strabo*, l. 3, reports the ſame to be done by the *Spaniards*, in ſome Places: *Apollonius*, by the *Tibereni*; and *Lerius*, by the *Braſilians*. [k] *Purchas*, as before, *p.* 92. [l] The Author obſerves afterwards, that moſt of thoſe who compoſed this Army were Jeſters, of which the *Khân*'s Court is always full. [m] In the *Baſil* Copy, *Naſcordin*: In *Gaubil*'s Hiſtory, *Naſoulatin*. [n] *Mein* is by *Gaubil*, and other Miſſioners, ſaid to be *Pegu*.

Kitay *Empire.*

thouſand Horſe and Foot, alſo a thouſand Elephants with Towers on their Backs, each carrying twelve or ſixteen Men [a]. The *Tartar* General, who had encamped near a great Wood, knowing the Elephants would not enter it, the King of *Mein* advanced to attack him: But the *Tartar* Horſes were ſo terrified at thoſe Animals, which were placed in the Front, that they could not be brought forward. Hereupon the *Tartars* alighted, and tying their Horſes to the Trees, went-up, and plied the Elephants ſo warmly with their Arrows, that they preſently fled to the Wood, where they broke their Caſtles, and overthrew the Men. Then remounting their Horſes, they fell furiouſly on the King of *Mein*, who after much Slaughter on both Sides, was put to Flight. The *Tartars*, after the Victory, returning to the Wood by the Help of their Priſoners, caught two hundred of the Elephants; and ever after that Time the *Khân* made-uſe of thoſe Beaſts in War. His Forces purſued their good Fortune, and ſubdued the Countries of *Mein* [b] and *Bengala*.

And Bengala.

DEPARTING from the Province of *Kardandan*, you meet with a great Deſcent, which continues for two Days and a half, without any Habitations; only in a very large Plain, where Merchants meet, to trade three Days in a Week. People come-down from the high Mountains of that Country, inacceſſible to Strangers, with Gold, exchanging one Ounce for five of Silver.

Kingdom of Mein.

BEYOND that Plain, fifteen Stages Southward, through Woods and Countries inhabited only by Elephants, Unicorns, and other wild Beaſts, you come to *Mein*, the Capital of the Kingdom of *Mein*, which borders on *India*. The Inhabitants are Idolaters, and have a peculiar Language. When the *Tartars* took this City, they ſpared the Monument erected over the Grave of one of the Kings of *Mein*. It conſiſted of two Marble Pyramids, ten Fathom high, one at the Head, the other at the Feet of the Sepulchre, with a Ball at-Top of each; one covered with Gold, the other with Silver an Inch thick, and both hung-round with Bells of the ſame Metals, which tinkled in the Wind. The Monument itſelf was covered in the ſame Manner. This he cauſed to be erected in Honour of his Soul, and to preſerve his Memory on Earth [c].

THE Province of *Bengala*, which borders South upon *India*, has a King and Language of its own. The Inhabitants are all Idolaters, and have Schools, wherein they are taught Theology and Magic. Their Diet is Fleſh, Rice, and Milk. This Country abounds with Oxen as tall as Elephants, ſeveral Sorts of Spices, and Cotton, with which, and Eunuchs, they drive a great Trade. It is thirty Stages in Length; at the End of which, to the Eaſt [d], is the Province of *Kanjigu*.

KANJIGU abounds with Elephants, Gold, and Spices; but being remote from the Sea, they cannot be eaſily tranſported. The Inhabitants are Idolaters, and tributary to the Great *Khân*. Their Diet the ſame as in *Bengal*. They ſupply the Want of Wine, by Liquor made with Rice and Spices. They adorn their Faces, and all Parts of their Bodies, with indelible Figures of Animals. They have their own Language, and a King who keeps three hundred Wives.

TWENTY-FIVE Days Eaſtward is the Province of *Amû* [e], ſubject to the *Khân*. The Inhabitants worſhip Idols, and have a peculiar Language: They wear Bracelets of Gold and Silver on their Arms and Legs. The Country abounds with Proviſions, Buffalos, Oxen, and excellent Horſes, which are ſent to *India*.

EIGHT Stages Eaſtward ſtill is the Province of *Tholoman* [f], ſubject alſo to the *Khân*. The Country is ſtored with populous Cities, and ſtrong Caſtles. The Inhabitants worſhip Idols, and have a Language of their own; are tall and handſome, but ſwarthy. The Men good Soldiers. They burn their Dead, and hide the Aſhes in the Mountains. Gold is very plenty, and Porcelains [g] uſed inſtead of Money, the ſame as in *Kanjigu* and *Amû*.

FROM *Tholoman* the Road proceeds Eaſtward on a River, along which are many Cities and Caſtles. In twelve Days you arrive at the great City *Chintigui* [h]. The Country is ſubject to the Great *Khân*. The People Idolaters, and valiant. Excellent Cloths are made here, of the Barks of Trees. The Money is Paper. Silk is plenty, and tranſported by the River [i] to other Provinces. The Land is infeſted by Lions; but there are great Dogs which will venture to attack them. A Man ſets two of them on the Beaſt,

[a] They carry commonly not above three or four. [b] The *Chineſe* Hiſtory places the Conqueſt of *Mien* (or *Pegu*) in 1283; in which Year Prince *Siantar*, accompanied by *Kulye*, *Noſulating*, and other Generals from the Weſt, entering that Country from *Yunnan*, ſubdued *Kyang-ſew* and *Taykong*, the Royal Cities, in the eleventh Month. See *Gaubil*'s Hiſt. *de Gentch.* p. 199. [c] *Purchas Pilgr.* p. 93. [d] Here our Author changes his Courſe, from the South-Weſt to the Eaſt, or rather North-Eaſt. [e] In the *Berlin* Copy, *Anyn*: The *Baſil*, in one Place, *Aimu*. [f] In the *Berlin* Copy, *Coloman*. Perhaps it ſhould be *Loloman*, or the Country *Lolo*, in *Yunnan*. See before, *p.* 65. [g] Little Stones, or rather Shells, which ſeem to be the *Kori* Shells. [h] In the *Italian*, *Cintigui*. [i] This ſeems to be the *Kinſha*, mentioned before, which runs along the North of *Yunnan* into *Se-chuen*; or elſe the *Kyang*, which is a Continuation thereof.

and while the latter retreats to some Tree to secure his hinder Parts, which the Dogs always seize upon, plies him with Arrows, that sometimes he falls before he arrives there.

TEN Stages farther you come to *Sidin fû*, and twenty beyond that City to *Jingui* [a]. In four Days more is *Pazan fû*, towards the South, situate in *Katay*, returning by the other Side [b] of that Province. This City, which hath many others under it, stands on a great River; and from thence, by Means of Canals, Goods are conveyed to *Khanbalu*. Paper-Money is current here. Here also Cloth of Gold, and Silks, are made, with beautiful Lances. The People are Idolaters, and burn their Dead. Some are Christians, who have a Church.

DECLINING three Stages from hence, towards the South of *Katay*, is *Changlu*. The Inhabitants, who are Idolaters, burn their Dead; and use Paper-Money. There are fine Peaches here, weighing two Pounds each. Abundance [c] of Salt is made in this City, and its District. They raise great Heaps of Earth, which is impregnated with that Mineral; and, pouring Water on it, wash-out the Salt, which is congealed by boiling, and very white.

FIVE Days Journey beyond *Changlu*, passing still in *Katay* Southward, through many Cities and Castles, is *Changli* [c], through which runs a great River, convenient for Trade.

SIX Stages farther Southward, through the [d] same Kind of Country, is the noble Kingdom, and great City of *Tudin fû*, having eleven others famous for Trade within its District. It had its own King, when subdued by the *Khân* in 1272; is rich in Silk, and has delightful Gardens. *Lukanfor* being made Governor, with eighty thousand Horse under his Command, rebelled against *Kublay*: But an hundred thousand being sent against him, he was defeated, and slain.

SEVEN Stages Southward, still through a fruitful Country stored with Cities, is *Sin-gui-matu* [d], a famous City, washed on the South-Side by a great River; which being divided by the Inhabitants of the Country into two Streams, one runs [e] East towards *Katay*, the other West towards *Manji*; both are crouded with an incredible Number of Vessels, on Account of Trade. Marco Polo. 1272.

PROCEEDING sixteen Stages more Southward, still through trading Cities and Towns, you come to the great River *Karamoran* [e], which is said to flow from the Kingdom of *Un Khân*, or *Presbyter John*, situate in the North. It is very deep, and carries Ships of great Burden. There are upon it, within one Day's Journey of the Sea, [b] no fewer than fifteen thousand Sail, each carrying fifteen Horses, and twenty Soldiers, besides Mariners. This Fleet is kept ready to carry an Army over to any of the Islands, in case of a Rebellion, or to any distant Country. Near the River, in the Part where this Fleet is stationed, is *Koyganzu* [f]; and, on the opposite Side, *Quanzu* [g]; one a great City, the other small [h]. After passing this River, you enter the Kingdom of *Manji*. Karamoran, *or* Whang-ho. Koyganzu City.

HERE the Author gives his Readers Notice, [c] that he is so far from having treated of the whole Province of *Katay*, that he has not described the twentieth Part: What he mentions, being only such as occurred in his Passage through the Province, without meddling with those which lay out of his Road [i].

WE shall only add two Particulars more with Regard to *Katay*. The first concerns their Rice-Wine, made with Spices; which, adds *Polo*, [d] excels even Grape-Wine for agreeable Taste, and sooner intoxicates. The second is that, all over this Province, certain black Stones are digged out of the Mountains, which burn like Timber, and are used by many; because the Wood, though plentiful, would not suffice for heating the Stoves and Baths three Times a Week [k]. These black Stones are the Pit, or Sea-Coal, so common with us: But, as *Purchas* observes, strange to an *Italian*. He adds, that [e] *Æneas Sylvius*, and the (early) *Chinese* Jesuits, have told Wonders of them. *Rice Wine*, *Pit Coal*.

[a] In the *Italian*, *Gingui*. All between this, and *Tholoman*, is omitted in the *Latin* Copies. [b] That must be by the Southern Part, as he set-out by the more Northern Road. [c] In the *Italian*, *Ciangli*. [d] *Matu* signifies a Place of Trade. The Cities above-mentioned do not appear to be all *fû*, or of the first Rank. [e] Or, *Whang-ho*, already mentioned: But then the Course all along from *Jingui*, or from *Pazan fû*, must have been Northward instead of Southward. [f] In the *Basil* Copy, *Corgangui*: In the *Berlin*, *Cyangam*. According to *Magalhaens*, p. 8, *Koyganzu* is *Whay-gan fû*. [g] In the *Basil* Copy, *Caigui*. [h] These Circumstances do not seem to answer so well to the *Whang-ho*, as the *Kyang*; on whose Banks, about the same Distance from the Sea, stands *Ching-kyang fû*, one of the Keys of *China*, with *Qua-cheu* opposite to it. It is true, *Koyganzu* comes nearer *Whay-gan fû*; but then that City is some Miles from the *Whang-ho*, and has not another opposite to it. After all, the Names of the Countries and Places in this Road are so different from those now in use, that it is not possible, from any Circumstances, to determine their Situations. *Magalhaens*, p. 16, supposes *Polo* has corrupted the Names; but the Difference is too great to be owing solely to Corruption. Some of them are, doubtless, the Names given by the *Tartars*, and other Nations; of which *Karamoran*, *Khanbalu*, &c. are Instances. [i] *Purchas Pilgr.* p. 94, *& seq.* [k] The same, *p.* 88.

SECT.

Manji *Empire.*

SECT. IV.

The Author's Travels *through Part of* Manji, *or* Southern China.

Province of Manji. Koyganzu *City.* Paughin *City.* Kaim *City.* Yangui *City.* Nanghin *City.* Sianfu *City.* Singui *City. River* Kyang. Kayngui. Chinghian fû, *or* Chingchang fû. Tinguigui, *or* Chang-chew. Singui, *or* Su-chew fû. Quinſay, *or* Hang-chew. *The Markets: Vaſt Plenty there. Common Women. The Inhabitants: Their Character, and Occupations. The Lake deſcribed. Hoſpitals. Aſtrologers. Guards of Bridges. The Government. The Imperial Palace, and Apartments. Groves and Gardens. Number of Inhabitants. Revenue to the* Khân. Ta-pinzu, *or* Tayping ſû. Gieza, *or* Kyu-chew. Que-lin fû, *or* Kyen-ning fû. Kongiu *City.* Zaytum *Port. Kingdom of* Quinſay: *Government and Forces. Conqueſt of* Manji *by* Bayan Centoculi, *the* Mongol *General.*

Province of Manji.

THE Province of *Manji* [a], according to our Author, was the moſt rich and famous throughout the Eaſt. It contained nine Kingdoms, into which it was divided by the Great *Khân:* But *Polo* ſaw only two of them, called *Quinſay* and *Kongiu*, which ſeem to have been compoſed out of *Che-kyang*, *Fo-kyen*, and Part of *Kyang-nan*. His Travels alſo were confined chiefly in the maritime Parts of them.

Koyganzu *or* Whaygan ſû.

HAVING paſſed-out of *Katay* into *Manji*, you find the fair and rich City of *Koyganzu* [b] (before-mentioned) ſituate towards the South-Eaſt and Eaſt, in the Border of that Province, on the River *Karamoran*. The Place is always crouded with trading Veſſels; and Abundance of Salt is made there.

a FROM thence you travel South-Eaſt along a Cauſeway, having on both Sides Fens, and navigable Waters: Nor is *Manji* to be entered in any other Part, but by Shipping. At the End of one Day's Journey, you find *Paughin* [c], a great and fair City. The *Khân*'s Paper-Money is current here.

ONE Stage farther South-Eaſt, is *Kaim* [d], a famous City, abounding with Fiſh and Game, Pheaſants as large as Peacocks three for a Groat.

b A Day beyond *Kaim* South-Eaſt, is *Tingui* [e], a ſmall, but plentiful City, of great Trade, and Reſort of Shipping, three Stages from the Ocean; in the Way to which are many Salt-Pits, affording Salt in Abundance. After this you meet with *Chingui* [f], a great City, whence the Country is furniſhed with Salt.

FROM this Place riding South-Eaſt [g], you meet with *Yangui* [h], a noble trading City, with twenty-ſeven others under its Juriſdiction. Arms

c and warlike Inſtruments are made here. It is the Reſidence of one of the twelve Barons who govern the Provinces; and here, in Place of one of them, *Marco Polo* commanded for three Years, by Commiſſion from *Kublay*.

NANGHIN [i] is a Province to the Weſt, one of the greateſt and moſt ſplendid in all *Manji*, and a Place of great Commerce, the Cuſtoms bringing a great Revenue. Cloth of Gold and Silks are made here. Corn is plenty, and Paper-

d Money current [k].

SIAN FU [l] is a great and noble City, commanding over twelve other rich ones: So ſtrong, that it was beſieged three Years in vain by the *Tartars*; for being encompaſſed with Lakes, there was no Way into it, but on the North, by which it was ſupplied with Proviſions by Water [m]. The *Khân* being troubled at their bad Succeſs, *Nicholo*, and *Maffio Polo*, then at Court, offered their Service to make Engines, after the

e *European* Manner, for caſting Stones three hun-

[a] This is the Southern-Part of *China*, then poſſeſſed by the *Chineſe* Emperors of the *Song* Race, as *Katay* was the Northern-Part. *Manji*, according to *Magalhaens*, p. 6, is derived from *Mantzû*, that is, *barbarous*. The Northern *Chineſe*, to be even with the Southern, who called them *Pe-tay*, or, *Fools of the North*, nickname them *Nan-man*, *Barbarians of the South*, or, ſimply, *Man-tzû*, *Barbarians*. The *Tartars* likewiſe, in Contempt, call the *Chineſe*, *Man-zu*. But as theſe People, eſpecially the *Eaſtern Tartars*, cannot well pronounce the *tzû*, they ſay, *Manji*, as the Author had twenty Years obſerved; which Word *Polo* miſtook for the Name of the Country. [b] In the *Baſil* Copy, *Conigangui:* In the *Berlin*, *Coygangui*, [c] In the *Latin* Copies, *Panchi*. This ſeems to be *Pau-in kyen*, South of *Whay-gan fû*. [d] Perhaps *Kau-yew-chew*, on the Lake *Kau-yew*. In the *Baſil* Copy, *Chain:* In the *Berlin*, *Caym*. [e] In the *Berlin* MS. *Cyngui*; perhaps *Tſing-kyang kyen*, near the Mouth of the *Kyang*. [f] In the *Italian*, *Cingui*. *Gaubil* obſerves, that *Polo*'s *gui* anſwers to *chew*; which Word denotes a City of the ſecond Rank, as *fû* does one of the firſt Order. [g] The *Baſil* Copy ſays Northward. [h] In the *Italian*, *Jangui:* In the *Berlin* Copy, *Yangni*. The *Baſil* does not name it. Perhaps *Yang-chew fû*, between the Lake *Kau-yew*, and City *Qua-chew* on the *Kyang*, oppoſite to *Ching-kyang fû*. [i] In the *Baſil* Copy, *Navigui:* In the *Berlin*, *Nayngui*; doubtleſs by Miſtake in copying. This, probably, is *Nan-king*, Capital of *Kyang-nan*. [k] *Purchas Pilgr.* p. 96. [l] This, according to *Gaubil*, p. 157, is *Syang-yang fû*, in *Hu-quang*, on the River *Han*, deſcribed before, *p.* 45. [m] *Gaubil* ſays, p. 157, that it is evident *Polo* has deſcribed this City from the Report only of others.

dred

dred Weight [a]. Their Carpenters were *Neſtorians*, who made three *Mangani*. Theſe being brought before the City, the firſt Stone falling on a Houſe ſo demoliſhed it, that the Inhabitants immediately capitulated.

FROM *Sian fû*, to the City *Singui*, are fifteen Miles South-Eaſt [b], which, though not large, has a vaſt Multitude of Ships, being ſeated on the *Quian* [c], the greateſt River in the World. Its Breadth, in ſome Places, extends to ſix, eight, and ten Miles: Its Length above an hundred Days Journey. Innumerable other navigable Rivers fall into it. It flows through ſixteen Provinces, and waſhes two hundred Cities. It is full of trading Ships; but the greateſt Commodity is Salt [d]. *Polo* ſaw once at *Singui* five thouſand Veſſels; yet ſays other Cities on that River have more. They are all covered, having but one Maſt and Sail. Their uſual Burden from four to twelve thouſand *Venetian Cantari*. They uſe no Hempen Ropes, except for the Maſt and Sail; but ſplit Canes [e] into thin Pieces, and twiſting them, make very ſtrong Cordage, ſome two hundred Fathom long; with which they draw their Ships, by Means of ten or twelve Horſes, up-and-down the River. In many Places are rocky Hillocks, with Monaſteries on them, and all the Way Villages and Places inhabited.

KAYNGUI [f] is a little City [g] South-Eaſtward on the ſame River, where annually Corn and Rice is brought, in order to be carried thence to *Khânbalu*, by Lakes, Rivers, and the great Canal made by Command of the *Khân*, to avoid going by Sea: A Work truly wonderful; and along the Waters are raiſed great Cauſeways, for Conveniency of travelling by Land. In the Midſt of the River is a rocky Iſle, on which is erected a great Temple and Monaſtery, containing two hundred Monks; theſe being the Mother of all other ſuch Structures. Marco Polo. 1276. Kayngui.

CHINGHIAN FU [h] is a rich trading City, with Plenty of Neceſſaries. It has two Churches, built by *Maſakis* the *Neſtorian*, ſent Governor thither by the *Khân* in 1274 [i]. Chinghian fû, *or* Ching-chang fû.

FROM thence three Stages South-Eaſtward, paſſing many Cities and Caſtles, you come to *Tinguigui* [k], a great and fine City, double walled. *Kinſam Bayan* [l], the *Tartar* General, having ſent a Body of Chriſtians, called *Alans*, againſt the Place, the Beſieged retired within the inner-Wall: The *Alans* then took Poſſeſſion of the outer Incloſure, where finding Plenty of Wine, they made themſelves drunk: So that the Citizens came, and ſlew them all in their Sleep. For which Reaſon *Bayan* afterwards having taken the City, put them all to the Sword [m]. Tinguigui, *or* Chang-chew.

[a] *Purchas* obſerves, that hence it appears, that they had not the Uſe of Cannon. According to *Gaubil*, p. 157, the *Chineſe* Hiſtory ſays, they were the *Whey-hu*, or *Mohammedans*, who contrived theſe Engines; but adds, that the Hiſtorian might eaſily have miſtaken one for the other; which to us ſeems very unlikely. [b] Perhaps *Kin-chew fû*, which is the neareſt City on the *Kyang*, but a hundred Miles diſtant to the South, which does not at all agree with the Diſtance aſſigned; perhaps it ſhould be five Days Journey inſtead of fifteen Miles. [c] Or, *Kyang*; called alſo *Yang-tſe*, *Kyang*, and *Ta-kyang*. [d] This agrees with what the Miſſioners ſay before, *p.* 131. e. [e] Bambû. [f] In the *Baſil* Copy, *Caigui*: In the *Berlin*, *Caygni*. [g] *Magalhaens* ſays, this Place, properly, is neither a Town, nor City. The *Chineſe* call it *Chin-kyang-kew*, that is, *the Mouth of the Son of the River*, in Regard an Arm of the River ſeparates there, and runs as far as *Hong-chew*, the Capital of *Che-kyang*. On each Side of this Mouth there is a *Ma-tew*, or *Place of Trade*, where Barks come to Anchor in the Night; which, from the Number of Veſſels, *Polo* might call a Town, though not walled, or large enough for a City, *Magalhaens*'s Relation of *China*, p. 7.—To us this Place appears rather to be *Quachew*, which is a *Ma-tew*, and oppoſite to *Ching-kyang fû*, with ſuch an Iſland or Rock between. See before, *p.* 27. Whatever may be the Caſe, it plainly ſhews how difficult a Thing it is to trace the Places mentioned by *Polo*: For here is a Skip at once of no leſs than five hundred Miles, without any Light to guide us, but the Bearing; which alſo muſt be wrong: For the Mouth of the *Kyang* lies rather North-Eaſt from *Kin-chew fû*, or any other City on its Banks thereabout. However this be, with *Magalhaens*'s Leave, *Tſe-kyang-kew*, and not *Chin-kyang-kew*, is *Chineſe* for *the Mouth of the Son of the River*. [h] In the *Italian*, *Cinghian fû*: In the *Baſil* Copy, *Cingiam fû*: In the *Berlin*, *Sygian fû*. We learn from *Magalhaens*, p. 8; and *Gaubil*, p. 172, that this Place is *Ching-chang fû*, deſcribed before, *p.* 26, on the South of the *Kyang*, oppoſite to *Quachew*. But for any Thing that appears from *Polo*'s Account, it might be as far from that Place, as we find *Keyngui* is from *Sian fû*. [i] The *Baſil* and *Berlin* Copies, in 1288; which muſt be falſe. [k] In the *Baſil* Copies, *Cingingui*: In the *Berlin*, *Chimchimgui*. [l] *Polo* ſays, *Chinſam* ſignifies *an hundred Eyes*: But *Gaubil*, who will have it to be a Corruption of *Tſay-ſyang*, ſays this Word ſignifies *Miniſter of State*. He writes the Name *Pe-yen*, not *Bayan*. See *Hiſt. de Gentch.* p. 171. Note 4. [m] This Circumſtance ſhews *Tinguigui* to be *Chang-chew*: So that *Polo* has for once hit the Bearing and Diſtance pretty exactly; *Chang-chew fû* being nearly as he puts it, from *Chinghian fû* (or *Ching-chang fû.*) *Gaubil*, in his *Hiſt. de Gentch.* p. 170, and 172, informs us, that *Chang-chew fû* was taken by *Peyen*, the ſecond Time, in 1275, and the Inhabitants all ſlain; for what Cauſe, is not mentioned: But this is the only City that great General ever ſhewed ſo much Severity to. He had, in his Army, ſome of a Tribe called *Walonno*; and of them, perhaps, *Polo* has made his *Alans*; and in Conſequence of being *Alans*, *Chriſtians*.

SINGUI,

Manji *Empire.*

Singui, *or* Su-chew [a].

SINGUI [a] is a great and populous City, a twenty Miles [b] in Compaſs. It abounds with Riches, Merchants, and Handicraſts, Phyſicians, Sorcerers, and Philoſophers. It has ſixteen Cities of great Trade under its Juriſdiction. The Mountains produce Plenty of Rhubarb and Ginger. It hath many Silk Manufactories. *Singui* ſignifies *the City of the Earth.*

ONE Day's Journey from thence is *Vagiu*, where is Abundance of Silk, Merchants, and Artificers: And three Days farther, through a well-peopled Country full of Cities, Caſtles, and Villages, you arrive at *Quinſay* [c].

Quinſay, *or* Hang-chew

QUINSAY ſignifies *the City of Heaven* [d], for the World hath not its Fellow, it being a terreſtrial Paradiſe. *Polo*, who was often here, ſet-down every Particular relating to it. He ſays, it is commonly reckoned an hundred Miles in Compaſs, for the Streets and Canals are very wide; and it has very large Markets. On one Side there is a Lake of clear Water [e], and, on the other, a great River; which entering the City in many Places, and carrying-off the Filth, runs through the Lake, purſuing its Courſe to the Ocean, twenty-five Miles diſtant East North-East [f]. Near to its Mouth is a City, called *Gampu* [g], where the Ships from *India* arrive. The Canals are ſaid to be covered with twelve thouſand Bridges, ſome ſo high, that a Ship with her Maſt up may paſs underneath, while Chariots and Horſes croſs it over Head. On the other Side of the City it is incloſed by a Ditch forty Miles long, made by the ancient Kings, very broad, and filled with Water from the River. The Earth dug out of it ſerves as a Bank, or Fence.

The Markets,

AMONG infinite Markets through the City, there are ten principal ones, each two Miles ſquare, and four Miles aſunder, all fronting the chief Street; which is forty Paces wide, and runs in a Line the whole Length of the City, with many Bridges croſſing it. It contains many Palaces with Gardens, mixed with the Houſes of Trades-Folks; and ſuch a Multitude of the People paſſing to-and-fro, that one would wonder where Victuals could be found to ſupply them. A Cuſtom-Houſe Officer told *Polo*, that there was daily conſumed of Pepper in *Quinſay*, forty-three *Soma*, each two hundred and twenty-three Pounds: Whence the Quantity of Proviſions may be gueſſed at. On each Side there is a Pavement ten Paces broad, the middle-Part being gravelled, with Paſſages for the Water. It is full of long Chariots, each carrying ſix Perſons ready for Hire, to take the Air, or the like. All the other Streets are paved with Stone. Behind the Markets there runs a ſpacious Canal, on whoſe Sides are large Store-Houſes of Stone for the *India*, and other Merchants.

THESE Markets, in which many Streets meet, are frequented three Times a Week by forty or fifty thouſand People; who bring all Sorts of Proviſion of Herbs, Fleſh, and Fowl, in ſuch Plenty, by Means of the Lake, that you may have two Geeſe, or four Ducks, for a *Venetian* Groat. Among the Fruits, are excellent Pears, each weighing ten Pound. Raiſins are brought from other Places, becauſe no Grapes grow about *Quinſay*; which is ſupplied with infinite Fiſh daily from the Ocean, as well as the Lake. All thoſe Market-Places are encompaſſed with high Houſes, in whoſe Shops are ſold all Sorts of Goods and Merchandizes: In ſome of them there are Baths, both of cold and hot Water. The firſt for the Natives of both Sexes, who uſe them from their Infancy, waſhing every Day: The latter for Strangers, not accuſtomed to the other Sort.

PHYSICIANS, Aſtrologers, and Proſtitutes, are very numerous hear: The latter ply not only near the Markets, where they have Places appointed; but in all the other Streets. At each Corner of the Market-Places is a Palace, where a Magiſtrate reſides, to determine Diſputes between the Traders, and have an Eye to the Guards of the Bridges.

THE Inhabitants are fair-complexioned, and go clad moſtly with Silk, which there abounds. Their Houſes handſome, and adorned with Pictures, and other coſtly Furniture. They are very peaceable, without any Strife, or Contention; living in ſuch Unity, that a whole Street ſeems but as one Houſe. Such Regard is paid to the conjugal State, that no Jealouſy reigns among them; it being reckoned infamous to ſpeak an immodeſt Word to a married Woman.

THEY are extreamly courteous to Strangers, and ready to adviſe them in what concerns their Affairs: But they have no Genius for War, nor ſo much as keep Arms in their Houſes. The Mechanics are divided into twelve principal Trades, to each of which belong a thouſand

[a] In the *Berlin* Copy, *Cynggui*. This, as *Martini* and *Gaubil* obſerve, is *Su-chew*, deſcribed before, *p.* 2[illegible] which in thoſe Days was named *Ping-kyang*. [b] The *Latin* Copies have ſixty Miles. [c] *Purchas Pilgr.* P[illegible] 97. [d] *Magalhaens*, p. 18, ſays, this Explanation is falſe, and that *Quinſay*, *King ſay*, or rather *King-ſe*, ſignifies *the Maſter Court*. *Gaubil*, p. 177, ſays, *King-tſe*, or *King-che*, is the Name given often by the Chi[illegible] to the Place where the Emperor keeps his Court; and that its Name, at this Time, was *Ping-kyang*. [e] See the Deſcription of *Hang-chew* before, *p.* 41. [f] The Bearing and Diſtance here is pretty juſt. [g] Perhaps *Ning-po*, though at a great Diſtance from the Entrance of the River, in the Bay before it.

Shops

Shops; and to each Shop, or Work-House, from ten to forty Workmen, under one Master: And though the Law obliges the Son to be of the Father's Trade, yet the Rich are permitted not to work themselves, but go richly dressed, especially their Wives. In every Street there are Stone-Towers, to secure Peoples Goods in case of Fire, which the Wooden-Houses here are subject to.

THE Lake is surrounded with handsome Buildings, large Palaces of the chief Men, Temples, and Monasteries. In the Middle are two Islands, b and on each Isle a Palace with a Multitude of Apartments, where the Citizens resort to celebrate Marriages, or give Entertainments; for an hundred may be accommodated at once in several Rooms. The Pleasure-Boats and Barges that ply on the Water, are covered with a Pavilion, or Chamber, neatly painted, and flat over Head, where Men stand with Poles to push-forward the Vessel, the Lake being but shallow. Hither in the Evenings, after Work, c they take their Diversion with their Friends, or Women; or else pass their Time in riding through the City in Chariots.

THERE are a great Number of Hospitals in *Quinsay*, founded by the ancient Kings, with large Revenues. Thither are carried those, who through Sickness cannot labour; but when they have recovered their Health, they are compelled to work.

THE Markets are crouded with Astrologers, d whom they consult on every Occasion; as on a Marriage, or the Birth of a Child, to know what Fortune will attend them. When a Person of Note dies, the Kindred, cloathed in Canvas, accompany him with musical Instruments, and singing Prayers to their Idols, to the burning-Place, where they cast Paper-Figures into the Fire (as hath been before remarked.)

MOST of the Bridges are guarded by ten Men, five by Day, and five by Night; and in each e Guard a Box with a great Bason in it, whereon they strike the Hours, beginning at Sun-rise, and ending at Sun-set [a], when they begin to number them again. They patrol to see if any keep a Candle lighted, or walk abroad after the limited Time of Night. In case of Fire, the Bridge-Guards resort from divers Parts to quench it, and secure the Goods in Boats, the Islands of the Lake, or the above-mentioned Towers: For in the Night none of the Citizens dare stir-out, except those whose Houses are in Danger.

QUINSAY is governed by one of the Vice-Roys set-over the nine Provinces of *Manji*, and here the *Khân* keeps some of his best Troops. There are likewise, in many Places, Mounts raised of Earth [b], a Mile distant from each other, with a Wooden Centry-Box thereon, where a Man, with a Mallet, strikes a great Board, which he holds in his Left-hand; the Sound whereof gives Notice to the next Guards, in case of Fire, Insurrections, or the like [c]. Marco Polo. 1276.

THE Palace where *Fanfur* [d], King of *Manji*, formerly resided, stood in a square Plot of Ground, b inclosed with high Walls ten Miles in Compass, and divided into three Parts: The middle Part was entered by a Gate, having on each Side large Galleries, whose Roof was sustained by Pillars painted with Gold and Azure. These grew larger gradually; that at the End largest of all: The Roof gilded, and the History of the former Kings curiously painted on the Walls [e]. Under those Terrasses, on certain Festival-Days, *Fanfur* feasted his chief Lords, with the great Doctors, and rich Citizens of *Quinsay*, ten thousand at a Time, for ten or twelve Days successively, with incredible Magnificence. *The Imperial Palace.*

BEHIND this middle Building was a Wall, and Passage, which divided the Palace. In this was a Sort of Cloyster, with Pillars supporting the Portico, or Terras, that surrounded it, wherein were the King and Queen's Apartments. From this Cloyster you entered a covered Gallery six Paces wide, and extending to the Lake. On each Side of the Gallery were ten Courts like Cloysters, each containing fifty Apartments, with their Gardens. In these were lodged a thousand young Ladies, Concubines to the King; who sometimes with them, sometimes with his Queen, took the Pleasure of the Water in his Barges. *And Apartments.*

THE other two Parts of the Inclosure were divided into Groves, Lakes, and Gardens, planted with Trees, where all Sorts of Beasts, e Roebucks, Stags, Horses, Hares, and Rabbits were kept: None had Access there, but the King and his Ladies, who hunted the Game: After which stripping themselves in the Groves round the Lakes, they came-out naked before *Fanfur*, and went into the Water to swim. Sometimes he dined in these delightful Shades, attended by his Damsels, without once thinking of Arms; which voluptuous Indolence cost him dear. This was told *Polo* by a rich Merchant, f who had been a great Favourite with *Fanfur*, and shewed our *Venetian* the Palace, where the *Khân*'s Vice-Roy then resided. He found the first Galleries intire, as they were before; but *Groves and Gardens.*

[a] Or Beginning of the Night, as in the Original. [b] *Purchas* says, Wooden Ramparts built. [c] *Purchas Pilgr.* p. 98, & *seq.* [d] In the *Basil* Copy, more correctly *Facfur*, agreeably to what the *Arabs* and *Persians* write. *Abu'lfeda* stiles the Emperor of *China*, *Fagfur*, or *Tumgaj Khân*; others *Bagbûn*. [e] The Description in the *Latin* Copies is not near so full.

Manji Empire.

the Apartments of the Ladies ruined: The Wall also that incloſed the Woods and Gardens was fallen down, the Beaſts and Trees being gone.

Numb er of Inhabi tants.

POLO ſaw a State of the Revenue of *Quinſay*, and Roll of Inhabitants taken while he was there; by which there appeared to be an hundred and ſixty *Toman*, ten thouſand each, of Fires, that is, Families, or Houſes, making in all ſixteen hundred thouſand [a], of which there is only one Church of *Neſtorians*. Every Houſe-keeper is obliged to have written over his Door the Names of all the Perſons, Male and Female, dwelling therein; alſo the Number of Horſes; and as the Family increaſes, or decreaſes, Names are to be added, or eraſed: An Order obſerved through both *Manji* and *Katay*. In like Manner Inn-keepers write the Names of their Gueſts, with the Time of their Departure, in a Book which they ſend daily to the Magiſtrates reſiding in the Market-Places. In *Manji* the Poor, who are not able to bring-up their Children, ſell them to the Rich.

Revenue to the Khân.

THE Revenue which accrues to the *Khân* yearly from this City, and the reſt dependent on it, being the ninth Part of all *Manji*, is firſt with Regard to Salt, eighty *Tomans* [b] of Gold, which amount to ſix Millions, and four hundred thouſand Ducats. This vaſt Sum is owing to the great Number of Lakes on the Coaſt of *Quinſay*, which is a maritime Kingdom, where the Water in Summer is condenſed into Salt, ſufficient to ſupply five other Kingdoms of *Manji*. Sugar, which grows here, Spices, and Rice-Wine, pay three Parts, and one Third in the Hundred. The twelve Trades, occupying twelve thouſand Shops, as well as all Goods brought-in, or carried thence by Sea, do the ſame. Merchants from *India*, and other foreign Countries, pay ten *per Cent*. The *Khân* hath likewiſe the Tithe of all Animals, Vegetables, and Silk. All which Duties, excluſive of the Salt, by a Computation made in *Polo*'s Preſence, amounted to two hundred and ten *Toman*, that is, ſixteen Millions and eight hundred thouſand, in Gold.

ONE Day's Journey South-East from *Quinſay*, the Road all the Way full of Houſes, Villages, and Gardens, is *Tapinzu* [c], a fair and great City, in the Juriſdiction of *Quinſay*. Three Days hence, South-Eaſt, is *Uguiu* [d]. The Road beyond, for two Days, ſeems to be through one continued City: And three Days farther you find the City *Gengui* [e], fair and large. Travelling South-Eaſt four Days, through a Country where there are Oxen, Buffalos, Goats, and Hogs, but no Sheep, you arrive at the City *Zengian* [f], built on a Hill in the Midſt of a River, which the Hill divides, one Part running South-Eaſt, the other North-Weſt.

THREE Days Journey thence, through a very populous Country like the former, is *Gieza* [g], a great City, the laſt in *Quinſay* Kingdom: After which you enter the Kingdom of *Konka* [h], the principal City whereof is *Fugiu* [i]. Travelling South-Eaſt through Hills and Dales, you find a well-inhabited Country, full of Lions, Game, and Fowl. Galengal and Ginger are plenty, eighty Pounds of the latter for a *Venetian* Groat: Alſo a Plant like Saffron in Colour, Smell, and Quality, uſed in Sauce. The People are Merchants; and when they go to War, ſhave the Head over, and paint their Faces with Azure. They are all Foot, except the General, who rides. They uſe Swords and Lances, are very cruel, and when they kill an Enemy, firſt drink his

[a] Theſe, at no more than ſeven People to a Family, amount to eleven Millions two hundred thouſand Souls; which is not impoſſible, and a more moderate Account than ſome Miſſioners have given us of *Pe-king*, and *Nan-king*. [b] *Polo* obſerves, that a *Toman* contains eighty thouſand *Sari* of Gold, and that each *Sari* is more than a Gold Florin. [c] In the *Baſil* Copy, *Tampingui*: In the *Berlin*, *Tampigni*. This City, according to *Magalhaens*, p. 8, is *Tay-ping fû*, a City of *Kyang-nan*, on the *Kyang*, one Stage or Day's Journey to the South-Weſt of *Nan-king*, and five or ſix to the North-Weſt of *Hang-chew*. If this be the Caſe, it ſhews how almoſt impoſſible it is to trace *Polo*, with any Degree of Certainty, through the greater Part of his Itinerary: For beſides giving the Bearing and Diſtance wrong, he omits a Circumſtance of the *Kyang*, which might have helped to the Diſcovery. [d] Perhaps *Hu-chew fû*, which lies nearly in that Poſition, and two Stages North-Weſt of *Hang-chew fû*. *Uguiu* is omitted in the *Latin* Copies. [e] In the *Berlin* MS. *Chengui*: In *Engliſh* Characters, *Kewgui*. Perhaps *Yen-chew fû* in *Che-kyang*, two Days Journey South-Weſt of *Hang-chew fû*, and on the ſame River, and South South-Weſt of *Hu-chew fû*. [f] In the *Baſil* Copy, *Ciangian*. Perhaps *Sven-ping hyen*, a Stage North-Weſt of *Chu-chew fû* in *Che-kyang*; if not *Chew-chew fû* itſelf. [g] In the *Baſil* Copy, *Cugui*: In the *Berlin*, *Cingui*; a Miſtake, perhaps, for *Cuigui*. Theſe Readings are more exact than the *Italian*, and ſhew the Place, as *Martini* obſerves, to be *Kyu-chew fû*, on the Borders of *Che kyang*. See before, *p.* 43. The ſame Author obſerves, that the *Tartars* ſay *gui* inſtead of *chew*: But *i* is often written *giu* in the *Italian*, or *ju*; which Variations in the Copies ſhew, that great Miſtakes have been committed between the Pen and the Preſs. [h] In the *Italian*, *Concha*. The *Latin* Copies mention nothing of *Konka* here, but call this the Kingdom of *Fugui*, making it a different Kingdom from that of *Konka*, which they ſpeak of afterwards; but, as appears, out of its Place. [i] In the *Baſil* Copy, *Fugui*: In the *Berlin*, *Seugni*. This is plainly *Fu-chew*, or *Fu-chew fû*, the preſent Capital of *Fo-kyen*. *Martini* on the Place, *Magalhaens*, p. 8, of his *China*, and *Gaubil*, p. 180, of his Hiſt. of *Jenghiz Khân*, &c. are of the ſame Opinion. However, there is great Variation among the Copies, with regard to this, and other Cities, whoſe Names ſeeming ſometimes to be omitted, at other Times corrupted and tranſpoſed, cauſe great Perplexity.

Blood, and then eat his Fleſh, preferring the a human to that of other Animals, provided the Party does not die of Sickneſs.

AFTER travelling ſix Days, you come to *Quelin fû* [a], a great City, with three Bridges [b], each eight Paces broad, and above an hundred long. The Women are beautiful: Silk and Cotton plenty. *Polo* was told, they have Hens without Feathers, and hairy like Cats, yet good Food.

THREE Stages [c] farther is the City *Unguem* [d], where is Abundance of Sugar, ſent thence to b *Khanbalu*. They knew not how to make it before the Conqueſt, only boiling it into black Paſte; till ſome *Babylonians* in the *Khân*'s Court taught them to refine it with certain Wood-Aſhes.

FIFTEEN Miles beyond is *Kangiu* [e], ſtill in the Realm of *Konka*, where an Army is kept to guard the Country. Through the City paſſes a River a Mile broad, finely built on both Sides, and crouded with Ships laden with Sugar [f], and c other Goods. It falls into the Sea, five Days diſtant South-Eaſt, at *Zaytum* [g], a Port where the *Indian* Ships arrive, and then paſs-up the Stream to that rich and delightful City, having Camphire-Trees in View along the Banks.

ZAYTUM is a famous Port, one of the moſt commodious in the World, and greatly reſorted by *Indian* Ships. The Pepper carried to *Alexandria* in *Egypt* is ſcarce the hundredth Part of what is brought hither. All Merchandize pay d ten *per Cent*. In the City much Arras and Embroidery is made. The River, which is very wide and ſwift, divides, one Arm running to *Quinſay* [h]. At the Place of Diviſion ſtands *Tingui* [i], where *Polo* was told Porcelain Diſhes were made, of a certain Earth, which is raiſed in great Heaps, and left untouched for thirty or forty Years. Being thus refined by Time, it is fit for making Veſſels, which they paint, and bake in Furnaces: You may have eight for a *Venetian* Groat. Marco Polo. 1276.

THE Kingdom of *Konka* yields near as great a Revenue as that of *Quinſay*. *Polo* was in both theſe Kingdoms of *Manji*: But as he was in none of the other ſeven, he forbears ſpeaking of them: For *Kublay*, after his Conqueſt of this Country, which before made but one Monarchy, divided it into nine Kingdoms, and ſet a King, or Vice-Roy, over each, to adminiſter Juſtice. They annually return the *Khân* an Account of the Revenue, and other Affairs relating to this Province; and every third Year are changed, as all other Officers are. *Kingdom of* Quinſay.

THE Vice-Roy of *Quinſay* has under his Go- *Government* vernment above an hundred and forty Cities, all *and Forces.* rich and great; there being in all *Manji* twelve hundred ſuch, wherein the *Khân* maintains Gariſons of one, ten, or twenty thouſand Men, who are not all *Tartars*, for theſe are Cavalry, and keep where they can exerciſe their Horſes: But into *Katay* out of *Manji*, thoſe fit to bear Arms are ſent; and *Katayans* into *Manji*. Theſe are draſted-out every third Year, and ſtationed in Places twenty Days Journey from their own Country; where they remain four or five Years, and then are replaced by others. The City of *Quinſay* hath conſtantly a Gariſon of thirty thouſand Soldiers, and none fewer than a thouſand Horſe and Foot together. In maintaining ſuch numerous Forces, moſt of his vaſt Revenues are expended: But then, by this Means, if any City rebels, he can preſently form an Army out of the neighbouring Gariſons to ſubdue it [k].

IN 1269 *Manji* had a King, named *Fanfur* [l], more rich and potent than any of his Predeceſ- *Conqueſt of* Manji

[a] In the *Berlin* MS. *Quemi fû: Martini*, from the Mountains lying between *Cuigui*, or *Kyu-chew*, in *Che-kyang*, and *Quelin fû* in *Fo-kyen*, concludes this laſt City to be *Kyen-ning fû*, deſcribed before, *p.* 34. *Magalhaens* is of the ſame Opinion, *p.* 8, of his *China*. As *Quelin fû* ſeems to be a *Chineſe* Name (the Capital of *Quang-ſi* being the ſame) it is much *Martini* did not find it among the Names which *Kyen-ning* took from Time to Time, according to the Cuſtom of *China*. [b] Doubtleſs, over the River which runs cloſe by the Walls, according to the *Baſil* Copy; which adds, that the Bridges are adorned with magnificent Marble Pillars. [c] The *Baſil* Copy makes the Diſtance but fifteen Miles. [d] In the *Latin* Copies, *Unquem*: But who can pretend to ſay what City it is at preſent, the Names and Diſtance are in ſuch Confuſion? [e] The *Baſil* Copy writes *Fugui*; the *Berlin*, *Scugui*, adding, that it is the Capital and Entrance of the Kingdom of *Concha*. [f] *Martini*, who uſed the *Baſil* Edition, where this Place is, called *Fugui*, proves it to be *Fu-chew*, from this Circumſtance of the Sugar: But Sugar might have been ſhipped at *Chang-chew fû*, and other Ports, as well as this. [g] Called *Zarten* in the *Baſil*, and *Caycan* in the *Berlin* Copies; which differ here, and in other Places greatly, both in the Names and Deſcription of Places, from the *Italian*. *Martini* takes *Zarten* to be either *Chang chew fû*, or elſe *Sven-chew fû*, five Stages from *Fu-chu*, as *Polo* places *Zarten*. *Gaubil* ſays, *Sven-chew fû* is *Polo*'s *Zarten*, Hiſt. *de Gentch.* p. 180. [h] There is no River in *Fo-kyen*, to which this Deſcription anſwers; but Exactneſs is not to be expected from our Author, who in that, and many other Particulars, depended on Information. [i] *Tingui* alſo in the *Berlin* Copy; but *Figui* in the *Baſil*: Perhaps *Ting-chew fû*, near the Borders of *Kyang-ſi*: For we are not to mind the Author's Account of the River. [k] *Purchas Pilgr.* p. 100. [l] In the *Baſil* Copy, *Facfur*. *Abu'lfeda* ſtiles the King of *Katay*, *Fagfur*; others *Bagbûn*. See *Renaudot. Ancienn. Relat.* p. 182, and 186. Which ſhews it was the Title given the *Chineſe* Emperor, either by the *Tartars*, or the People in the Weſt of *Aſia*, from whom *Polo* muſt have had it.

Manji *Empire.* sors for an hundred Years before, but of a peaceable Diſpoſition. All his Cities were ſurrounded with Ditches filled with Water, a Bow-ſhot wide; and he was ſo beloved by his Subjects, that he ſeemed invincible. This made him ſo ſecure, that he kept no Horſe in Pay, and gave himſelf up to Pleaſure with his Women. The People following his Example, loſt the Uſe of Arms: Yet he took ſuch Care to preſerve Peace and Juſtice, that Shop-keepers left their Doors open all Night, and the Roads were free from Robbers. He was very charitable, and relieved the Poor. Every Year he took-up twenty thouſand Infants, expoſed (in the Streets) by their Parents through Neceſſity; and having educated them, put them out to Trades, or married the young Men and Women together.

By Bayan Centoculi, AGAINST this Prince *Kublay Khân* ſent a great Army and Fleet, commanded by *Kinſan Bayan* [a]; who coming before *Koyganzu* [b], ſummoned it to ſurrender. On its refuſing, he paſſed-on to the next, and ſo to the third and fourth; which in like Manner rejected his Summons: But the next Place he marched to, he aſſaulted with great Fury, and taking it by Force, put every Soul to the Sword [c]: Which ſo terrified the other Cities, that they yielded forthwith.

The Mongol *General.* *BAYAN* being reinforced with a ſecond Army, marched againſt *Quinſay* the Capital, from whence the King fled with his Treaſure, to certain impregnable Iſlands in the Sea, where he afterwards died, leaving his Conſort to defend the City [d], as well as ſhe could. It ſeems King *Fanfur* [e] had been told by his Diviners, that his Kingdom ſhould never be taken from him, but by one who had an hundred Eyes; which gave the Queen Hopes of preſerving *Quinſay*, in a Perſuaſion that ſuch a Man was never born. But hearing one Day, that the Name of the *Tartar* Commander ſignified an hundred Eyes [f], ſhe judged him to be the Man appointed by Fate to take the City, and ſo delivered it up to him. On this News the whole Province ſubmitted to the Great *Khân*; and the Queen being ſent-up to Court, was honourably received, and maintained ſuitable to her Dignity [g].

SECT. V.

Some Account *of the* Tartars, *and their* Khân's Court.

1. *Of the* Tartars, *and their* Khân, Kublay, *his* Wives, *and* Children.

Manners of the Tartars. *Computation of Time. Marriage of the Dead. Conduct in War: Their Puniſhments: Their Religion: Tranſmigration.* Mongol *Emperors.* Kublay, *his Character.* Nayam *rebels: Is reduced and ſlain: His Banner the Croſs.* Kaydu's *Dominions. Land of Darkneſs.* Kublay's *Policy: Why no Convert: Rewards his Officers: Their Badges: His Wives, and Concubines: His Sons.*

MARCO POLO's Account of the *Mongols*, or *Tartars*, as he calls them, as to their Marriages, Dreſs, Diet, Employment, Houſes, and Religion, agrees with that of *Rubruquis*, only not near ſo ample, or particular. What we ſhall inſert here is only ſuch Matters as others have treated of, with ſome Variation, or not quite ſo fully.

THE *Tartars* have a comely Speech, ſalute chearfully and honeſtly, have a graceful Carriage, and feed cleanly. They bear great Reverence to their Parents, and if any prove undutiful, or neglect to help them in their Neceſſity, there is a public Office appointed to take Cognizance of, and puniſh them.

THEIR Computation of Time is by a Cycle of twelve Years: The firſt called a Lion, the ſecond an Ox, the third a Dragon, the fourth a Dog, and ſo on. Thus if a Man be aſked when he was born; he will anſwer, in ſuch a Minute, Hour, and Day of the Year *Lion*; for the Fathers take-care to book-down the exact Time of their Childrens Birth [h].

IF a Son and Daughter of different People die unmarried, their Parents marry them when dead, and reducing the Contract to Writing, burn it, with the Figures, Servants, Cattle, Cloaths, and Money, painted on Paper; by whoſe Fumes, they ſay, all thoſe Conveniences are conveyed to them in the other World, and the Marriage ratified in Heaven.

THEIR Troops are divided into Tens, Hundreds, Thouſands, and Ten thouſands: Each

[a] Or, *Pe-yen*, as hath been already obſerved, *p.* 599. [b] Or, *Whay-gan fû*. See before, *p.* 597. [c] This was *Chang-chew fû*, as hath been already obſerved, *p.* 599, which happened in 1275. [d] *Polo* ſpeaks here of an after Event. The City, then called *Lingan* by the *Chineſe*, was attacked, and ſurrendered in 1276; and both the Emperor *Kong-tſong*, who was but ſeven Years old, and the Empreſs his Mother, Regent, were made Priſoners, and ſent to *Pe-king*. Afterwards the *Chineſes* proclaimed *Twon-tſong*, nine Years of Age. This was he who retired to an Iſle in 1278, and died there the ſame Year. The Hiſtory of this War is given at large by *Gaubil*, in his curious Hiſt. *de Gentch.* p. 160, *&* *ſeqq.* [e] It is obſervable, that *Polo* conſiders *Fanfur*, or *Faifur*, as a proper Name: But it is a Title, ſignifying, we are told, *Son of Heaven*; which anſwers to *Tyen-tſe*, the Title which the *Chineſes* give their Emperor. [f] He was an *Argus*, or *Centoculi*, truly; one of the moſt extraordinary Men that ever was, for all the Virtues military and civil. [g] *Purchas Pilgr.* p. 95, *&* *ſeq.* [h] The ſame, *p.* 88.

Hundreds

Hundred is called *Tuk*, and Ten a *Toman*. They have always their Scouts abroad, to prevent a Surprize. Each Man has with him eighteen Horſes and Mares. They carry alſo their Light-Houſes with them for Shelter, in Time of Rain. Their Diet, on ſuch Expeditions, is Milk dried like Paſte. They boil the Milk, and of the Cream make Butter: Then dry the reſt in the Sun. Each Man carries ten Pound of this in a Wallet, and every Morning puts half a Pound, with Water, into a ſmall Leather Bottle, which the Jumbling, cauſed by riding, prepares for his Dinner.

WHEN they attack an Army, they ride here and there, ſhooting. They ſometimes feign a Flight, ſhooting as they fly. When they find the Enemies Troops broken, they re-unite their own, and purſue the Victory. But as in *Polo*'s Time the *Tartars* were mixed with other Nations in ſeveral Parts of the Empire, ſo were their Manners.

THE Puniſhment for petty Theft, is to receive a Number of Blows with a Stick, as far as an hundred, always leaving-off with ſeven, as ſeven, ſeventeen, twenty-ſeven, and ſo on: But if the Goods ſtolen be a Horſe, or the like, the Criminal is cut-aſunder in the Middle with a Sword, except he can redeem his Life, by reſtoring nine Fold. They mark their Cattle with a Brand, and ſend them to Paſture without a Keeper [a]. Priſoners alſo are releaſed at three Years End, and marked on the Cheek, that they may be known to have been Malefactors [b].

WITH Regard to Religion, they acknowledge one Deity, and have a Tablet ſet aloft in the Wall of their Chamber, on which is written, *The High God of Heaven:* Before this every Day they burn Incenſe, and lifting-up their Heads, ſtrike their Teeth together thrice, praying it [c] to give them a good Underſtanding and Health: This is all they petition for. They have another Deity, called *Natigay*, the God of earthly Things; who preſerves their Families, Cattle, and Corn. His Image, with thoſe of his Wife and Children, made of Felt, ſtand on the Ground, the Wife on his Left-hand, and Children before him. They pay him the ſame external Worſhip as they do the celeſtial Deity, deſiring of him temperate Weather, Fruits of the Earth, Children, and the like. Always before they eat, they greaſe the Mouths of the Images with the Fat, and ſhed the Broth without-Doors in Honour of their Spirits. Marco Polo. 1295.

THEY hold the Soul to be immortal, and that when a Man dies, it enters into another Body, better or worſe, according as he had lived in the World. Thus a good poor Man becomes firſt a Gentleman, then a Lord or Prince, till at laſt he is aſſumed into God. On the contrary, if wicked, he will be firſt a poorer Man, then a Dog, ſtill deſcending to the loweſt Degree of Baſeneſs [d]. *Tranſmigration.*

THE firſt King of the *Tartars* was called *Chinghiz* [e]; the ſecond, *Kyn*; the third, *Bathin*; the fourth, *Eſu*; the fifth, *Mangu*; and the ſixth, *Kublay* [f]; whoſe Power is greater than that of all his Predeceſſors, having to the Dominions left by them, added in a Manner the reſt of the World. In ſhort, for the Immenſeneſs of his Treaſures, Number of Cities, and Multitudes of Subjects, he is the greateſt Prince that ever was on Earth. He aſcended the Throne in 1256, being then twenty-ſeven Years old, and governed near ſixty Years [g]. He is named *Kublay Khân*, which laſt Term ſignifies Emperor. Mongol Emperors.

KUBLAY is a handſome Man, of middle Stature, ſtrong, well-made, and proportioned: His Complexion fair, mixed with Red and White; his Noſe well-ſhaped; his Eyes black and comely. He is expert in War Affairs, and prompt in the Execution. Before he attained to the Empire (which was againſt the Will of his Brethren) he often gave Proofs of his Valour and Conduct, in both which he excelled all the Commanders the *Tartars* ever had: But ſince his Advancement to that Dignity, he went but once into the Field, ſending his Sons, and his Generals, on all Expeditions. Kublay, *his Character.*

IN 1286 [h], his Uncle *Nayam* [i], then thirty Years of Age, having the Command of Countries ſo extenſive, that he was able to raiſe four hundred thouſand Horſe [k], took it in his Head to rebel. Hereupon he ſent to invite *Kaydu* [l], *Kublay*'s Nephew (who poſſeſſed the Parts towards *Turky*, and hated the *Khân*) to join him with Nayam *rebels,*

[a] *Purchas Pilgr.* vol. 3. p. 79. [b] The ſame, *p.* 88. [c] This is the Author's Ignorance, or Malice. He ſpeaks here of the *Tartars* then in *China*, who obſerved, in great Meaſure, the Rites of the *Chineſe*, who do not pray to the Board, but to God, whoſe Name is inſcribed thereon. [d] *Purchas*, as before, *p.* 78, and 88. [e] In the *Italian*, *Cingis*. [f] We have already taken Notice, that this Liſt is falſe. The *Baſil* Copy has *Chinchis*, *Cui*, *Barchim*, *Allau*, *Mongu*, and *Cublai*: The *Berlin* MS. *Chinchis*, *Carce*, *Saim*, *Rocon*, *Mongu*, and *Cublai*: Such Variation there is in the Copies. [g] *Mangu*, or *Mengko*, reigned till 1259; and *Kublay* was elected the Year following. He died in 1294; ſo that he reigned but thirty-four Years. As he was Eighty at his Death, he was Forty-ſix when he began his Reign. [h] In the *Berlin* Copy, 1280. [i] The *Chineſe* Hiſtory places this Revolt of *Nayen* (as he is there called) in 1287. He was *Kublay*'s Nephew. [k] He poſſeſſed no leſs than nine Parts out of twenty, into which *Eaſtern Tartary* was then divided. [l] In the *Baſil* Copy, *Laidu*: In the *Chineſe* Hiſtory, *Hay-tu*. This Prince was in Rebellion long before, and had corrupted *Nayen*.

Kublay Khân.

his Forces, and was promiſed Aid in Perſon with an hundred thouſand Men. *Kublay* being informed of theſe Deſigns, ſet Guards on the Roads, to prevent the Enemy getting Intelligence; and made ſuch Haſte, that in twenty Days he had aſſembled three hundred and ſixty thouſand Horſe, and an hundred thouſand Foot, ten Days Journey from *Khânbalu* [a]. With theſe, after a March of five Days and Nights, he arrived, unlooked-for, in *Nayam*'s Territories, and reſted his Men two Days. Then cauſing his b Aſtrologers to employ their Art in Preſence of the whole Army, to diſcover which Side ſhould have the Victory (a Thing they always practiſe, in order to encourage their Men) they declared it in Favour of *Kublay* [b].

Is reduced, and ſlain.

ONE Morning, while *Nayam* was faſt-aſleep in his Tent, the *Khân* appeared with his Troops divided into three Bodies, on a neighbouring Hill. He ſat in a Wooden-Caſtle full of Archers, carried by four Elephants, with the Royal c Standard, bearing the Figures of the Sun and Moon, diſplayed on the Top of it. He ſent the right and left Wing againſt the Enemy, aſſigning to every ten thouſand Horſe, five hundred Foot; taught in caſe of Flight to leap-up behind the Cavalry, and on any Advantage to alight again, and ſlay the Enemies Horſes with their Lances. *Kaydu* was not yet arrived with his Forces. The two Armies meeting, a bloody Battle enſued, which laſted from Morning till Noon; when d *Nayan* being taken [c], *Kublay* ordered him to be ſewed between two Carpets, and toſſed to Death, that ſo the Imperial Blood might not be expoſed to the Sun. After this Defeat his People ſubmitted, conſiſting of four Nations [d], *Chorza*, *Karli*, *Barſkol*, and *Sittingui*.

NAYAM, if you will believe *Polo*, was ſecretly baptized, and diſplayed a Croſs in his principal Standard, having with him an infinite Number of Chriſtians, who, it ſeems, were all ſlain. Hereupon the *Jews* and *Mohammedans*, who were in *Kublay*'s Army, reproaching the Chriſtians with the Defeat of the Croſs, they complained to the *Khân*. This Prince, after ſharply reproving thoſe Scoffers, ſaid to the Complainants, *If the Croſs of Chriſt has not given Aid to* Nayam, *it has done what is reaſonable and juſt; becauſe having been a Traitor and Rebel to his Lord, the Croſs would not favour ſuch a wicked Man* [e].

KAYDU, before-mentioned, is an independent King, of the Race of *Chinghiz Khân*, reigning in the Northern Provinces of *Tartary* [f]; whoſe Inhabitants follow the Cuſtoms of their Anceſtors, dwelling in the open Fields, without Cities, or Caſtles. They have no Grain, but live on Fleſh, breeding Store of Horſes, Cows, Sheep, and other Cattle: The Country alſo affords white Bears twenty Palms long, great black Foxes, wild Aſſes, and little Animals, called *Ronds*, which yield the Sable Skins, *Vari*, *Arkolins*, and *Pha-*

[a] They aſſembled at *Shang-tu*. [b] *Purchas Pilgr.* p. 78, and 81. [c] *Polo* errs in this Narrative, as he does in every Thing he relates from Report. The Fact, according to the *Chineſe* Hiſtory, in brief, is this. *Nayen* being a powerful Prince, by the Extent of his Poſſeſſions in *Eaſtern Tartary*, *Hay-tu*, who was very potent in the Weſt, and had oppoſed *Kublay* ever ſince the Year 1268, gained the other over to his Party. The Emperor aſſembled his Armies, and reſolving to attack his Nephew, encamped near the River *Lyau*, and advanced with a few Troops. *Nayen*'s General coming to reconnoitre *Kublay*'s Camp, that Prince put a good Face on the Matter, and although in Danger of being made Priſoner, did not diſcover the leaſt Sign of Fear. It being Night, Notice was given the Emperor's Troops to come inſtantly to his Succour; which they did, by the Horſe taking the Foot behind them. Mean-time *Nayen* lay quiet in his Camp, and his General durſt not attack the Emperor for Fear of an Ambuſcade. *Li-ting*, General of the *Chineſe*, with ten reſolute Soldiers, approaching the Camp of that Commander, fired a Cannon into it, whoſe Noiſe ſo terrified *Nayen*'s Troops, which beſides were undiſciplined, that their Leader concluding the whole Imperial Army was at his Heels, betook himſelf to Flight. The *Chineſe* and *Tartar* Forces having in the Interim arrived, *Nayen* was attacked on all Sides (*Kublay* himſelf engaging at the Head of his Guards) and was entirely defeated, taken, and afterwards put to Death. See *Gaubil*'s Hiſt. *de Gentch.* p. 147, and 206, *& ſeq.* What this Author renders Cannon, is in the *Chineſe* called *Pau of Fire*. This Circumſtance of Fire, with that of the Noiſe it made, induced him to call it Artillery; he thinks it might have been a Bomb. By a Remark made before, *p.* 599. Note a. there is Reaſon to believe they had no great Guns. [d] According to the *Latin* Copies, four Provinces: Named, in the *Baſil*, *Funotia*, *Cauli*, *Barſcol*, and *Sinchintingui*: In the *Berlin*, *Fuciorcia*, *Cauli*, *Barſel*, and *Sichintingui*. [e] *Purchas*, as before, *p.* 82. [f] We are told, that this Prince founded a Dominion in the Neighbourhood of *Almalig*, often mentioned before: But it is hard to fix the Situation of this City. Little can be gathered from the Tables of *Naſsîr addin* and *Ulug Beig*, who place it in Latitude forty-four, and Longitude an hundred and two Degrees thirty Minutes, that is one Degree fifty Minutes more South, and eight Degrees thirty Minutes, (or five hundred and ten Miles) more Weſt than *Biſhbalig*; which, according to *Gaubil*, p. 126, lay to the North of *Turfân*. In *Shamsaddin*'s Hiſtory of *Timur bek*, Book 3. ch. 9, it is remarked, that *Almaleg* is near the Mountain of *Arjatû*, and that there his Army croſſed the River *Abeile*. If this be the River *Ili* (for *ab* in *Perſian* for a River) the Difficulty will be in great Meaſure removed, the Courſe of that River being deſcribed in the Jeſuits Maps. From *Almaleg* the Army advanced Eaſtward to *Karatal*, *Ichna-Buchna*, *Uker keptaji*, and then to the *Irtiſh*.

rash's Rats. As the great Lakes that are frozen a most Part of the Year, render the Roads scarce passable in Summer, the Merchants, who go to buy their Furs, have for fourteen Days Journey through the Deserts, set-up a House at the End of every Stage, to lodge and barter in. In Winter they travel in Sleds, rounding-off at the End. They are drawn over the Ice by Beasts like Dogs, three Couple to each.

BEYOND this Country of the *Tartars*, is the *Region of Darkness* [a], so called, because reaching b to the farthest North; for most Part of the Winter there is nothing but a Twilight, the Sun not appearing above the Horizon. The Inhabitants are pale-complexioned, and large of Stature; have no Prince, and live like Beasts. The *Tartars* often rob them, in these dark Nights, of their Cattle and Furs; because better than their own. They take the Animals which yield them, during their long Summer, and carry them to sell as far as *Russia*. This last is a large Country, c extending to the Ocean, and bounded Northward by the *Region of Darkness*. The People, who are *Greek* Christians, handsome and fair, pay Tribute to the *Tartars of the West*. The Land produces Store of Furs, Wax, and Minerals, with Abundance of Silver [b].

KUBLAY, after the Victory over *Nayam*, returned in great Triumph to *Khânbalu* in *November*. On *Easter-Day* following, he called the Christians before him, and kissing their Gospels, made his d Barons do the same. The like he does to those of the *Mohammedans*, *Jews*, and *Pagans*, on their great Feasts, to the End that *Sogomombar Khân*, the God of Idols, *Mohammed*, *Moses*, or whoever else is greatest in Heaven, might help him. This was the Reason he himself gave for it. However, adds our Catholic Traveller, he seemed to like the Christian Faith best; yet would by no Means suffer its Professors to carry the Cross before them, because so good a Man as e Christ was thereon represented, as scourged and put to Death.

NICHOLAS and *Matthew Polo*, at the Time when the Ambassador to the Pope was appointed, dropping some Words concerning the Christian Faith; the *Khân* said, How can I become a Convert? You see the Christians, who are in these Parts, are so ignorant, that they neither know, nor can do any Thing: While the Idolaters perform whatever they please, causing the Cups f full of Wine, and other Things, to come to me of themselves, when sitting at Table; making their Idols speak, and foretel what is to come; besides many other Wonders. He therefore added, that as Things stood, if he turned Christian, he could not be able to assign his People any Reason for it; and that the Idolaters, by their Arts, might easily make him away: But assured them, in case the Pope sent him an hundred Persons learned in their Law, who should convince the Idolaters, that what they did was by the Power of the Devil, and should restrain them from performing such Things in their Presence, he would instantly receive Baptism, with all his Subjects [c]. Marco Polo. 1295.

THE *Khân* has twelve Barons, or Counsellors, who acquaint him with the Merit of each Officer; according to which he raises them from the Command of an hundred Men, to a thousand; from one thousand, to ten thousand, and so on; giving them, at the same Time, Vessels of Silver and Tablets. The Captain of an hundred hath a Silver Tablet; he of a thousand, one of Gold, or Silver gilt: The Commander of ten thousand, a Gold Tablet, with a Lion's Head on it. The Weight of the Tablets differs also, according to the Greatness of the Post. On each are inscribed these Words: *By the Strength and Power of the great God, and by the Peace which he hath given to our Empire, the Name of the* Khân *be blessed: And let all those die, and be destroyed, who will not obey him.* They who have Tablets, have also Privileges in Writing, specifying what Duties they are to perform, and what Power they are vested with, in their several Departments. All great Generals, or Commanders over an hundred thousand Men, have a Cloth [d] borne over their Heads when they ride in public, and always sit in a Silver Chair. Their Tablet weighs three hundred *Saggi*, or fifty Ounces of Gold, with the Figures of the Sun and Moon upon them. The Barons have a Griffin on their Tablet, and may take, for their Guard, the Troops of any great Prince, or the Horses of any Persons of lesser Dignity. *Rewards his Officers.* *Their Badges.*

KUBLAY KHAN has four Wives reckoned lawful, of whom the First-born is Heir to the Crown. Each is stiled Empress, and has her Court, attended by three hundred Ladies, and Female Servants, besides Eunuchs; the Number of her Domestics amounting to ten thousand Persons. Besides his Wives, he hath many Concubines, most of them of the *Ungut* Tribe; to whom he sends Ambassadors every two Years for *His Wives.*

[a] So the *Arabs* call those Northern Parts, called *Siberia*, then little known; and the Sea beyond them, the *Sea of Darkness*. In short, *Polo* seems to have had most of his Informations from the *Mohammedans* of the West, who were at the Court, and in the Armies of *Kublay*. [b] *Purchas Pilgr.* p. 107. [c] This is one of *Polo*'s pious Lies. The *Basil* Copy has nothing of it; and *Purchas* but little more. [d] Or, Umbrello.

that

Kublay Khân.

that Purpoſe, and theſe bring home four or five hundred beautiful Recruits. Having cauſed the handſomeſt Maidens that can be found to be brought before them, they appoint Perſons to examine them all over, and ſet a Price on each, from ſixteen to twenty-two Carats: Thoſe of Twenty, and upwards, are conveyed to the *Khân*, who gets them viewed by other Examiners; and having choſen about thirty of the beſt, puts them into the Hands of ſome of his Barons Wives, to ſee if they ſnore in their Sleep, have any offenſive Smell about them, or Fault in their Behaviour. Five of them wait three Days and Nights, by Turns, in his Bed-Chamber: The reſt are lodged in an adjoining Apartment, to bring the *Khân*'s Victuals, Drink, and whatever thoſe in waiting order them. The lower-rated Women are put to Cookery, and other Offices of the Palace. Sometimes the *Khân* beſtows them on Gentlemen with great Portions.

And Concubines,

His Sons.

THE *Khân* has twenty-two Sons [a] by his Wives: Seven of them are Kings of great Provinces, and govern with much Reputation. The eldeſt, by his firſt Wife, called *Chinghiz* [b], who was to have ſucceeded, dying, the Empire, after *Kublay*'s Death, will deſcend to *Temûr*, a Son whom he left [c]. This Prince is valiant, wiſe, and exerciſed in Arms. The *Khân*, by his Concubines, has twenty-five Sons, all great Lords, and trained to War [d].

2. Public Feſtivals *obſerved at* Court, Magnificence *of the* Khân, *and other Particulars.*

Order obſerved at Feaſts: The Khân*'s Birth-Day:* New-Year*'s Day. Ceremony of Homage: Tokens of Reſpect. Order in Hunting: The great Huntſmen: Method of flying, and calling their Falcons. The Hunting-Camp. Tribunals, military and civil. The* Khân*'s Care in Times of Diſtreſs: His Charities, Aſtrologers, and Kalendar: His Paper-Money.*

Order obſerved

ON Feſtival-Days the *Khân*'s Table is placed on the North-Side of the Hall, where he ſits, facing the South. On his Left is his firſt Queen; and, on the Right, his Sons, with other Princes of the Blood: But their Tables are ſo much lower than his, that they ſcarce touch his Feet with their Heads. The Seat of the eldeſt is higher than thoſe of the reſt. The Barons and Princes ſit lower ſtill. Their Wives alſo obſerve the ſame Order. Thoſe of the Princes of the Blood ſit lower on the Left-hand, and afterwards thoſe of the Lords and Officers, according to their Ranks, for the moſt Part on Carpets, there not being Tables for them all.

AT every Door there ſtand two huge Fellows with Sticks in their Hands, to ſee that none touch the Threſhold: For if any does, they take his Cloaths off; which he muſt either forfeit, or redeem, by receiving ſuch a Number of Blows, as ſhall be awarded him. All the Servitors cover their Mouths with Silk, that their Breath may not come near the King's Victuals, or Liquors. When he has a Mind to drink, the Damſel, who preſents the Cup, goes back three Steps, and kneels; on which the Barons, with all the reſt of the Aſſembly, kneel, and the Muſicians ſtrike-up.

THE *Tartars* are very careful to celebrate their *Khân*'s Birth-Day in the beſt Manner: That of *Kublay* is kept on the twenty-eighth of *September*. He is then richly dreſſed in Cloth of Gold: His Barons and Officers, twenty thouſand in Number, are alſo cloathed in the ſame Gold-Colour and Silk, each wearing a Girdle wrought with Gold and Silver, which is given him, with a Pair of Shoes. Some, as the *Quichitarie*, are adorned with Pearls and Jewels of great Value: But theſe Habits are worn only on their thirteen Monthly Feaſts. On this Day all the Kings, Princes, and Nobles, ſubject to the Great *Khân*, are obliged to ſend him Preſents, as their Emperor. Such alſo as deſire to obtain any Poſt of Dignity, or Profit, preſent their Requeſts to twelve Barons appointed for the Purpoſe; whoſe Decree is definitive: And People of all Religions whatever are bound to pray for the Life, Safety, and Proſperity of the Great *Khân*.

THE Feaſt of the New-Year, which begins the firſt of *February* [f], is ſtill more ſolemn. All appear cloathed in white Garments, which they reckon a Symbol of Good-luck, in Hopes Fortune will favour them all the Year after. On that Day the Governors of Cities and Provinces ſend the Emperor Preſents of Gold and Silver, Pearls and precious Stones, many white Cloaths, white Horſes, and other Things of the ſame Colour. The *Tartars* in general ſend white Preſents likewiſe, to one another. The Cuſtom is for every one, if he is able, to preſent nine Times nine, or eighty-one Things of a Sort,

[a] According to the *Chineſe* Hiſtory, he had no more than ten: But often only thoſe are mentioned, who were moſt of Note. *Polo* ſpeaks nothing of his Daughters, though the Hiſtory ſays he had many. See *Gaubil*'s *Hiſt. de Gentch.* p. 223, in the Note. [b] In the *Italian*, *Cingis*: It ſhould be *Chenkin*, as obſerved before. [c] *Timûr* was not the only, or eldeſt Son of *Chengkin*; for he had an elder Brother, called *Kammala*: But *Timûr* was declared Succeſſor by *Kublay*. See *Gaubil*'s *Hiſt. de Gentch.* p. 223. [d] *Purchas Pilgr.* p. 8[illegible] *& ſeq.* [e] Theſe are the *Chineſe* Habits of Ceremony. [f] In the *Latin* Copies it is called, *the White Feaſt*, whether

whether Gold, Cloth, or other Goods: So that a the *Khân*, by this Means, gets ſometimes an hundred thouſand Horſes. At this Time likewiſe the Emperor's five thouſand Elephants are brought to the Court, covered with figured Tapeſtry, and carrying two Cheſts filled with Veſſels of Gold and Silver: Camels likewiſe in Cloaths of Silk, bearing other Things for Service of the Palace [a].

IN the Morning all the Kings, Barons, Generals, Soldiers, Phyſicians, Aſtrologers, Falconers, Governors of Provinces, and other Offi- b cers of the Empire, aſſemble in the great Hall, and, for Want of Room, in a Place adjoining [b], where the *Khân* may ſee them. All ſtanding thus in Order, according to their reſpective Ranks, a great Man, like a Biſhop [c], riſeth, and cries aloud, *Bow down, and adore.* Preſently all do Reverence, bending their Forehead to the Earth. Then he ſaith, *God preſerve our Lord with long Life, and Joy.* All anſwer, *God grant.* This they do four Times. Afterwards the Prelate goes c to an Altar richly adorned, on which is a red Tablet, inſcribed with the *Khân*'s Name. Then taking a Cenſer, they perfume both with great Reverence, in Honour of his Majeſty, and return to their Places. This done, the Preſents before-mentioned are offered; and the Tables being prepared, they are entertained with a Banquet. Laſtly, a tame Lion is brought-in; which lying at the *Khân*'s Feet like a gentle Whelp, ſeems to acknowledge him for his Lord [d]. d

WITHIN half a Mile of the Place where the Grand *Khân* reſides at any Time, there is a profound Silence; not any Noiſe, or ſo much as a Voice being heard. Every Baron carries about him a little Veſſel, with a Cover, to ſpit in; none daring to ſpit in the Hall: They likewiſe take-off their Buſkins, and put-on others of white Leather, that they may not dirty the Carpets with which the Floor is covered [e].

DURING the three Months that the *Khân* re- e ſides at *Khânbalu*, the Hunters belonging to the Emperor, in all the Provinces ſurrounding *Kathay*, apply themſelves to Hunting. They who are within thirty Days Journey of the Court ſend the large Game, ſuch as Stags, Bears, Roebucks, wild Boars, Deers, and the like, to the *Khân*, by Waggons, or Barks; having firſt bowelled them: But they who are forty Stages removed, ſend him only the Skins fit to make Armour. The *Khân* has many Wolves, Leopards, and Lions; ſome greater than thoſe of *Babylon*, trained for Hunting. In the Hair of theſe laſt, f there appear Stars of divers Colours, white, black, and red. It is ſurprizing with what Fierceneſs and Dexterity theſe Lions catch wild Oxen, Aſſes, Bears, and other large Beaſts. They carry two of them in a Waggon with a Dog, by which they are tamed, and againſt the Wind, leſt the Beaſts ſhould ſmell them, and fly away. He hath likewiſe tame Eagles, ſo fierce, that they take Hares, Roebucks, Deer, and Foxes: Nay, ſome will ſeize Wolves, and harraſs them to ſuch a Degree, that the Hunters may catch them without any Pains, or Danger. Marco Polo. 1295.

THE Great *Khân* has in his Court two Brothers, *Bayan* and *Mingan*, called the *Chivichi* [f], or, *the Maſters of the Game*, each commanding ten thouſand Men; one ten thouſand cloathed in Red, the other in Sky-Colour, when they go to hunt. Theſe keep five thouſand Maſtiffs, and other Kinds of Dogs. In the Chace they march one Body on the King's Right-hand, the other on his Left, extending the Space of a whole Day's Journey through the Plain; ſo that not a Beaſt can eſcape them. The *Khân*, who goes in the Middle, takes great Delight to ſee the Dogs follow the Stags, Bears, and other Beaſts. Theſe *Chivichi* are obliged to bring to Court every Day, from the Beginning of *October* to the End of *March*, a thouſand Head of Beaſts and Birds, beſides Quails and Fiſhes; reckoning to a Head as much as will ſerve three Men. *The great Huntſmen.*

IN *March* the Great *Khân* proceeds from *Khânbalu* North-Eaſterly towards the Ocean, two Days diſtant, with about ten thouſand Falconers, carrying Falcons, Hawks, Gerfalcons, and other Birds of Prey. Theſe diſperſe themſelves one hundred or two in a Company. The Birds taken are for the moſt Part brought to his Majeſty; who being troubled with the Gout, ſits in a Wooden-Houſe [g], carried by two Elephants: It is covered with Lion-Skins, and lined with Cloth of Gold. He has with him to divert the Time, twelve choice Hawks, and as many Favourite Courtiers. On each Side ride ſeveral Noblemen and Soldiers, to guard his Perſon. Theſe, when they ſee Pheaſants, Cranes, or other Game on the Wing, apprize the Falconers near the *Khân*; who giving his Majeſty Notice, uncover his Houſe, and letting their Hawks and Falcons fly, afford him the Diverſion attending that Paſtime. *Method of flying, and*

BESIDES the firſt ten thouſand, there is another Body of the ſame Number of Men, who run-about by two and two after the Birds are caſt from the Fiſt, to help them on Occaſion. f Theſe are called *Taſkaol*, that is, *Watchmen*, or *Markſmen*; who with a Whiſtle call-in the Hawks which are flown. Every Hawk has a *Calling their Falcons.*

[a] *Purchas Pilgr.* p. 83, *& ſeq.* [b] Doubtleſs, the Court before the Hall. [c] Miſtaken for a Herald.
Purchas, as before, *p.* 85. [e] The ſame, *p.* 88. [f] In the *Italian*, *Civici*. [g] Or, Litter.

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little Plate of Silver faſtened on her Foot, with a her Maſter's Mark; but if the Mark cannot be known, the Hawk is delivered to a certain Baron, called, on that Account, *Bulangazi* [a], that is, *the Keeper of ſuch Things as want an Owner*; otherwiſe the Finder would be deemed a Thief. Thoſe who loſe any Thing repair to his Quarters, which for that Reaſon are poſted on ſome Eminence, with his Enſign diſplayed, that all may know where to find him.

The Hunting Camp.

THUS ſporting as they advance, they at length b arrive at a great Plain, called *Kakzarmodin* [b], where the Camp is prepared, conſiſting of ten thouſand Tents, or Pavilions, which at a Diſtance look like a great City. The chief of theſe is the *Khân*'s, under which ſtand ten thouſand Soldiers, beſides Barons and Noblemen, the Door facing the South; and to the Eaſt is another Tent, with a great Hall of Audience. Next is his Bedchamber. This Pavilion is ſuſtained by three Pillars, finely carved, and covered with c the Skins of Lions ſtreaked with various Colours, which keep-out the Rain. The Walls within are hung with rich Ermins and Sables, which the *Tartars* call *the Queen of Furs*, and are ſometimes ſo coſtly, that Skins worth two thouſand *Soltânins* of Gold, will ſcarce make a Pair of Veſts. The Cords which ſupport thoſe Pavilions are of Silk. The Wives, Sons, and Concubines of the *Khân*, have their Tents alſo. Farther on there are others, for the Birds of d Prey, uſed in Hawking.

THE *Khân* continues all *March* in this Plain, where infinite Beaſts and Fowl are taken: For none elſe dare hunt in any Province of *Katay*, at leaſt within five Days Journey of the Court one Way, ten another, and fifteen a third; nor keep any Hound, or Hawk, eſpecially from *March* to *October*: During which Time no Man is permitted to catch the Game by any Method whatever; and hence it is, that they e are ſo very numerous [c].

Tribunals, military and civil.

THE Court of the twelve Barons beforementioned, who are the *Khân*'s Council of War, and diſpoſe of all military Employments, is called *Thay* [d], that is, *the high Court*. There are alſo twelve other Barons, appointed Counſellors for the thirty-four Provinces, who have a fine Palace in *Khânbalu*; where there is, for each Province, a Judge, and many Notaries in ſeparate Apartments [e]. Their Court is called *Singh*, or, *the* f *ſecond Court*. They have Power to chuſe the Governors of Provinces, and then preſent their Names to the *Khan*, who confirms their Choice: They have the Management alſo of the Treaſury. Theſe two Courts have none ſuperior to them but the *Khân*.

THIS Prince ſends every Year proper Perſons into the Provinces, to enquire if the Corn has received any Damage from Tempeſts, Locuſts, Worms, or the like: In which Caſe he remits the Tribute, for that Year, to the Sufferers, and ſupplies them with Grain both for their Support, and Sowing, out of his Granaries. For in Time of Plenty he buys-up vaſt Quantities, which he keeps for three or four Years; and in caſe of Scarcity, ſells it out at a fourth Part of the common Price. In like Manner, if any Mortality happens among the Cattle, he makes good the Loſs out of his Tithe-Cattle. Where a Beaſt has been killed by Lightning, he takes no Tribute of that Herd, or Flock, though ever ſo numerous, for three Years: Nor Cuſtom of a Thunder-ſtricken Ship, conceiving God to be angry with the Owner, and the Goods to be unlucky.

HIS Care likewiſe extends to People travelling the great Roads. For in fruitful Territories he has cauſed Trees to be planted near them, at a ſmall Diſtance from each other; and in ſandy, barren Places, Stones and Pillars to be ſet-up, that the Way may be diſtinguiſhed. Theſe Works have their Overſeers: And he is the more inclined to plant Trees, becauſe his Aſtrologers tell him, that it prolongs Life [f].

WHEN he hears of any Family in *Khânbalu* which has been reduced by Misfortunes, or is not able to work, and has nothing to ſupport it, he gives them both Proviſion and Cloathing for the Year; which are delivered them by Officers appointed for the Purpoſe, on producing his Order. Theſe Cloaths, as well as thoſe for his Army, are made in every City out of his Tithe-Wool. It is obſervable, that the *Tartars* formerly never gave Alms, but reproached the Neceſſitous as hated of God: But the Idolaters, eſpecially the *Bakſi*, have recommended Charity to the *Khân* as a Work pleaſing to the Deity: So that in his Court, Bread is never denied to any-body who aſks for it; and twenty thouſand Crowns worth of Rice, Millet, and *Pannic*, is given away daily at the Palace; which makes him eſteemed as a God.

HE likewiſe provides Food and Raiment yearly for about five thouſand Aſtrologers and Diviners in that City. Theſe conſiſting of Chriſtians, *Mahammedans*, and *Katayans*, have an Aſtrolabe marked with the Planets, the Hours, and leſſer

[a] In the *Baſil* Copy, *Bularguci*: In the *Berlin*, *Bugtami*. [b] In the *Baſil* Copy, *Caciamordin*, that is *Kachamordim*, or *Mordin*, as the *Berlin* Copy. [c] *Purchas Pilgr.* p. 85. [d] Or, *Tay*. [e] Theſe are the Tribunals, military and civil, ſuch as at preſent ſubſiſt in *China*; perhaps with ſome Difference as to the Form and but ſuperficially deſcribed by *Polo*. [f] *Purchas*, as before, *p.* 86, *& ſeq.*

Parts of Time throughout the Year. By Help of this they obſerve the Courſe of the Heavens, and Diſpoſition of the Weather every Moon. They write down alſo in certain Squares called *Tacuini* [a], the Events that are to happen during the current Year (adding, however, this Salvo) provided the Deity makes no Alteration in them. Theſe Books they ſell. They whoſe Predictions fall-out trueſt, are moſt honoured. Such as propoſe to undertake any great Work, or a long Journey, have Recourſe to theſe Aſtrologers, to ſhew them in the Heavens whether they ſhall ſucceed or not. This they do by comparing the Conſtellation which then rules with that which governed at his Birth; the exact Time of which being told them [b].

THE Great *Khân*'s Money is not made of Metal, but of the middle Bark of the Mulberry-Tree, hardened and cut into round Pieces of different Sizes, which are ſtamped with the Emperor's Mark. All the Empire is ſerved with it from *Khânbalu:* Nor dares any Perſon, Native or Stranger, on Pain of Death, refuſe it, or utter any other in his Dominions. The foreign Merchants, when they arrive at the Capital, receive this Money for their Gold and Silver, Pearls and Diamonds. And as it will not paſs in other Countries, they lay it out again in Merchandizes. The *Khân* pays his Troops and Officers in the ſame Coin: So that by this Means he has acquired a greater Treaſure than any other Prince in the World [c].

SECT. VI.

An Account *of the* Iſlands, *and* maritime Countries, *of the* Greater India.

1. *Of the* Iſlands *in the* Indian Ocean.

Ships of India. Zipangu, *or* Japan, *invaded by the* Tartars: *Their Attempt miſcarries. Sea of* Chin. Ziamba *Country. The* Greater Java. Sondur *and* Kondor. Pentan *Iſland.* Leſſer Java. Felek *Kingdom.* Baſma *Province. The Rhinoceros.* Sumatra *Province.* Dragoyan *Province.* Lambri *Province.* Fanfur *Province. Iſlands* Nokueran, Angaman. *Iſland* Seylan. Adam's *Sepulchre.*

THE Ships of *India* are made of Fir, with one Deck, on which are Cabins for the Merchants (twenty or fewer) according to the Bulk of the Veſſel. Some have two Maſts, others four, and as many Sails. They uſe alſo Oars, four Men to each. The Hull is divided into *Kolti*, or Chambers, the larger have thirteen; ſo that if the Water gets in by the Stroke of a Whale, or a Rock, it goes no farther than that Diviſion, and the Lake is ſoon ſtopped. They are all double, or have two Courſes of Planks one within the other, well calked with Okam, and nailed with Iron. Inſtead of Pitch they make uſe of the Oil of a Tree mixed with Lime and Hemp beaten ſmall, which does better than Pitch and Lime. The larger Ships carry from an hundred and fifty to three hundred Seamen, and from five to ſix thouſand Bags of Pepper. They are attended by ſmaller Veſſels of a thouſand Bags Burthen, and about ſixty Men, which ſometimes ſerve to tow the greater. They have alſo with them ten ſmall Boats for Fiſhing, and other Services, faſtened to their Sides, and let-down at Pleaſure. They ſheathe them every Year till they come to have ſix Courſes of Boards on the Outſide, and then break them up. Marco Polo. 1295. *Ships of India.*

ZIPANGU [d] is a very large Iſland, fifteen hundred Miles Eaſt of the Coaſt of *Mangi*. The Inhabitants are Idolaters, fair of Complexion, and courteous in Behaviour. The Idols in this and the neighbouring Iſlands have the Heads of Cows, Dogs, and other Animals. Some have Faces on their Shoulders, and from four to an hundred Hands [e]: To which laſt they aſcribe moſt Power, and pay greateſt Reverence. They ſometimes eat the Fleſh of thoſe they take in War, reckoning it a Dainty. *Zipangu, or Japan.*

GOLD is plenty in *Zipangu*, for Merchants ſeldom reſort thither, and its Exportation is prohibited by the King; whoſe Palace, according to the Report of Traders, is floored and covered with Gold, as Churches in *Europe* are with Lead, and the Windows gilded. Pearls abound there. The Fame of its Riches having tempted *Kublay* to conquer this Iſland, he ſent thither a great Fleet, with an Army under two Barons, *Abbakkatan* and *Vonſanchin* [f]. The Generals ſailed from *Zaytum* [g] and *Quinſay*; but falling out between themſelves, could take but one City, and *Invaded by the* Tartars.

[a] Perhaps it ſhould be *Tacuim*, which anſwers to *Taquîn*, or rather *Takwîm*, an *Arabic* Word, ſignifying, properly, a Work divided by Tables, and by Analogy an Almanac, or Kalendar. This ſhews the Kalendar was then chiefly under the Direction of the *Arab* Aſtronomers. [b] *Purchas Pilgr.* p. 88. [c] The ſame, *p.* 86. [d] The ſame in the *Berlin* Copy: But *Zipangri*, in the *Baſil.* This, taking away the Termination *gu*, from the Name, as well as other Circumſtances, is plainly *Japan*, or *Jepan*, the Z anſwering to our J Conſonant. [e] It is much that he mentions no ſuch *Briarean* Images in *Katay*, or *Manji*, where they are plenty. [f] In the *Baſil* Copy, *Abatan* and *Nanſachum:* In the *Berlin* Copy, *Abatam* and *Voſanchim.* [g] The Port ſuppoſed to be *Suen-chew*. See before, *p.* 603.

Indian *Iſlands.*

put all to the Sword except eight Perſons; who being, it ſeems, proof againſt Iron, by Means of an inchanted precious Stone lodged in the right Arms, between the Skin and the Fleſh, were ſlain with Clubs. At length, by a Storm from the North, ſome of the Ships riding in the Port being caſt away, and others driven to Sea, the reſt, with the two Leaders and principal Officers, returned home.

Their Attempt miſcarries.

ABOUT thirty thouſand eſcaped by ſwimming on Planks to a deſert Iſle [a] four Miles off *Zipangu*; againſt whom, unprovided with either Victuals or Weapons, the Enemy came with a Fleet: But landing without any Order, the *Tartars* wheeled about the Iſland, which was high in the Middle, and, unſeen, ſeized their Ships. Thence ſailing to the Capital of *Zipangu*, with the Colours flying, they were admitted without any Suſpicion; but found few there beſides Women. Here they were beſieged ſix Months by the King, and then ſurrendered on Condition to have their Lives. This happened in 1264 [b]. The *Khân*, to puniſh the two Commanders, cut-off the Head of one, and ſent the other to the Iſland of *Zorza*, where Offenders are put-to Death. They bind their Hands, and ſew them up in a Buffalo's Skin new flayed-off, which ſhrinking as it dries, cauſes them to die miſerably.

Sea of Chin.

THE Sea, in which this Iſland ſtands, is called *the Sea of Chin* [c], which ſignifies, the Sea oppoſite to *Manji*; and in the Language of that Iſland *Manji* is called *Chin* [d]. The Pilots ſay, it contains ſeven thouſand four hundred and forty Iſlands, moſt of them inhabited; and that all their Trees are fragrant, abounding with Aloes, Pepper, and many other Spices. The Ships of *Zaytum* ſpend a Year in the Voyage, ſetting out in Winter, and returning in Summer, by Means of two different Winds which reign in theſe Seaſons [e]. But the Author never was at theſe Iſlands.

LEAVING *Zaytum*, you meet with a great Gulf (or Sea) called *Kheynan* [f], which continues two Months Sailing Northwards. Towards the South it waſhes *Manji*; alſo *Ania* [g], *Toloman*, and other Provinces before-mentioned [h]. It is interſperſed with infinite Iſlands, moſtly inhabited; that it looks like another World. They produce Store of Gold, and trade with one another.

HAVING ſailed fifteen hundred Miles South-Weſtward through this Gulf, you come to *Ziamba* [i], a rich and great Iſland, with a King and Language of its own; but paying a yearly Tribute to the great *Khân* of twenty Elephants, and a great Quantity of Aloes Wood. In 1268, *Kublay* hearing of the Wealth of this Iſland, ſent *Sagatu* to [k] invade it: But the King, *Akkambalu*, being old, they bought his Peace. It abounds with Woods of Ebony.

SAILING thence, between the South and South-Eaſt, fifteen hundred Miles, is *Java* (the Greater) ſuppoſed to be the greateſt Iſland in the World; being more than three thouſand Miles in Circuit. Its King is independent. The *Khân* durſt not attempt to ſubdue it, on Account of the Length and Danger of the Voyage [l]. The Merchants of *Zatum* fetch thence Store of Gold and Spices.

SOUTH and South-Weſtward of *Java* ſix hundred Miles are two deſart Iſlands, *Sondur* [m] the Greater, and *Kondor* the Leſſer. Fifty Miles South from thence is *Lokak*, a very rich and great Province on the Continent, but mountainous and wild. The People are Idolaters, with a King and Language of their own. *Braſil* Wood, Gold, and Elephants are plenty, beſides other wild Beaſts and Fowl. Here is a very good Fruit called *Berchi*, as large as Lemons; and abundance of Porcelane Shells are exported to other Countries to ſerve for Money. But the

[a] This, poſſibly, is the Iſland *Ping-hu*, very near *Japan*, for whoſe Situation *Gaubil* is at a Loſs. See *Hiſt. de Gentch.* p. 194. Note 2. [b] According to the *Chineſe* Hiſtory, the Expedition to *Japan* was in 1280, and 81, under the General *Argan*; who dying at Sea, *Attahay* commanded the Fleet. Coming in Sight of the Iſland *Ping-hû*, a Storm diſperſing the Fleet, *Attahay* got-off with ſome Ships, the reſt fell into the Hands of the Enemy, who made Slaves of ſeventy thouſand *Chineſe*, or *Koreans*, and ſlew thirty thouſand *Mongols*. *Gaubil*, p. 194. [c] In the *Italian*, *Cin*. [d] This is a plain Proof, that the Name of *Chin*, or *China*, came from the Eaſt. [e] Theſe are the Monſons, or Trade-Winds. [f] This, doubtleſs, is *Haynan* (which may be written *Khaynan*) that is, the Southern Sea. [g] Perhaps this ſhould be *Gan-nan*, which comprizes *Tong-king*, and *Kochinchina*. *Gaubil* obſerves, that *Europeans* corruptly write *Anam*, and the Language *Anamatic*, *Hiſt. de Gentch.* p. 194. [h] See *p.* 596. [i] In the *Baſil* Copy, *Ciamba*: Perhaps the Kingdom of *Champa*, in the South-Part of the farther Peninſula of *India*, although the Name comes equally near *Siam*, only leaving out the Termination *ba*. According to the *Baſil* Copy, *Polo* was in this Kingdom. [k] This ſeems to be the General *Songtutay*, mentioned by *Gaubil*, p. 179; or elſe *Sutu*. p. 202. But we meet with no foreign Expeditions before the Year 1280, when all *China* was reduced under the Obedience of *Kublay*. *Polo* is ſeldom right in his Dates. [l] Yet, perhaps, this is the Iſland called *Qua-wa*, in the *Chineſe* Hiſtory, which was attempted in 1292, with a Fleet of a thouſand Sail; but without Succeſs. *Gaubil*, p. 220, ſuppoſes *Qua-wa* to be *Borneo*, as this *Greater Java*, or *Yawa*, is thought to be by *Purchas*, not without ſome Reaſon. [m] This, probably, is the *Senderfulat* of the *Arabs* (who write *fulat* for *Pulo*, the *Malayan* Word for an Iſland) and not *Pulo Kandor* (or *Kondor*) as *Renaudaut* ſuppoſes, *Ancien. Relat.* p. 145, though placed near to it; if, indeed, *Kondor* here be the ſame.

King

King does not encourage the coming of Strangers.

FIVE hundred Miles Southward of *Lokak* [a] is *Pentan* [b], a wild Island, but full of odoriferous Trees. For fifty Miles of the Way, the Sea is in many Places but four Fathom deep. Thirty Miles farther South-East is the Island *Malayur* [c], abounding with Spices, which has a King and peculiar Language. From *Pentan*, an hundred Miles South-East, is the *Lesser Java*.

THIS *Lesser Java* [d] is about two hundred Miles in Compass. It abounds with Spices, Ebony, and *Brasil* Wood; lying so far South, that the North-Star is never seen there. It is divided into eight Kingdoms, with each a different Language. Our Author was in six of them, *viz.* *Felekh*, *Basma*, *Samara*, *Dragoian*, *Lambri*, and *Fanfur*.

FELEKH [e], by frequent Trade with the *Mohammedans*, has embraced their Faith in the Cities: But the Mountain People, who eat human Flesh, and other impure Food, are still Idolaters, worshipping whatever they see first in the Morning.

BASMA [f] Kingdom is inhabited likewise by a beastly People, who live without Law like Beasts. They sometimes send Hawks to the *Khân*, who lays Claim to the whole Island. They have wild Elephants and Unicorns [g]. These are much less than the former; but have Feet shaped like them, and Hair like the Buffalo. Their Horn is in the Middle of the Forehead, but make no use of it in Encounters: For their Way is first to trample-on a Person, then keeping him down with their Knee, wound him with their Tongue, which is covered with long Prickles. They carry their Head, which resembles that of a wild Boar, downward, in walking. They love to stand in the Mire, and are far from being such delicate Creatures as the Unicorn is represented to be in *Europe*; suffering themselves to be catched by young Maidens. This Country abounds with large Goss-Hawks, all black, and many Sorts of Apes, one very small, with a Face like the human. These they preserve in Boxes, by Means of Spices, and sell to Merchants, who shew them about for Pigmies.

SAMARA is next, where *Polo* was detained five Months by ill Weather. He landed with two thousand Men, and fortified himself against the Natives, who eat human as well as other Flesh; yet traded with them for Provisions; having excellent Fish, and Date-Tree Wine [h], both white and red. It is very good for the Dropsy, Phthisic, and Diseases of the Spleen. Here are *Indian* Nuts [i] as big as one's Head, the Middle full of a pleasant Liquor better than Wine. None of the Stars in *Ursa Major* could be seen here [k]. Marco Polo. 1295.

DRAGOYAN [l] Kingdom is claimed by the Great *Khân*. *Polo* was told, that when any Person is sick, they send to enquire of the Sorcerers whether he shall escape. If the Devil answers No, his Relations send for the Officers appointed to strangle such Folks; which done, they cut his Body in Pieces, and eat all up, even to the Marrow: For, say they, if any of his Substance should remain, Worms would breed therein; which, for want of Food, would die, to the grievous Torture of the dead Man's Soul. The Bones they carry to some Cave in the Hills, that no Beast may come at them. They also eat all Strangers who fall into their Hands. Dragoyan Province.

LAMBRI abounds with *Brasil* Wood; some of whose Seed *Polo* brought to *Venice*, but the Soil was too cold to produce it. Most of the Natives have Tails more than a Span long, like Dogs, but without Hair, and dwell in the Mountains, not in Cities. Unicorns are plenty here, besides Game and Fowl [m]. Lambri Province.

THE Kingdom of *Fanfur* hath the best Camphire, which is sold for its Weight in Gold. Here are found tall Trees, as large as two Men can fathom; whence taking the thin Bark and Wood about three Fingers thick, the Pith within is Meal [n]. This they put in Water, and stirring well, the Dross swims at-Top, and the purer Part falls to the Bottom, whereof they make Paste, tasting like Barley-Bread. *Polo* brought some of it to *Venice*. The Wood of this Tree sinks in Water like Iron. They make short Lances of it, for the long would be too heavy, hardening the Points in the Fire; which thus prepared, will pierce Armour sooner than if made of Iron. Fanfur Province.

ABOUT an hundred and fifty Miles from *Lambri*, sailing Northwards, are two Islands; first *Nokueran* [o], where the Natives live like Beasts, going all naked. They worship Idols. Here are excellent Trees, Cloves, Sanders white and Islands Nokueran, Angaman.

[a] In the *Basil* Copy, *Boëach*: In the *Berlin*, *Loeach*. [b] In the *Latin* Copies, *Petan*. [c] In the *Basil* Copy, *Maletur*: In the *Berlin*, *Malenii*. [d] This, we presume, is the Island which at present goes by the Name of *Java*. [e] In the *Basil* Copy, *Ferlekh*. [f] In the same Copy, *Basman*. [g] The Rhinoceros is to be understood here; although the Description is not exact. [h] Called *Toddi*. [i] Cocoa Nuts. [k] According to the *Berlin* Copy, the *Great Bear* is visible; but not the North Pole. [l] In the *Basil* Copy, *Dragoiam*: In the *Berlin*, *Dagoiam*. [m] *Purchas Pilgr.* p. 103. [n] This is the *Sagu*, or *Sagoe*. [o] In the *Basil* Copy, *Necuram*: In the *Berlin*, *Pecuram*, once *Mecaram*.

red,

Coaſts of India.

red, *Indian* Nuts, *Braſil*, and other Spices: a The other *Angaman* [a], ſavage as the former. *Polo* was told, they had Dogs Heads.

Iſland Seylan.

SAILING hence a thouſand Miles, Weſt by North, is *Zeilan* [b], the beſt Iſland in the World, two thouſand four hundred Miles round. Formerly it was three thouſand ſix hundred Miles in Compaſs, as appears from the Sea-Charts uſed in thoſe Parts; but the North-Winds have drowned a great Part of it. The Natives are Idolaters, and go naked, only wearing a Cloth before. b They have no Corn, but Rice, and Oil of *Seſamin*, Milk, Fleſh, and Wine of Trees, Abundance of Braſil, the beſt Rubies, with Saphires, Topazes, Amethyſts, and other Gems. The King, called *Sendernaz*, is ſaid to have an invaluable Ruby, one Palm long, and as thick as a Man's Arm, without Spot, and ſhining like Fire. *Kublay Khân* ſent, and offered the Value of a City for it: But the King anſwered, that all the Treaſures on Earth ſhould not purchaſe it, as c having deſcended to him from his Anceſtors [c].

Adam's Sepulchre.

THERE is in this Iſland a high Mountain, which none can aſcend, as *Polo* was told, but by Iron Chains. On the Top is to be ſeen *Adam*'s Sepulchre [d], according to the *Mohammedans*; but the *Pagans* ſay it is the Body of *Sogomonbar Khân*, Son to a King of that Iſland; who retired to this Place, to lead a ſolitary Life, from whence no Pleaſures, nor Perſuaſions could draw him. After his Death, his Father made his Image of d Gold, adorned with Gems, and commanded all his Subjects to worſhip it; and hence began Idolatry. They come from far in Pilgrimage to this Mountain, where his Hair, Teeth [e], and a Diſh of his, are ſhewed, as precious Reliques. The Report made by the *Mohammedans*, cauſed the Grand *Khân*, in 1281, to ſend Ambaſſadors thither; who obtained two Teeth, a Diſh, and ſome of the Hairs [f], from the King of *Zeilan*; which he cauſed to be received by the whole Peo- e ple of *Khânbalu* [g], without the City, and brought to his Preſence with great Honour [h].

2. Account *of the* maritime Countries *of* Greater India.

Country of Malabar. *Pearl Fiſhery. The King, his State. Certain Cuſtoms: Their Religion: Debtors Law: Their Soothſayers: Idols, and Votaries. City of* St. Thomas. *A lying Miracle.* Murfili *and* Lak. *The* Bramins. Tingui, *or Monks.* Kael *City.* Koulam *and* Deli. Malabar *Kingdom.* Guzerat *Kingdom.* Kanam *and* Kambaya. Kheſmakran. *Iſle of Women.* Sokkotra *Iſland. Ambergriſe.* Magaſtar, *or* Madaigaſkar. *The Bird* Rukh. Zenzibar *Iſland. The* Giraffa. Indian *Iſlands.* Abaſha, *or* Abiſſina: *Inhabitants brown.* Adem, *or* Aden. Eſher, *or* Shahr: *Produce.* Kalayat *City. Iſland of* Ormus. Polo's *Relation rendered intelligible: Its Advantages.*

SAILING ſixty Miles Weſt from *Zeilan*, is c the great Province of *Malabar* [i], on the Continent, called *India the Greater*, the richeſt Country in the World. There are in it four Kings, the chief of whom is *Senderbandi* [k]. In his Kingdom [l] there is a Pearl-Fiſhery, betwixt the Coaſt and *Zeilan* [m], in a Bay where is not above twelve Fathom Water. This is performed by Divers, who in Bags, or Nets, tied to their Bodies, bring-up the Oyſters, which contain the d Pearls: And becauſe the Place is infeſted with dangerous Fiſhes, they hire Bramines to charm them: Theſe have the Twentieth, the King the Tenth. *Betala* Road produces moſt. The Oyſters are found here only during *April*, and till the Midſt of *May*: But in *September* they meet with them again, in a Place above three hundred Miles off, and till the Midſt of *October*.

THE King goeth as naked as the reſt, excepting his Ornaments; which are a Collar of pre- e cious Stones about his Neck, and a Silk String at his Breaſt with an hundred and four Pearls (as Beads) to number his Prayers, which he muſt ſay

[a] In the *Latin* Copies, *Angania*. If this be the Iſland *Anduman*, oppoſite to the Coaſt of *Malakka* and *Siam*, (for it was in the Courſe the *Arabs* followed in ſailing to *China*, which *Polo* ſeems to have taken) it lies too far from *Java*, unleſs *Sumatra* be included under the ſame Name; which is not improbable: But if the Bearing from *Aguman* to *Seylon*, be regarded (which, however, we think ought not to be) *Angaman* ſhould lie ſomewhere off the Weſt-Side of *Sumatra*. [b] In the *Latin* Copies, *Seylam*: In the *Malabar* Language, *Selan* or *Seylandiv*; whence the *Arabs* have made their *Serandib*, by liquifying the *l*, and putting *b* for *v* Conſonant which they want. *Coſmas Indopleuſtes* writes *Seylendiba*. [c] *Purchas Pilgr.* p. 104. [d] Or, *Adam*'s Food. See *Knox*'s Hiſt. of *Ceylon*, p. 3; *Renaudot Ancien. Relat.* p. 134; and *Ribeiro*'s *Ceylon*, p. 172. [e] Later Authors ſpeak of but one Tooth, deſtroyed by the *Portugueze*, See before, *p.* 207. Note g. [f] No doubt they have the Art of multiplying their Reliques, and preventing their Exhauſtion, as well as the Papiſts, who, though the Hairs of *St. Peter*'s Beard, ſome of the *Virgin Mary*'s Milk, Nails and Wood of the Croſs, have been given away from Time to Time, ſtill keep-up the Quantity by proper Supplies. [g] All this Paragraph is omitted in the *Latin* Copies, as many Things are added in them; the Variations, in every Reſpect, being very great throughout. [h] *Purchas*, as before, *p.* 106. [i] In the *Latin* Copies, *Maabar*. [k] In the *Latin* Copy, *Senderba*: In the *Berlin*, *Scuderba*; perhaps the *Samorin* of *Kalekut*. [l] Called, in the *Latin* Copies, *Var*, or *Vaar*. [m] This agrees with the Pearl-Fiſhery on the Coaſt of *Tutekorin*, near *Cape Komori*.

daily to his Idols, conſiſting of the Words *Pakkauka, Pakkauka, Pakkauka*, repeated ſo many Times. The like Bracelets he weareth on three Places of his Arms and Legs, on his Fingers and Toes. He hath one thouſand Women, taking whomever pleaſeth him; as he did one from his Brother, which had kindled a War, if their Mother, by threatening, in caſe they proceeded, to cut-off her Breaſts which had nouriſhed them, had not prevented it. He is always accompanied by numerous Horſemen, as his Guard; who, when he dies, burn themſelves with his Corpſe, to attend him in the next World.

ALL the Horſes in *Malabar* are brought from *Ormuz*, *Diulfar*, *Pekher*, and *Adem*; for the Country breeds none: And it happens ſometimes, they are very ill-ſhaped, and good for nothing. Condemned Perſons offer to ſacrifice themſelves in Honour of their Idols. This is performed by twelve Wounds, given with ſo many different Knives, in divers Parts of the Body; at every Blow, ſaying, *I kill myſelf in Honour of that Idol*; and the laſt he thruſts into his Heart, and then is burned by his Kindred. The Wives alſo caſt themſelves into the Fire with their dead Huſbands; ſuch as refuſe being reckoned infamous.

THEY worſhip Idols, and moſt of them Oxen; nor would eat of their Fleſh for the World. There are, however, ſome called *Gavi*, who eat the Fleſh of thoſe that die, and dawb-over their Houſes with Ox-Dung. Theſe *Gavi* being deſcended from the Men who ſlew *St. Thomas*, not one of them can ever enter the Place where his Body is, though puſhed forwards by ten others. They ſit on Carpets on the Ground. In this Kingdom, they have no Corn, but Rice; are no Warriors, and eat no Fleſh of Animals, but what are killed by the *Arabs*, or other People. Both Men and Women waſh Morning and Evening, nor will otherwiſe eat: They who obſerve not this Cuſtom, are accounted Heretics. They touch not their Meat with their Left-hand, uſing it only to wipe, and do other unclean Offices. Each drinks out of his own Pot, and will not drink out of another Man's, nor ſuffer his own to touch his Mouth; but holds it over, and pours the Liquor in. As Foreigners cannot uſe their Pots, they pour Drink into their Hands, for them to ſuck-up.

JUSTICE is ſeverely executed for Crimes, and a Creditor may draw a Circle round his Debtor, which he dares not paſs, till he hath paid, or given Security: If he doth, he is put to Death. *Polo* once ſaw the King himſelf on Horſeback thus encircled by a Merchant, whom he had long put-off: Nor did he ſtir out of it, till he had ſatisfied the Debt, the People applauding his Majeſty's Juſtice. They are very ſcrupulous in drinking Grape-Wine; and they who do, are not admitted to be Witneſſes. The like Privilege is alſo denied thoſe who uſe the Sea; for they ſay ſuch Men are deſperate. They think Lechery no Sin. They have no Rain, but in *June*, *July*, and *Auguſt*; without which refreſhing Showers, they could not live for Heat. Marco Polo. 1295.

THEY have many Phyſiognomiſts, and Sooth-ſayers; who caſt Nativities, and obſerve Beaſts and Birds. They aſſign to every Day of the Week an unlucky Hour, called *Khoyak*; to *Monday*, that betwixt Two and Three; to *Tueſday*, the third Hour; to *Wedneſday*, the ninth; and ſo on, noting them down in their Books all through the Year. At thirteen Years old, they put the Boys to get their own Bread, giving them a ſmall Stock to begin, with which they run up-and-down to buy and ſell. In the Fiſhing-Seaſon, repairing to the Port, they buy a few Pearls, and ſell them again at a ſmall Profit to the Merchants; who remain in the Houſes, to avoid the Heat. Out of their Earnings, they buy Victuals, which they bring to their Mothers to dreſs; for they muſt not eat at their Father's Coſt. *Their Soothſayers.*

THEY have Idols, Male and Female, in their Monaſteries; to which they offer their Daughters. On theſe Occaſions the Monks (or Prieſts) meeting to feaſt, ſing and dance, to cheer the Idols: The Maidens thus conſecrated to them, ſet Victuals before them, and ſing during the Space of a Meal: Then ſaying they have eaten, fall-to themſelves in earneſt; after which they return home. The Cauſe of theſe Solaces is, the Houſhold Quarrels betwixt the God and his Goddeſs; which if they did not thus appeaſe, they ſhould loſe their Bleſſing. *Idols and Votaries.*

THE great Men have Litters of large Canes [a]; which, when they have a Mind to ſleep, can be drawn-up by Cords to a good Height from the Ground, and thereby prevent the Biting of Tarantulas, Fleas, and other Vermin, as well as procure the freſh Air.

THE Sepulchre of *St. Thomas* [b] is a ſmall City [c], little frequented by Merchants, but infinitely by *Chriſtians* and *Mohammedans*, on the Score of Devotion: For the latter hold him a *City of St. Thomas.*

[a] The Bambû Palakins. [b] *Purchas* obſerves, that *Malabar* is by this Author extended to *Choromandel* alſo. [c] The *Syrians* call it *Beit Tûma*, or, *the Houſe of Thomas*. Whence the Corruption *Betuma*, in the two ancient *Arab* Voyages, publiſhed by *Renaudot*, p. 13, and 146. *John* of *Empoli*, *Barboſa*, *Corſali*, and almoſt all the early Travellers affirm, that his Sepulchre is at *Madras*, called by the *Portugueze*, *St. Thomas*.

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great Prophet, and call him *Ananias*, that is, *a holy Man* [a]. The *Chriſtians* give the Earth where he was ſlain, which is red, mixed with Water, to the Sick.

A lying Miracle.

IN the Year 1288 [b], a great Prince having more Rice than Room to ſtow it in, made bold with *Thomas*'s Church, in the Chamber where Pilgrims were received: But by a ſeaſonable Viſion of that Saint in the Night, was ſo terrified, that he quickly freed the Place. The Inhabitants are become black, by anointing themſelves with *Seſſamine* Oil. They paint the Devil white, and their Idols black. The Beef Worſhippers carry with them to Battle, ſome Hair of a wild Ox, as a Preſervative againſt Dangers.

Murfili *and* Lak.

THE Kingdom of *Murfili*, or *Monſul*, is Northward of *Malabar* five hundred Miles. The Hills produce Diamonds, which the Natives, who are Idolaters, ſearch-for after great Rains. Weſtwards from *St. Thomas*, is *Lak*, *Loak*, or *Lar* [c], whence the *Bramins* [d] have their Original. Theſe are the faireſt Merchants in the World: They abhor Lying and Theft, never break their Truſt, and deal juſtly for thoſe who employ them either to buy, or ſell Goods. They are known by a Cotton Thread, which they wear over the Shoulder, tied under the Arm croſſing the Breaſt: Are in eating very abſtemious, and long-lived: Have but one Wife, and are great Diviners. When about to traffic, they conſider their own Shadow in the Sun, and thence conjecture according to their Rules. They chew a certain Herb (the Betel) which preſerves their Teeth, and helps Digeſtion.

The Bramins.

Tingui, *or Monks.*

THERE are ſome Religious of them, called *Tingui*, who go quite naked, and live auſterely, wearing the Figure of an Ox in Braſs on their Forehead. Of the Aſhes of the Bones of that Animal, they make an Ointment, wherewith they anoint their Bodies in divers Places. They neither kill, nor eat any living Creature, nor Herb, or Root, before it is dried; believing, when green, they have a Soul. Inſtead of Diſhes, they lay their Victuals on dry Leaves of Apples of Paradiſe. They exonerate in the Sands, diſperſing their Ordure, leſt it ſhould breed Worms, which muſt preſently die for Want of Food [e].

Kael *City.*

KAEL is a great City, governed by *Aſtiar*, one of the four Brethren, who is very rich, and uſes Merchants kindly. He hath three hundred Women. The People are continually chewing a Leaf called *Tambul* [f], with Spices and Lime.

KOULAM [g] is a Kingdom independent, five hundred Miles North-Weſt from *Malabar*. Here, among the Idolaters, dwell *Jews* and *Chriſtians*, who have a Language of their own. The Produce are Pepper, Braſil, Indigo, black Lions, and white Parrots of divers Sorts, ſome blue, others red, and ſome very little [h]: Peacocks and Peahens, much differing from ours, and greater; as are their Fruits. They are very libidinous, and marry their Siſters: Have many Aſtrologers and Phyſicians. In the Province of *Kumari* [i] are Apes as large as Men; and here *Polo* had Sight of the North Star. Three hundred Miles Weſt of *Kumari*, is the Kingdom of *Deli* [k], which hath a peculiar Language. The People are idolatrous, and have Store of Spices. Here is no Port, but a great River, with a good Mouth, where the Ships of *Manji* arrive in Summer.

MALABAR [l] is a Kingdom in the Weſt, in which, and in *Guzerat*, are many Pirates; who ſet-out with above an hundred Sail, carrying their Wives and Children. They keep the Sea all Summer, ſpreading their Ships five Miles aſunder, to catch the Merchants, whom they rob, and then ſet on Shore. Here you meet with Ginger, Pepper, Kubebs, and *Indian* Nuts. The Ships of *Manji* bring hither Oars, Cloth of Gold, Silks, Gold, Silver, and other Commodities; which, with the Goods of the Province, are tranſported to *Aden*, and *Alexandria* in *Egypt*.

THE Kingdom of *Guzerat* has its own King, and Language, being a Weſtern maritime Province. The Pirates here make the Merchants drink Water mixed with Tamarinds, to exonerate the Pearls and Jewels, which they ſwallow. Ginger, Pepper, Indigo, and Cotton abound. The Trees are ſix Fathom high, and endure twenty Years: But after twelve Years Growth, the Cotton is good only for Quilts, not for Spinning. Unicorns [m] are plenty. The moſt curious Embroideries in the World, with other Goods, are made here.

PROCEEDING Weſtward is *Kanam* [n], a large and noble Kingdom. It yields Store of Frankincenſe, and has a great Trade for Horſes. *Kambaya* [o] is another great Kingdom towards the Weſt, producing much Indigo, Bukram, and

[a] *Ananias* is a *Hebrew* Word, ſignifying, *the Cloud*, or *Divination of the Lord*. In the *Baſil*, it is *Avoryam*; and in the *Berlin*, *Avarnam*, that is, *holy Man*. [b] So alſo in the *Berlin* Copy; but in the *Baſil*, 1277. [c] In the *Latin* Copies, *Loë*. [d] In the *Baſil* Copy, *Abrajamins*: In the *Berlin*, *Abrajans*. [e] *Purchas Pilgr.* p. 105. [f] The *Arabic* Name for the Betel; or Betle, the *Malabar* Word, *Teix*. p. 18. [g] Perhaps on the Coaſt toward *Surat*: In the *Latin* Copies, *Coilum*. [h] Or, Perokites. [i] In the *Latin* Copies, *Comari*, far from *Cape Komari*, or *Komorin*. [k] In the *Baſil* Copy, *Eli*: In the *Berlin*, *Heli*: Perhaps the Kingdom of *Dehli*, or *Delli*, then extended to the Sea-Coaſt Southward. [l] In the *Latin* Copies, *Malibar*. [m] The Rhinoceros. [n] In the *Baſil* Copy, *Tana*: In the *Berlin*, *Caria*. [o] In the *Baſil*, *Cambaath*: In the *Berlin*, *Cambaech*.

Cotton.

Cotton. *Servenath* [a] is a Kingdom ſtill to the a West: Has a peculiar Language. The Inhabitants are Merchants; a good People, though Idolaters.

KHESMAKORAN [b] is a large Kingdom. Moſt of the Inhabitants are *Mohammedans*; the reſt Idolaters. They live by Merchandize and Manufactures, and are reſorted by Traders both by Sea and Land. This is the laſt Province of *Greater India*, proceeding North-Weſtward from *Malabar*, which here ends: And here *Polo* obſerves, that all the Provinces and Cities thereof, which he has mentioned, lie along the Sea-Coaſt.

FIVE hundred Miles South of *Kheſmakoran*, are ſaid to be two Iſlands, thirty Miles aſunder; one of Men, the other of Women [c]; whence they are called the Male and Female. The Men viſit the Women, and ſtay with them all *March*, *April*, and *May*. It ſeems, the Air will not permit them to remain longer. The Women keep their Sons twelve Years, and then c ſend them to their Fathers: But their Daughters till they are married. They are good Fiſhers, and have Store of Amber: Are Chriſtians, and have their Biſhops from *Sokoktera*, five hundred Miles to the South.

SOKKOTERA [d] is a very large Iſland, whoſe Archbiſhop is not ſubject to the Pope, but to a *Zatolia* [e], who reſides in *Baldak*, and chuſeth him. The *Sokkoterans* go naked, all but a Cloth before: Have no Grain, except Rice; and are d the greateſt Magicians in the World. They allay Storms; and, when they pleaſe, raiſe Winds, to bring back ſuch Pirate-Ships as have wronged them. Theſe bring them Goods, which being the Spoil of *Mohammedans* and Idolaters, they make no Scruple to traffic for. Much Ambergreaſe is found on the Coaſt, which comes-out of the Belly of Whales. Theſe they take with Harpen-Irons tied to a long Cord, having at the End a Piece of Wood, which floats on e the Sea, and ſhews where the Whale is to be found when dead. By this they drag it a-ſhoar, and cutting open the Belly, take-out the Ambergreaſe. The Head yields many Caſks of Oil [f].

A THOUSAND Miles thence, South-Weſtward, is *Magaſtar* [g], one of the greateſt and richeſt Iſles of the World, three thouſand Miles in Circuit, inhabited by *Mohammedans*, and governed by four old Men [h]. The People live by Traffic, and ſell great Store of Elephants Teeth. They feed on Camels Fleſh, as moſt delicious of all other. Much Ambergreaſe is driven here upon the Shores. The Iſland abounds with wild Beaſts, as Lions, Giraffas, wild Aſſes, and other b Game. Silks, Cloth of Gold, and other rich Goods, are brought hither from foreign Countries. Veſſels ſeldom ſail Southward to any of the numerous Iſlands, except this and *Zenzibar*, by reaſon of the violent Currents: For there is no returning Northward; and the Ships which from *Malabar* make the Voyage in twenty, or twenty-five Days, are three Months going-back.

POLO was told by Eye-Witneſſes, that at a *The Bird* Rukh. c certain Time of the Year, there comes hither, from the South, a wonderful Bird, called *Rukh*, like an Eagle, but ſo large, that it takes-up an Elephant in its Talons, and ſoaring aloft, kills him, by letting him fall, then feeds on him: That his Wings, when ſpread-out, extend ſixteen Paces, the Feathers being eight long, and proportionably thick: That a Meſſenger ſent by the Great *Khân* to view the Iſland, brought back one of the Feathers, which meaſured nine Spans [i], d and the Barrel two Palms; beſides the Tooth of a Chinghial, a Beaſt that bred there, as big as a Buffalo, which weighed fourteen Pound.

AFTER this you meet with the Iſland of *Zen-* Zenzibar *zibar* [k], two thouſand Miles in Compaſs. The *Iſland.* Natives are black, and go naked: Are very thick, and ſhort, but ſo ſtrong, that one will carry as much as five *Italians*, and eat in proportion. They have large, frightful Features. Their Diet is Fleſh, Milk, Dates, and Rice; e of which Grain, and Sugar, they make a Wine ſcarce inferior to that of the Grape. Ships come here for Ivory and Ambergreaſe, there being many Whales on the Coaſt. When the Male Elephant wants to couple, he digs a hollow

[a] In the *Baſil* Copy, *Semenath*: In the *Berlin*, *Semenach*. [b] In the *Baſil* Copy, *Reſmakoram*. Perhaps the Province of *Makran* in *Perſia*, bordering on *India*. [c] This ſeems to be the Iſland of *Legebâlus*, in the ancient *Arab* Voyages, publiſhed by *Renaudot*, p. 11, and 12; and, doubtleſs, is an *Arabian* Fiction. [d] In the *Baſil* Copy, *Scoria*: In the *Berlin*, *Scoira*. [e] Rather, *Zatolico*, that is, a *Catholicos*, or Patriarch of the *Neſtorians* at *Baghdâd*. See *Renaudot Ancien. Relat.* p. 173. [f] *Purchas*, as well as the *Latin* Copies, omits this curious Diſcovery, which has of late been verified. It is ſtrange *Renaudot*, who quotes the *Italian* Edition of *Polo* ſo often, ſhould not mention this Authority in his Diſſertation on Ambergreaſe, *Ancien. Relat.* p. 210, *& ſeqq.* [g] In the *Baſil* Copy, *Madaigaſcar*: In the *Berlin*, *Madeigaſcar*. [h] It is in the *Italian*, *Sicchi* (that is, *Sheykhs*) ſignifying, *old Men*; rather *Lords*, when applied to Rulers. [i] It ſhould, probably, be no more than nine; which yet is abundantly too much. This is another Fiction of the *Arabs*, from whom moſt of what he writes ſeems to be taken. [k] In the *Baſil* Copy, *Zenzibar*: In the *Berlin*, *Zamzibar*. He miſtakes this Country, which is Part of the Continent, for an Iſland; the Iſland of that Name, which lies on the Coaſt, being very ſmall. The Name, ſignifying the *Coaſt of the Zenji*, was given by the *Arabs* on Account of the *Zenji Blacks*.

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Place, and lays the Female on her Back to come at her, the Pudenda lying very forward.

The Giraffa.

THE *Giraffa*, a beautiful gentle Creature, is found in this Iſland. The Forelegs are longer than the hinder: The Neck long alſo, and the Head ſmall. The People are good Warriors: Having no Horſes, they fight on Camels and Elephants, which carry Caſtles holding fifteen or twenty Men, armed with Lances, Swords, and Stones. They give the Elephants Wine, to make them more courageous in Battle.

Indian Iſlands.

IF the Mariners of thoſe Countries, and their Writings which *Polo* had ſeen [a], are to be credited, the leſſer Iſlands in the *Indian* Seas, ſubject to the greater, which have been deſcribed, are no fewer than twelve thouſand ſeven hundred, reckoning both the inhabited and deſart. *Greater India*, which begins at *Malabar*, and ends at *Kheſmakoran*, contains thirteen very large Kingdoms; whereof *Polo* has mentioned but ten. *India the Leſſer*, beginning at *Ziambi*, and ending at *Murfili*, comprizes eight Kingdoms, beſides the numerous Iſlands. It remains to ſpeak of the ſecond, or *Middle India*, called *Abaſha* [b].

Abaſha, or Abiſſina,

ABASHA abounds with Proviſions and Gold, Elephants, Lions, Giraffas, Aſſes, and other Animals. Seven Kings reign there, four *Chriſtian*, and three *Mohammedan*, all ſubject to one of the *Chriſtian* Kings. The *Chriſtians*, for Diſtinction, have three Marks made on the Face with a hot Iron; one in the Forehead, the other two in the Jaws; and this is the Baptiſm of Fire. The *Mohammedans* have a Mark down the Forehead to the Middle of the Noſe. The *Jews* one on the Jaw. The chief *Chriſtian* King reſides in the Midſt of the Province: The *Mohammedan* towards *Adem*. *St. Thomas* having preached in *Nubia*, came to *Abaſha*; from whence he paſſed to *Malabar*.

Inhabitants brave.

THE *Abiſhins* are very brave, being always at War with the *Soldân* of *Adem*, the *Nubians*, and other neighbouring Nations. IN 1288, as *Polo* was told, the great King intended to viſit *Jeruſalem*; but being diſſuaded, on Account of the many Kingdoms of the *Mohammedans*, his Enemies, which he was to paſs-through in his Way, ſent a Biſhop to pay his Devotions there; who, in his Return, was ſeized by the *Soldân* of *Adem*, and circumciſed by Force. Hereupon the *Abiſſhin* King, aided by two of the *Mohammedans*, defeated the *Soldân*; and taking his City, ſpoiled it in Revenge.

ADEM [c] is full of Cities and Caſtles. It has a fine Port, where the *Indian* Merchants arriving, put their Goods on board leſſer Veſſels, to be ſent to *Alexandria*. Then ſailing through a Gulf of the Sea, they come, in twenty Days, to a Port, where they are loaded on Camels, and in thirty Days carried to the *Nile*. Thence they are conveyed in Barks, called *Zerma* [d], down the River to *Kayro*, and forward through a Canal, called *Kalizena* [e], to *Alexandria*. This is the ſhorteſt Way of importing Goods from *India*. Likewiſe from *Adem*, Horſes are exported to all Parts of *India*. In ſhort, being the greateſt Mart in all theſe Countries, its *Soldân* is become very rich. *Polo* was told, that when the *Soldân* of *Babylon* [f] went, in the Year 1200, to beſiege *Akra* [g], he of *Adem* ſent him thirty thouſand Horſes, and forty thouſand Camels, in Hatred to the *Chriſtians*.

FORTY Miles South-Eaſt of *Adem*, and ſubject to it, is the City of *Eſher* [h], which has many Towns and Caſtles under its Juriſdiction. Its Port is much reſorted by *Indian* Ships, which trade for Horſes. Here is Store of white Incenſe, which diſtils from little Trees like the Fir, an Inciſion being made in the Bark. The *Soldân* has it at ten *Biſantins* the *Kantara*, and ſells it for forty. No Grain is produced but Rice and Millet. Date-Trees are plenty, of whoſe Fruit, Sugar, and Rice, they make Wine. Their Sheep are ſmall, and in Place of Ears, have two Horns, below which are two Holes. There is Plenty of large *Tunni* on the Coaſt, with other Fiſh; which the Inhabitants take in *March*, *April*, and *May*. Theſe being dried, ſerve their Cattle and Sheep for Food all the Year, the Country affording no Graſs for the Heat. They likewiſe make Bread, by reducing the dried Fiſh to Flour, and making it into a Paſte, which they bake in the Sun [i].

DULFAR [k] is a fine and great City, twenty Miles South-Eaſt of *Eſher*; its Produce and Trade being of the ſame Kind. It has a good

[a] This proves what has been obſerved before, that his Relation is taken chiefly from the Report, or Books, of the Eaſtern People. [b] In the *Italian* and *Berlin* MS. *Abaſcia*: In the *Baſil*, *Abaſia*. It is commonly called *Abiſſina*, or *Abiſſinia*. The *Arabs* write *Habeſh*. [c] In the *Latin* Copies, *Aden*; as it is commonly called. It is a Territory and City in the South-Part of *Arabia*. [d] Or, *Jerma*. [e] Or, *Kalij*; which ſignifies a *Canal*, in *Arabic*. [f] By *Babylon* here, muſt be underſtood *Kayro*, or *Kahera*, in *Egypt*, mentioned in the former Paragraph; and by the *Soldân*, *Saluh addin*, or *Saladin*, as he is commonly called; but he took *Akka*, or *Akra*, in 1187. [g] In the *Baſil* Copy, *Acora*; the ſame with *Ptolemais* in *Paleſtina*. [h] In the *Italian*, *Eſcier*: In the *Berlin* Copy, *Eſyer*. Perhaps *Shahr* in *Arabia*. But it lies North-Eaſt of *Aden*, as does all the Coaſt. [i] *Purchas Pilgr.* vol. 3. p. 106. [k] Rather, *Dhofar*: But it ſtands ſeventy Miles North-Eaſt of *Shahr*. *Purchas*, as well as the *Latin* Copies, omits this City, and the two following.

Port,

Port, and is ſubject alſo to *Adem:* Yet has many Cities, and Caſtles under it.

KALAYAT is a great City, and good Port, at the Entrance of a Gulf called *Kalatu*, five hundred Miles South-Eaſt from *Dulfar* [a]. It is ſubject to *Melikh* [b] of *Ormus*, who flies hither as to a ſtrong Hold [c], when invaded by the King of *Khermain*, on his refuſing to pay ſuch Tribute as he impoſes. It has a very ſtrong Caſtle, which ſo commands the Bay, that no Ships can enter without Leave. The People live on Dates and Fiſh, having no Corn but what comes from abroad.

THREE hundred Miles to the North-Eaſt is the Iſland *Ormus*, which has a great and fair City, on the Sea-Side. It has a *Melikh*, which Title anſwers to Marquis [d], who has under him many Towns and Caſtles. They have Ventiducts in all their Houſes, without which there would be no living, for the exceſſive Heat [e].

THUS we have gone-through the Relation of *Polo*, augmenting and correcting the Tranſlation of *Purchas* from the *Italian* of *Ramuſio*; whoſe Copy appears to us much more accurate and compleat than the *Latin*, which in infinite Places varies greatly from it; ſometimes adding, oftener omitting, and giving a different Account of Things. We have taken no ſmall Pains to mark thoſe Variations; but more to clear-up the Author's Geography: And though we do not pretend to have diſcovered the preſent Names of all the Countries and Cities which he mentions, (a Thing which ſeems ſcarce poſſible to be done) yet we have ſucceeded in ſo great a Number of the moſt conſiderable Articles, that it is preſumed we have thereby rendered *Polo*'s Relation, for the greater Part, intelligible; and enabled a Reader, by our Notes, to trace his Travels through the ſeveral Parts of *Tartary* and *China*; for Want of which Advantages, the former Editions of his Work have, in Point of the Geography, been moſtly uſeleſs. *Marco Polo.* 1295. *Rendered intelligible.*

WE ſhall farther add, that this Author, with all his Imperfections, has made very great Diſcoveries, conſidering the Age he travelled in; and brought home a vaſt Number of uſeful Obſervations, whatever Way he came by them. His Account of the Cuſtoms among the *Tartars* and *Chineſe*, are for the general very curious, and agreeable, to what we find at preſent; and he ſeems to have travelled farther in the Countries South-Weſt of *China*, than any other ſince his Time. It is only to be regretted, that he was not more particular and exact in ſetting-down Places on the Roads, with their Names and Situations. *Its Advantages.*

[a] Here are two great Errors; for it lies North-Eaſt by Eaſt, not above an hundred Miles from *Dhofar*. See our Chart of *Arabia*, Vol. I. This Place lies near *Cape Ras al gat*, at the moſt Eaſtern Point of *Arabia* towards *Perſia*. [b] This muſt have been *Malek Seyfaddin Abubekr*, who uſurped the Crown of *Ormus* from *Amir Seyfaddin Noſerat*; but was afterwards expelled, and *Malek* reſtored; yet ſoon murdered in 1291, having reigned twelve Years, including *Malek*'s Uſurpation, See *Teixeira*'s Hiſtory of *Perſia*, p. 383. [c] The Kings of *Ormus* were originally from *Arabia*, about *Kalayat*. [d] *Malek*, in *Arabic*, ſignifies *King*. [e] See *Ramuſio*, vol. 2. p. 59.

CHAP. IV.

The EMBASSY *of* Shâh Rokh, *Son of* Tamerlan, *and other Princes, to the* Emperor *of* Katay, *or* China.

Tranſlated from the Perſian *into* French, *and now firſt done into* Engliſh.

INTRODUCTION.

Travels of Odoric, *a lying Friar.* *Sir* John Mandeville's, *of the ſame Stamp.* Baldenſel *to* Tartary. *Miſſioners ſent by the* Popes *into* Tartary. *Embaſſy from* Shâh Rokh.

Travels of Odoric,

THE next Traveller we meet with into *Tartary*, and the Eaſtern Countries, after *Marco Polo*, is Friar *Odoric*, of *Udin* in *Friuli*, a *Cordelier*; who ſet-out about the Year 1318, and at his Return the Relation of it was drawn-up, from his own Mouth, by Friar *William* of *Solanga*, in 1330. *Ramuſio* has inſerted it in *Italian*, in the ſecond Volume of his Collection; as *Hakluyt*, in his Navigations, has done the *Latin*, with an *Engliſh* Tranſlation. This is a moſt ſuperficial Relation, and full of Lies; ſuch as People with the Heads of Beaſts, and Valleys haunted with Spirits: In one of which he pretends to have entered, protected by the Sign of the Croſs; yet fled for Fear, at the Sight of a Face that grinned at him. In ſhort, though he relates ſome Things of the *Tartars* and *Manci*, (as he writes *Manji*) which agree with *Polo*'s Account; yet it ſeems plain, from the Names of Places and other Circumſtances, that he never was in thoſe Countries, but impoſed on the Public the few Informations he had from others, mixed with the many Fictions of his own. He ſet-out again for the Eaſt in 1331; but warned, it ſeems, by an Apparition a few Miles from *Padua*, he returned thither, and died.

A lying Friar.

Sir John Mandeville's,

IN 1332, Sir *John Mandeville*, an *Engliſh* Knight, performed a Journey into the ſame Parts, where he ſpent thirty-three Years. At his Return to *Liege*, where he died, he wrote his Book in three Languages, *Engliſh*, *French*, and *Latin*. We are told by *Bergeron* [a], that the *French* Manuſcript is in the King's Library at *Paris*. The *Latin* and *Engliſh* at Length, and very correct, in fifty Chapters, is found in *Hakluyt*'s Collection [b]. The ſame Author adds, that *Odoricus* and *Mandeville*'s Relations are ſo much alike, in the Remarks both true and fabulous, that one of them ſeems to be taken from the other: But as the *Engliſhman* did not return from his Travels till 1355 [c], *Bergeron* concludes, that he copied from the *Italian*. Yet both (continues he) relate ſuch improbable Things, although they affirm to have ſeen them, that there is great Reaſon to believe they have taken for Fact all the Lies that had been told them, according to the romancing Humour of that Age.

Of the Stamp.

PURCHAS has given an Abridgement of *Mandeville*'s Travels [d], and in his Preamble ſuppoſes they had been corrupted by ſome lying Friars out of the *Tales of* Ogerus *the* Dane, and the above-mentioned *Odoricus*. However that be, we do not think either of them deſerves a Place in our Collection.

THERE is likewiſe a Journey into *Tartary*, by *William de Baldenſel*; or, more properly, as *Fabricius* remarks, *Baldenſleve*. He was a *German* Nobleman, before called *Otto de Rienhuſs*. In 1315, having deſerted the Order of Preaching Friars, with the Pope's Abſolution, he went to the *Holy Land*, thence to *Egypt*, *Mount Sinai*, and, laſtly, into *Tartary*. At his Return, he wrote, in *Latin*, an Account of his Journey to Cardinal *Thalyrandus* [e]. There is, in the *French* King's Library, an old *French* Verſion of his Travels, made by *John le Long*, of *Ypres*, in 1351 [f]. *Caniſius* has inſerted the *Latin* Copy in his Collection [g], and calls him *Baldenſel*; as does *Baluz* [h].

Baldenſel as Tartary.

AFTER this Author, we meet with no remarkable Travels into *Tartary* by any *Europeans*, before thoſe of our *Jenkinſon* in 1557. However, the Popes kept-up with that Country, and the *Tartar* Princes, the Intercourſe by Miſſions, which had been ſet on-foot by *Innocent* IV. In 1256, *Alexander* IV. ſent Letters to the *Soltân* of *Perſia*, in order to convert him. In 1269,

Miſſ. ſent

[a] *Traite des Tartars*, ch. 9. [b] It is in the firſt Edition, and in *Latin* only. [c] This muſt be underſtood of his Return from *England*. He died at *Liege*, *November* 17, 1372, and was buried in the Abbey of the Order of the *Gulielmites*; as we learn from *Bale*'s Preface in *Hakluyt*. [d] In his third Volume, from *Hakluyt*'s compleat Relation. [e] *Bergeron* calls him *Vallerand*. [f] Who alſo tranſlated *Hayton* and *Oderic*. [g] *Lectiones Antiquæ*, tom. 5. part 2. p. 96, of the old Edition; and tom. 6. p. 332, of the new Edition, by *Baſnage*. [h] See *Fabric. Biblioth. Med. & Inſim. ætat.* p. 689.

the

Introduction. the *Tartars* in *Syria*, assisted by the *Armenians*, a made War on the *Mohammedans*; and the Great *Khân* sent his Ambassadors to *St. Louis*, *James* of *Arragon*, *Charles* of *Sicily*, and other Christian Princes, inviting them to join his Forces. This caused *Louis* to undertake his second Voyage to *Africa*, where he died. The King of *Arragon* received the Ambassadors at *Valence*, and promised mighty Matters; but did nothing.

The Popes In 1272, *Nicholas* IV. sent *Cordeliers* with Letters to the *Tartars*, *Jacobites*, and *Armenians*, in order both to convert them, and excite them to War against the *Mohammedans*. He wrote to *Argon* in *Persia*; also to *Oblay Khân*, and *Kaydan* [a], *Tartar* Princes. In 1294, or 1300, *Kassan* the *Tartar*, King of *Persia*, having carried-on the War in *Syria*, sent to *Boniface* VIII. and the Christian Princes, for Aid, promising to give-up to them the *Holy Land*. In 1307, *Clement* V. wrote to the King of the *Tartars*, exhorting him to be baptized: And in 1314 dispatched a *Cordelier*, Archbishop of *Khânbalek*, with eight or nine Bishops, into the Eastern Parts. Two Years after, he caused a Treatise, or Catechism, to be written for the Use of the *Tartars*, by *Ægidius Romanus*, a great Theologian; and sent it to all the *Tartars*, *Pagans*, and *Mohammedans*, of the East and North.

Tartary. In 1322, more Bishops and Preaching-Friars went to the same Parts, by Order of *John* XII. and in 1328 there came Ambassadors to *Benedict* XII. from the Great *Khân* [b], with Letters, craving his Blessing. Our Author *Bergeron* informs us, that these Letters were dated from *Khânbalek* [c], in the Year of the *Rat* [d], the third Day of *March*, and sixth Day of the Lunation. In 1341, the last-named Pope sent *Cordeliers*, who with the *Khân*'s Permission, we are told, made many Converts in *Tartary*, and baptized several Monasteries. In 1354, *Innocent* VI. sent *Jacobin* Inquisitors to the *Nestorians* of *Tartary*. In 1365, many Privileges were granted those Friars by *Urban* V: And, lastly, in 1378, *Urban* VI. gave Orders to the General of the *Dominicans*, to send three Inquisitors, one into *Georgia*, another into *Greece* and *Tartary*, and a third into *Russia* and *Walakhia* [e].

WHILE these Things were transacting on the Side of *Europe*, *Tartary* was visited by the Curious, as well as Merchants, of the neighbouring Countries, and Embassies sent from their respective Princes [f]. Many of these were written and published among the Orientals; but none of them have been translated into any *European* Language, except that of *Shâh Rokh* to the Emperor of *Katay*, or *Kitay*, which *Thevenot* has given us in the fourth Tome of his *French* Collection. It was written, as he informs us [g], in *Persian*, but does not mention by whom it was translated. It contains twelve Folio Pages, without any Notes, or Explanations. It must be observed, that this Embassy was performed in the Time of *Ching-tsu*, or *Yong-lo* [h], third *Chinese* Emperor of the *Ming* Race, founded by *Hong-vu*, who had expelled the *Mongols* fifty-one Years before. The Substance of it is as follows.

Shâh Rokh's Embassy. 1419. Embassy from Shâh Rokh.

SECT. I.

1. *The* Ambassadors Travels *from* Herat *to* Khânbalek, *and Reception there.*

Ambassadors set-out. Balkh. Tashkant, Sayram. Bilgotû, Ildûz. Tarkan, *or* Turfân. Karakoja. Kabul, *or* Kamul. Katayan *Politeness. Elegantly feasted in the Desart.* Karaul *Fortress.* Sekju, *or* So-chew. *Centries and Post-Houses.* Kamjû, *or* Kan-chew. *Banquetting-Halls. A huge Image. Fine* Kiosk, *or Tower. River* Karamûran. Sadin fû. *Vast Image. Arrive at* Khânbalek. *State of the Emperor on his Throne. Criminals sentenced. Ambassadors pay Reverence: Their Audience: Their Lodging.*

IN the Year 822 of the *Hejrah*, or 1419 of Christ, *Shâh Rokh* sent Ambassadors, the chief of them *Shadi Khoja*, to *Katay* [i]. At the same Time Prince *Mirza Baysangar*, his Son, dispatched *Soltân Ahmed*, and the Painter *Khoja Gayath addîn*, who had Orders to make an exact Journal of their Travels; taking Notice of whatever was remarkable in each City and Country, the Nature of the Roads, the Police and Customs

Ambassadors set-out.

[a] Perhaps *Hublay*, or *Kublay Khân*, and *Kaydu*, mentioned by *Polo*. [b] Called *Cham*, in the *French*; as it generally is by the early Writers. [c] In the *French*, *Cambaleth*. [d] Rather of the *Mouse*, which is the first Year of the *Tartar* duodenary Cycle. On this Occasion, *Bergeron* tells us, that the first Animal the *Khân* meets with on New-Year's Day, he takes for his God all the twelve Months after, and gives its Name to the Year; and hence this, he says, was called that of the *Rat*, the *Khân* having seen one that Day in his Chamber. Strange that this Author, who was so well-acquainted with the Belief of the *Tartars*, from *Rubruquis*, *Polo*, and others, could be imposed-on by such a ridiculous Fiction! [e] See *Bergeron Traite de Tartares*, ch. 11. [f] This appears also from *Carpin* and *Rubruquis*. [g] In his Preface to the fourth Part of his Collection, where he tells us, he had another Piece of Travels by Land, from the *Indies* to *China*, which he had translated himself from the *Arabic*; but he did not publish it. [h] This Emperor began his Reign in 1404, and died in 1425, the Year of the Ambassadors Return. [i] As the Orientals call it. In the *French* it is commonly written *Khatay*; but more properly *Kitay*: By which is here to be understood all *China*, then under the Dominion of the *Ming* Emperors.

of

Travels to Katay.

of People, with the Magnificence and Government of their Sovereigns.

Balkh.

THE Ambaſſadors leaving *Herat* [a] the eleventh of the Month *Zi'lkaadeh* [b], arrived at *Balkh* the ninth of *Zi'lhejjeh*; where they were detained by the Rains till the firſt of *Moharram*, 823 [c]; and then departing in twenty-two Days, got to *Samarkand*. Here they found, that the *Mirza Ulug Beg* [d] had already ſent his Ambaſſadors, *Soltân Shars*, and *Mehemmed Bakhſhi*, with all his *Khatayans*. The Ambaſſadors of *Khoraſân*, *Badakſhân*, and other Princes, being come together, they ſet-out with thoſe of *Katay*.

Taſhkant, Sayram.

HAVING paſſed-through the Cities of *Taſhkend*, *Sayram*, and *Aſh*, they entered into the Country of the *Mogols* the eleventh of *Rabiya the latter*; where they underſtood that Hord was in great Confuſion, *Awis Khân* having made War on *Shîr Mehemmed Aglan*. Theſe Diſturbances being over, the *Amîr Khudadad* (mentioned before, *p.* 355.) who commanded in that Country, came to inform them, that the Ambaſſadors might continue their Journey with Safety.

Bilgotû, Ildûz.

THE eighteenth of *Jomâda prior*, they came to a Place called *Bilgotû*, on the Territories of *Mehemmed Beg*, where they waited for the *Dajis* [e], and Retinue of the *Shâh* of *Badakſhân*. After their Arrival, they paſſed the River *Kenker* the twenty-ſecond, and the twenty-third ſaw *Mehemmed Beg*, Prince of that Hord; whoſe Son *Soltân Shadi Karkan*, was *Shâh Rokh*'s Son-in-law; and a Daughter of that Prince had married *Mirza Mehemmed Jûki* [f]. The twenty-eighth they entered the Country of *Ildûz* [g], and of *Shîr Behrâm*. They were ſurprized to find Ice two Inches thick in this vaſt Deſart, the Sun being then in the Summer Solſtice [h].

Tarkan, *or* Turfan.

THE eighth of *Jomâda the latter*, being frighted at the News, that the Son of *Ahmed Beg* had plundered the *Daji*, who was *Awis Khân*'s Ambaſſador; they, in haſte, paſſed the Deſiles and Mountains, notwithſtanding the Hail and Rain. At the End of the Month they arrived at *Tarkan* [i], where there is a great Temple, with a huge Idol in it, which the Inhabitants, who are Idolaters, ſay is the Image of *Shakmonni*. Departing hence the ſecond of *Rajeb*, they came the fifth to *Karakoja* [k]. Here, on the tenth, came certain *Katayans*, who took-down the Names of the Ambaſſadors, and all their Retinue. The nineteenth they got to the Town of *Ata Sûfi*, where reſided *Khânzadeh Taj'oddîn*, of the Prophet's Race, originally of the City *Tormul*, and Son-in-law of *Amîr Fakraddîn*, chief of the *Moſlems* dwelling in *Kabul*.

THE twenty-ſecond they arrived at *Kabul* [l]. Here *Amîr Fakraddîn* had built a fine Moſk, near a Temple of the Idolaters, ſet-round with Images, and ſtrange Figures of various Sizes. At the Doors were two gigantic Statues, which ſeemed to fight. *Mengli Timûr Bayri*, a handſome young Man, was Governor of the City. Departing the twenty-fifth, they entered a Deſart, where they met-with Water every two Days; and the twelfth of *Shaabân* ſaw Lions, Oxen, and other wild Beaſts: Theſe Oxen are ſaid to be very large, and ſtrong. The fourteenth they arrived at a Place within twelve Stages of *Sekjû* [m], the firſt City of *Katay*.

FROM this Time the *Katayans* came daily to meet them, erecting Tents in the Deſart, and furniſhing Tables with Fowl, Fruits, and other Victuals, ſerved in China-Ware; beſides ſtrong Liquors to regale them, as ſplendidly as if in the Cities: They likewiſe ſupplied the Ambaſſadors with Proviſions. According to the Liſt taken by them, *Amîr Shadi Khoja*, and *Gakſheh*, had two hundred Perſons in his Retinue; *Soltân Ahmed*, and *Gayath addîn*, five hundred; *Argdak*, ſixty; *Ardvan* fifty; and *Taj'oddîn*, fifty. Thus the Merchants paſſed for the Ambaſſadors Equipage. They made them ſwear there were no more Perſons than what were named in the Liſt; letting them underſtand, that they contemned thoſe who did not tell the Truth.

THE ſixteenth of *Shaabân* they were informed, that *Dankji*, Governor of the Borders, where they were, intended to regale them that

[a] The Capital of *Khoraſân* in *Perſia*, then the Reſidence of *Shâh Rokh*. [b] Or, *Zu'lkaadeh*, as the *Perſians* pronounce it; or, *Dhu'lkaadeh*, as the *Arabs*. It is the eleventh Month of the *Mohammedan* Year; which being Lunar, runs through all the Seaſons like the reſt, whoſe Names we ſhall give in Order, according to the *Perſian* Form, for the Readers better underſtanding the Courſe of this Journal. 1. *Moharram*. 2. *Safar*. 3. *Rabîya al Awal*, or *prior*. 4. *Rabîya al Akher*, or *latter*. 5. *Jomâda prior*. 6. *Jomâda latter*. 7. *Rajeb*. 8. *Shaabân*. 9. *Ramazân*. 10. *Shawâl*. 11. *Zu'lkaadeh*. 12. *Zu'lhejjeh*. [c] Which began *January* 16, 1420, on a *Tueſday*. [d] The Son and Succeſſor of *Shâh Rokh*, famous for his Aſtronomical Tables. [e] In the *French*, *Dagis*: Elſewhere, *Dakgis* [f] *Shâh Rokh*'s fifth Son. [g] Perhaps, the ſame called by others *Yuldûz*, and *Yildûz*; ſuppoſed to be the *Chialis* of later Authors, in *Little Bukhâria*. There is a River called *Chuldus*, in the Jeſuits Map, near the *Ili*, on which the Town might have ſtood. [h] *Thevenot*, Part 4. Art. 4. p. 1. [i] A Miſtake, doubtleſs, for *Tarfan*, or *Turfan*, in *Little Bukhâria*; the *Arabic F* and *K* differing only by a Point. [k] This is ſuppoſed to be the ſame with *Aramuth*, in the Journal of *Goëz*; and that to be *Oramchi*, in the Jeſuits Map. [l] This, no doubt, is the ſame with *Kamul*, or *Khamul*; called alſo *Khamil*; and by the *Chineſe*, *Hami*. See before, *p.* 530. [m] This, doubtleſs, is *So-chew*, near the Entrance of the Great Wall in *Shen ſi*.

Day with an Imperial Feaſt, being arrived where he was encamped, to receive them, they found a ſquare *Arpent* [a] of Ground incloſed with Tents, the Cords of which faſtened to Pegs were ſo interlaced, that there was no getting into the Incloſure, but by the four Gates, or Entrances. In the Midſt of this Place, they had raiſed a great Shed, or Covering very high, of Cloths, ſupported by wooden Pillars; and at the End was a great Imperial Canopy borne-up by two varniſhed Pillars; between which ſtood a great Chair of State for the Emperor, and other Seats on each Hand. The Ambaſſadors were ſet on the Left, and the *Katayan* Officers on the Right. Before each Ambaſſador were placed two Tables, one covered with Meats and Fruits, the other with Cakes and delicate Bread, ornamented with Feſtons in Silk and Paper. The reſt had but one Table each. The Buffet ſtood oppoſite full of China, and Silver Veſſels, for ſerving the Liquors. There was a Band of Muſic, and Youths oddly dreſſed, who played ſeveral Kinds of Tricks. They were entertained alſo with a Comedy, by Actors in Maſks, repreſenting the Faces of Animals; and an artificial Stork with a Child in it, which walked, and performed Variety of ſurprizing Motions. Nothing could be more magnificent [b].

THE ſeventeenth continuing their Journey through the Deſart, they arrived, in a few Days, at *Karaul*, a ſtrong Fortreſs in the Mountains, which bars-up the Road ſo, that you muſt enter by one Gate, and paſs-through the other. Here they were numbered, and their Names ſet-down again. From *Karaul* they went to *Sekjû*, where they were lodged in a great public Structure raiſed over the Gate. Here, and in all other Lodgings, they found Proviſions, Beds, and Horſes; with Matreſſes and Coverlets for the Beds at Night, even for the Servants.

SEKJU [c] is a large and ſtrong City, quite ſquare, in the Entrance of *Katay*. It has ſixteen Market-Places, each fifty Cubits ſquare, and well ſwept. In them are ſeveral covered Galleries, with Shops on both Sides, and a handſome Hall at the Entrance, adorned with Pictures. They have Hogs in every Houſe, and the Butchers hang their Pork in their Shambles along with the Mutton [d]. The City-Walls are flanked with Towers, twenty Paces diſtant. There is a Gate in each Side, from which one may ſee that oppoſite, with the Middle of the City, and its four Quarters. Over each Gate there is raiſed a Pavilion of two Stories, the Top of which is tiled with Porcelain, and is ſhaped like an Aſs's Back, according to the Faſhion of *Katay* and *Mazanderan*. The Temples here take-up near ten *Arpens* of Ground each: All very neat, and the Brick-Pavement poliſhed like Glaſs. At the Gates ſtand pretty Youths, who after regaling Strangers, ſhew them the Temples.

ShâhRokh's *Embaſſy.* 1419.

FROM *Sokjû* to *Khânbalek*, where the Emperor reſides, are ninety-nine Days Journey, through a very populous Country; for one always lodges at Night in a great Borough, and finds by the Way many *Kargu's* and *Kidifu's*. Theſe laſt [e] are Structures ſixty Cubits high, which have always Perſons on Guard, and are ſeen from each other: So that in caſe of any Alarm, Notice is given by Fires, in one Day and Night, the Diſtance of three Months Journey. The Letter containing the Particulars of the Affair, paſſes in like Manner from *Kidifû* to *Kidifû*, which are ten *Merres* [f] aſunder, till it reaches the Imperial City. The Guards of the *Kargû's* are relieved every ten Days; but thoſe of the *Kidifû's* are permanent, having Houſes there, and Ground to till [g].

Centries and Poſt-Houſes.

FROM *Sokjû* to *Kamjû* [h], are nine Stages, or Days Journey; and the *Dankji*, who reſides there, is ſuperior to all the other *Dankji's* of the Borders. At each Day's Lodging the Ambaſſadors were furniſhed with four hundred and fifty Horſes, Mules, and Aſſes; alſo fifty-ſix Chariots, or Waggons. The Servants, who tend the Horſes, are called *Ba fû*; the Muletiers, *Lu fû*; and the Chariotmen, *Jip nû*. Theſe Chariots are drawn each by twelve young Men, with Cords bearing on their Shoulders, from one Lodging to another, through all Difficulties, the *Ba fû's* running before as Guides. At theſe Lodgings they always found Proviſions. The Ambaſſadors were feaſted likewiſe in every City, in a Hall for the Purpoſe, called *Raſûn* [i], where ſtands an Imperial Throne turned towards the Capital of the Empire, with a Canopy over Head, and Curtains on the Sides. At the Foot of it is a great Carpet, on which the Officers and Ambaſſadors ſat, with their People behind them Rank and File, like the *Moſlems* when at

Kamjû, *or* Kan-chew.

Banquetting Halls.

[a] *Arpent* is a *French* Meaſure, of which the *Engliſh* Acre contains near one and an half. [b] *Thevenot*, as before, *p.* 2. [c] Or, *So-chew*, as obſerved before. [d] This Remark, which ſeems very trifling, was Matter of great Surprize and Scandal to the *Mohammedans*, who look on Hogs as unclean Animals. [e] The *Kargu* rather ſeems to be ſpoken of. [f] Six *Merres* make a *Paraſang*, or *Perſian* League, equal to four *Engliſh* Miles, and eight hundred ſixty-eight Feet. See *Geography reformed*, &c. p. 134, *& ſeq.* [g] *Thevenot*, as before, *p.* 3. [h] In the *French*, *Kamgiou*. This is *Kan-chew*, the ſame with *Polo's Kampion*, often mentioned before. It is in *Shen-ſi*, near the Great Wall and Deſart. [i] It muſt be obſerved, that they are not all Chineſe Names that are given to Things in this Journal, particularly they have not the *r* in their Language.

Prayers.

Travels to Katay.

Prayers. Then the Guard, which ſtands beſide the Throne, cries-out thrice; whereat the *Katayan* Officers bow their Heads to the Ground, and oblige the Ambaſſadors to do the like; after which each goes and ſits at his Table.

THE twenty-fifth of *Ramazan* the *Dankji* of *Kamjû* ſent to invite the Ambaſſadors to a Feaſt, letting them know, that it was the Emperor's Banquet, and that they ought to conſider it as ſuch: But they excuſing themſelves, as being their faſting Month, he ſent them all the Victuals he had prepared to treat them with. b

A huge Image.

IN *Kamjû* they ſaw a Temple, each Side five hundred *Kes*, or Cubits, in Length; and in the Middle an Idol lying, as it were aſleep, fifty Feet in Length: So that the Hands and Feet were nine Foot long, and the Head twenty-one round. There were others at his Back, and over his Head, each a Cubit high, in ſuch Attitudes, that they ſeemed alive. The great one was all-over gilded, having one Hand under his Head, and the other ſtretched-down along his Thigh. They called him *Samonifû*, and run in Crouds to bow before him. The Walls were alſo adorned with Figures. About this Edifice were little Temples, like the Chambers of Karawanſerays, with Tapeſtry or Brocade Curtains, Stools, and eaſy Chairs gilded, Chandeliers and Veſſels, which ſerved for Ornament. c

Fine Kioſk, *or Tower.*

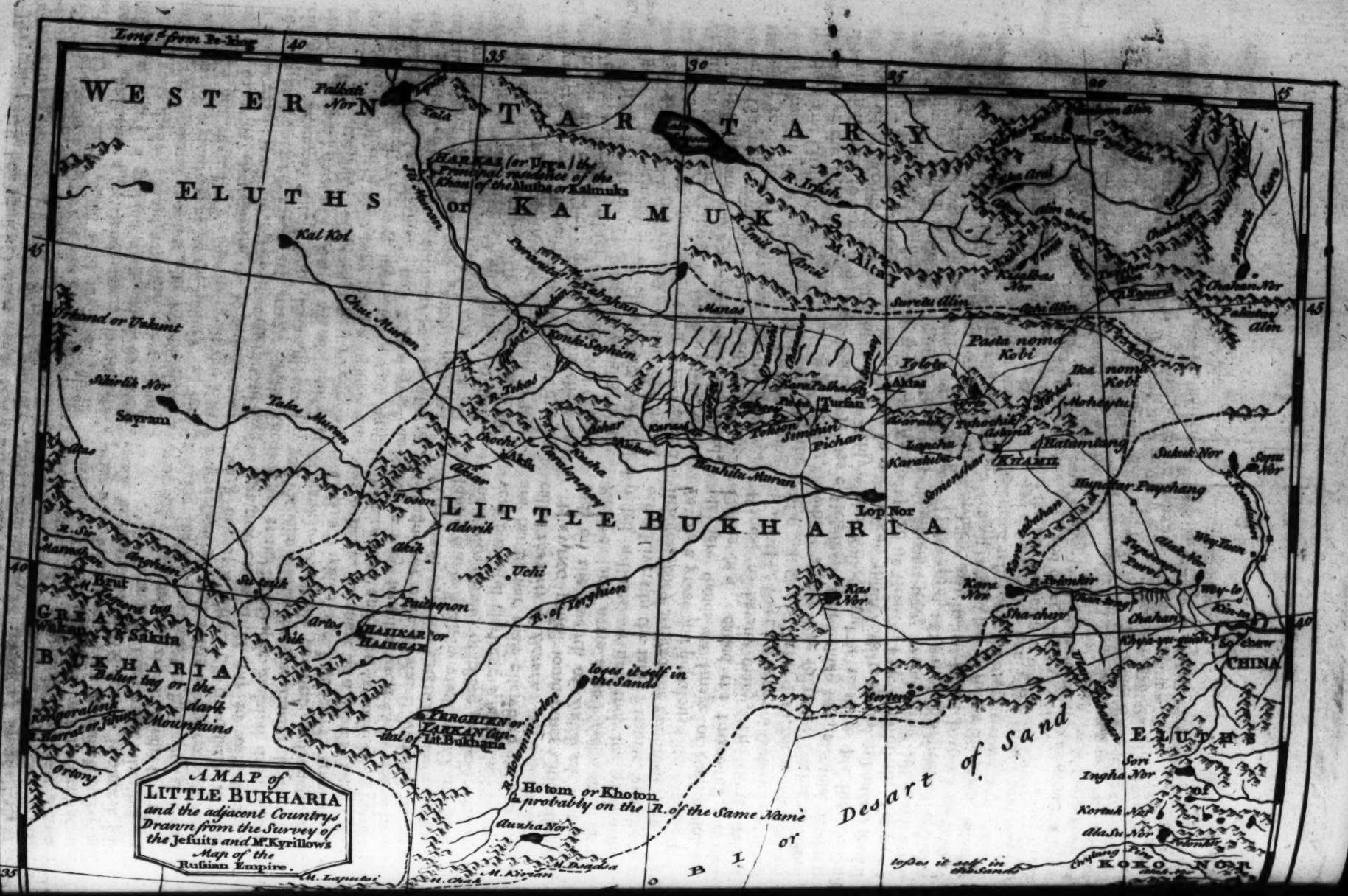
THEY ſaw ten more ſuch Temples in the City, and a Structure, which the *Moſlems* call *Teherki felek*. This is twenty Cubits in Circuit, in Form of a *Kioſk* [a], with eight Fronts, and fifteen Stories in Height: Each Story was twelve Cubits high, and had Chambers finely varniſhed, with Galleries round it, embelliſhed with Paintings; repreſenting, among the reſt, the Emperor of *Katay* ſitting with his Courtiers, having young Boys and Girls on the Right and Left. At the Foot of the *Kioſk* were the Figures of Giants, which ſeemed to carry it on their Backs. It was built with Wood, finely poliſhed, and ſo richly gilded, that it ſeemed of maſſy Gold. In a Vault under the Edifice, there is an Iron Axis, (or Pillar) which reſts on a Plate of Iron, and reaches from the Bottom to the Top. This being moved with Eaſe, ſets the whole Fabric in Motion, and turning round [b], in ſuch a ſurprizing d e

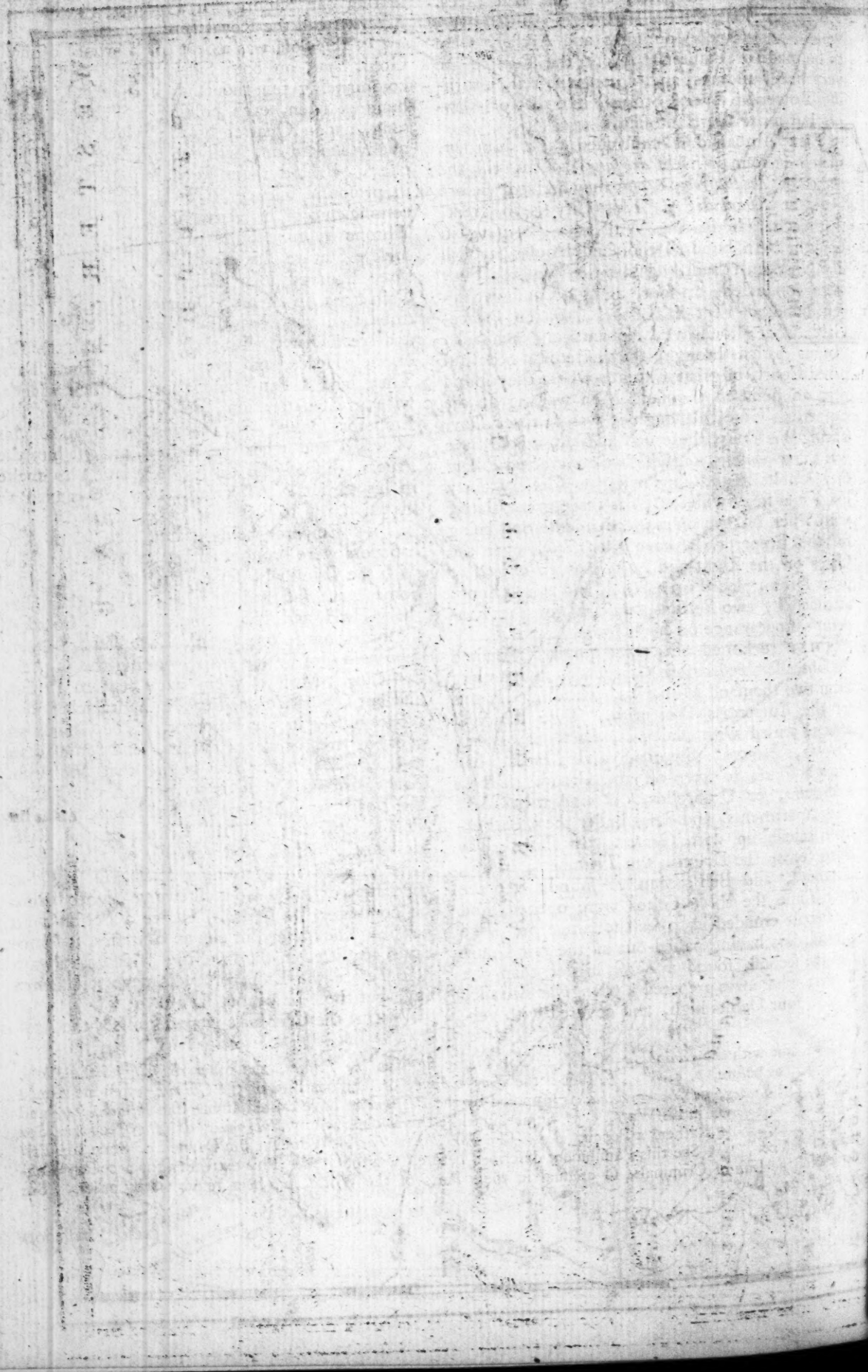
Manner, that all the Carpenters, Smiths, and Painters in the World ought to go thither, to learn the Secrets of their Trades [c]. Shâh-Zad 141

BEFORE they left *Kamjû* they were furniſhed with Horſes and Carriages, which they returned in their Way back. There alſo they conſigned the Preſents for the Emperor, except a Lion, which was carried to the Court. In Proportion as they approached the Capital, the *Katayan* Magnificence increaſed. In ſhort, they arrived every Evening at a *Yam* [d], or Lodging, and once a Week at a City, till the fourth of *Shawal*, that they came to the *Karamûran* [e], which is as large as the *Jihûn* (or *Amû* [f].) It is covered by a Bridge of twenty-ſix Boats, laid over with Planks, and kept together by Iron-Hooks and Chains, which are faſtened to Iron-Pillars on each Bank, as thick as a Man's Thigh, ſo that it is as firm and even as could be. Beyond the River they found a great City, where the Ambaſſadors were feaſted more ſplendidly than at any Place before: They likewiſe ſaw a more ſuperb Idol-Temple than any of the former: They took Notice alſo of three public Stews, full of very beautiful Harlots: And as the Women here are handſomer than elſewhere in *Katay*, this is called *the City of Beauty*.

HAVING paſſed ſome other Cities, they arrived, on the twelfth of *Zu'lkaadeh*, at another River as large again as the *Jihûn* [g], which they paſſed in Boats. After they had croſſed ſeveral other Rivers in the ſame Manner, as well as over Bridges, they arrived the twenty-ſeventh at *Sad-in fû*, a great and populous City [h]. In a Temple here ſtands an Image of Braſs gilded, fifty Cubits high, called the Image of a thouſand Hands, as having many, and in the Palm an Eye: The Feet are near ten Cubits long: Round it ſtand ſeveral other Structures and Chambers, which appear like ſo many Niches of different Heights, one reaching to the Ancle, another to the Knee, and a third to his Breaſt. They reckon this Work took-up an hundred thouſand Load of Braſs. The Top of the Temple is a finiſhed Piece, terminating in an open Hall. There are eight of theſe Eminences [i], or Mounts, which may be aſcended both on the Inſide and Outſide, having Grottos in them, where are

[a] A Sort of Pavilion, or Summer-Houſe, for taking the Air, common in the Eaſtern Countries. This was an octogonal Tower, after the Manner of that at *Nan-king*, and other Places in *China*. [b] This has much the Air of a Fiction, although it is hard to imagine the Author would venture to report, to *Shâh Rokh*, what his Ambaſſadors muſt have contradicted, if it was not Fact. [c] *Thevenot*, p. 4. [d] In the *French*, *Lamb Polo*'s *Lamb*, p. 592. [e] This is the *Whang-ho*, or *Yellow River*, mentioned by *Polo* under the ſame Name. See before, *p.* 593. [f] *Thevenot*, inſtead of *Amû*, puts the *Oxus*. It divides *Great Bukhâria* from *Perſia*. [g] This muſt needs be the *Whang-ho*, which they croſſed a ſecond Time, between *Shen-ſi* and *Shan-ſi*; where it is much larger than towards *Lan-chew*, where it is probable they paſſed it the firſt Time. [h] This muſt have been ſome City in *Pe-che-li*, or near the Borders of it in *Shan-ſi*; but we find no ſuch under that Name, either now, or formerly. [i] There is no Mention of any Eminences before.


Long.e from Pe-king
WESTERN TARTARY
ELUTHS or KALMUKS
LITTLE BUKHARIA
BUKHARIA
CHINA
Desart of Sand
Palkati Nor
Kal Kol
Thsui or Ansi
Manas
Sayram
Lop Nor
Kiamil
Hotom or Khoton probably on the R. of the same Name
loses it self in the Sands
A MAP of LITTLE BUKHARIA and the adjacent Countrys Drawn from the Survey of the Jesuits and M.r Kyrillow's Map of the Russian Empire.



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painted Prieſts, Idols, and Hermits; and, on the Walls, Tigers, Leopards, Serpents, and Trees. There are ſeveral ſmaller Images painted over, which, with the Mountains and Arches, ſeem to be made of Plaiſter. About the Temple are very fine Buildings, and, among the reſt, a turning Tower of ſeveral Stories, like that of *Kamjû*, but more large and fair.

Arrives at Khânbalik.

THE Ambaſſadors continued their Journey, travelling four or five *Paraſangs* a Day, till the eighth of *Zu'lhajjeh*; when they arrived, before Day, at *Khânbalik* [a]. This City is ſo great, that each Side of the Wall is a *Paraſang* in Length. An hundred thouſand Houſes lay ſtill in Ruins, un-rebuilt, againſt the Walls. They were conducted, on-foot, along a Cauſeway ſeven hundred Feet in Length, to the Palace-Gate, where ſtood five Elephants on each Side. Having paſſed-through, they entered a beautiful paved Court, of great Extent; where they found near an hundred thouſand Men waiting at the Emperor's Gate, although it was not yet Day. Facing this Court there was a *Kioſk*, whoſe Baſis was thirty Cubits, on which were erected Pillars fifty Cubits high, ſupporting a Gallery ſixty long, and forty wide. It has three great Gates, with leſſer on the Sides; the middle-one being for the Emperor. Above the *Kioſk*, over the Gates on the Right and Left, was a *Kurkeh*, or great Drum, placed on a Stool, and a Bell hung, attended by two Perſons, waiting for the Emperor's Appearance on his Throne [b].

Out of the Town.

THEY reckoned near three hundred thouſand Perſons aſſembled before the Palace, and among them two thouſand Muſicians, who ſung Hymns for the Emperor's Proſperity. Two thouſand others, armed with Halberds, Battoons, Darts, Arrows, Lances, Swords, and Maces, had enough to do to keep-off the Croud. Others held Fans, or Umbrellos. Round this Court were Apartments, and Sofas under the high Porticos, cloſed-up with Grates. In ſhort, Day being come, the Drums, the Trumpets, Flutes, Hautboys, and Bell began to ſound: At the ſame Time the three Gates were opened, and the People crouded-in to ſee the Emperor. The Ambaſſadors having paſſed-out of the firſt Court into the ſecond, found a *Kioſk* bigger than the former; where was prepared a triangular Eſtrade, or Sofa, four Cubits high, and covered with yellow Satin, with Gildings and Paintings, repreſenting the Simorg, or Phœnix [c]; which the *Kitayans* call the Royal Bird. *Shâh Rokh's Embaſſy. 1421.*

ON this Sofa was a Seat (or Throne) of maſſy Gold, and, on both Sides, Ranks of Officers, commanding ten thouſand, a thouſand, and an hundred Men, each holding a Tablet a Cubit long, and a Quarter broad; which they continually looked-on, without minding any Thing elſe [d]. Behind them ſtood infinite Guards, all in profound Silence. At length the Emperor coming-out of his Apartment, aſcended to the Throne by nine Steps of Silver. He was of a middle Stature, his Beard ſizable; and two or three hundred long Hairs deſcended from his Chin upon his Breaſt. On each Side the Throne ſtood two very beautiful Maidens, their Faces and Necks bare, with their Hair tied on the Top of their Heads, and great Pearls at their Ears. They held a Pen [e] and Paper in their Hands, with great Attention, to write whatever the Emperor ſpoke: For they take-down all his Words; and when he retires, preſent him the Papers, to ſee if he has any Alteration to make in his Orders. Afterwards they are carried to his Diwân [f], to be put in Execution. *On his Throne.*

THE Emperor being ſeated, the ſeven Ambaſſadors were brought facing his Majeſty, along with the Criminals, ſeven hundred in Number. Some were faſtened by the Neck, others had their Head and Hands incloſed by a Board [g], ſix ſometimes to one Board. Each had a Keeper, who held him by the Hair, waiting the Imperial Sentence. Moſt of them were ſent to Priſon, and but few condemned to Death; which Power reſides ſolely in the Emperor. The Governors every-where, however diſtant, ſend Malefactors to *Khânbalik*, to appear before that Monarch. Each Perſon's Crime is written on one End of the Board he carries-about his Neck, with his Chain, or Irons; and the Crimes againſt Religion are puniſhed moſt ſeverely of all. Great Care is uſed in examining Facts, ſo far, that the Emperor takes Council twelve Times before he condemns to Death. Hence a Perſon who has been condemned in eleven Councils, is ſometimes acquitted in the twelfth; which is always held before the Emperor, who never condemns any, but thoſe he cannot ſave [h]. *Criminals ſentenced.*

WHEN the Criminals were diſmiſſed, the Ambaſſadors *Ambaſſadors pay Reverence,*

[a] The ſame with the *Khânbalu* of *Polo*: One Name ſignifies *the Palace*, the other *the City* of the *Khân*. [b] *Thevenot*, as before, *p.* 5. [c] This is the *Fong-whang*, or fabulous Bird of the *Chineſe*, often mentioned before. The *Simorg*, or *Simorg Anka*, is ſuppoſed by the *Perſians* to have exiſted among the *Preadamites*, and to have aſſiſted *Solomon* in his Wars. [d] Something like this is obſerved by *Rubruquis*, of other Nations. See before, *p.* 558. [e] Rather, a Pencil. [f] The *Turkiſh*, or *Tartar* Word for the Council of State, or Tribunal of Juſtice. [g] See this Puniſhment deſcribed before, *p.* 279. [h] This extream, but neceſſary Tenderneſs for the Life of Criminals, ſo unuſual in theſe Parts of the World, has been remarked by others. See before, *p.* 277.

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baſſadors were led within fifteen Cubits of the a Throne, by an Officer, who on his Knees read out of a Paper the Purport of their Embaſſy; adding, that they had brought his Majeſty Rarities for Preſents, and were come to knock their Heads againſt the Ground before him. Then the *Kadhi*[a] *Mulâna Haji Yuſof*, a Commander of ten thouſand, a Favourite of the *Soltân*[b], and one of his twelve Counſellors, approached the Ambaſſadors, with ſome *Moſlems*, who ſpoke the Language; bid them fall-on their Knees, and b knock the Ground with their Foreheads; but they only bowed the Head three Times.

Their Audience,

THEN they delivered the Letters of *Shâh Rokh*, and the other Princes, wrapped in yellow Satin, to *Kadhi Mulâna*, who gave them into the Hands of a *Khoja* of the Palace, at the Foot of the Throne, and he preſented them to the Emperor; who took, opened, looked-on, and delivered them back to the *Khoja*. Then deſcending from the Throne, he ſat beneath it on a Seat. c At the ſame Time they brought three thouſand Veſts of fine, and two thouſand of coarſe Stuffs, wherewith his Children, and Houſhold, were cloathed. Next he cauſed the Ambaſſadors to draw-near, and being on their Knees, enquired after the Health of *Shâh Rokh*, with other Queſtions: Which having anſwered, the Emperor bid them riſe, and go eat, ſaying, they had come from far. From hence the Ambaſſadors were carried-back to the firſt Court, and there feaſted, d in the ſame Order as at other Times before.

Their Lodging.

THE Entertainment being over, they were conducted to their Lodgings. The principal Chamber was furniſhed with a Bed, an Eſtrade laid with fine Silk Cuſhions, a great Baſin, and a Pan for Fire. On the Right and Left were other Chambers, with Beds, Silk Cuſhions, and Foot-Carpets, or fine Mats, for lodging the Ambaſſadors ſeparately. Each had a Kettle, a Diſh, a Spoon, and a Table. They gave them each e Day, for ſix Perſons, a Sheep, a Gooſe, two Fowls; each two Meaſures of Flour, a large Diſh of Rice, two great Baſins full of Things done with Sugar, a Pot of Honey, Garlic, Onions, Salt, ſeveral Sorts of Herbs, a Bottle of Dirapum, and a Baſin of Walnuts, Nuts, Cheſnuts, and other dried Fruits. They had likewiſe a Number of handſome Servants in Waiting, from Morning till Night [c].

2. *The ſeveral* Audiences *of the* Ambaſſadors, *their* Entertainments, Preſents, *and* Return.

Ambaſſadors feaſted. Splendor of the Court. Order of the Feaſt. Players and Tumblers. Feaſt of New Year. The new Palace. Another Audience. Illuminations and Fireworks. Edict, how publiſhed. Emperor's Preſents to the Ambaſſadors: Thrown in Hunting by a Preſent-Horſe. Ambaſſadors in Danger of being impriſoned. The Emperor pacified. New Palace fired. Emperor falls ſick. Ambaſſadors leave Khânbalik: *Return home. Farther Remarks on the Journal.* Shâh Rokh Embaſſy 1422

THE ninth of *Zu'lhajjeh*, the *Sekjin*, or Officer, who had the Care of them at Court, came before it was light; and raiſing the Ambaſſadors out of Bed, told them the Emperor intended to feaſt them that Day. He brought them to the Palace, mounted on Horſes ſent for the Purpoſe; and placed them in the outer Court, where there were two hundred thouſand Perſons waiting. As ſoon as the Sun was up, they were led to the Foot of the Throne, where they ſaluted the Emperor with the Head to the Ground five Times. At length his Majeſty deſcending from the Throne, they were carried-back to the firſt Court, where they ſeparated for a While, to do their Deeds of Neceſſity; being told, that during the Time of the Feaſt, they would not be ſuffered to ſtir-out on any Account whatever. *Ambaſſadors feaſted.*

AFTER this they were led-through the firſt and the ſecond Court, into that of the Throne of Juſtice; and thence into the third [d], which was intirely open, and paved with fine Free-ſtone. They found in Front a Hall, ſixty Cubits long, with Chambers over it. In the Hall was a great Sofa higher than a Man, aſcended by three Silver Stairs, one before, the other two on the Sides; where ſtood two *Khojas* of the Palace, with a Kind of Paſte-board, which covered the Mouth, faſtened to their Ears. Upon this Sofa was a leſſer, in Form of a Couch with Pillows, and Cuſhions for the Feet. On each Side were Pans for Fire, with their perfuming-Pans. This Sofa was of Wood beautifully gilded, looking freſh, though ſixty Years old. Every Thing was finely varniſhed; the moſt eminent *Dakji's* ſtood on each Side the Throne armed, and behind them the Soldiers of the Emperor's Guard, with their naked Sabres. The Ambaſſadors were on the Left-hand, as moſt honourable. Three Tables were placed before the *Amirs*, and moſt diſtinguiſhed Perſonages: Others had f only two; and the reſt but one. There were at leaſt a thouſand Tables at this Entertainment [e]. *Splendor of the Court.*

BEFORE the Throne, near a Window of the Hall, was a great *Kurkeh*, or Drum, with two Men on a Stage, and beſide it the Muſic. Part of the Hall was taken-off by Curtains, which

[a] Or, *Kazi*, as the *Perſians* pronounce. The *dh* is pronounced as *th*, in *thee*, *thou*, &c. [b] So the *Chineſe* Emperor is here called. [c] *Thevenot*, p. 6, & *ſeq.* [d] It ſeems to have been the fourth. [e] *Thevenot*, p. 7. came.

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came close to the Throne, that the Ladies might see the Company without being seen. When the Victuals and Liquors were all brought-in, two *Khoja's* drawing the Curtains, which were before a Door behind the Throne, the Emperor came-out with the Sound of Instruments; and sat under a Canopy of yellow Satin, with four Dragons on it. After the Ambassadors had made five Prostrations, they sat-down to Table, and were treated as at other Times. The first Players, who appeared in the Comedy, were painted b with white and red, like Girls, with Pearls in their Ears, and dressed in Gold Brocade, holding Nosegays of artificial Flowers.

Players and Jugglers.

AFTER this, a Man lay on his Back, as if asleep, but with his Feet raised in the Air; then putting several thick Canes, seven Cubits long, between his Legs, another held them with his Hand, while a Youth of Ten or Twelve mounted them with surprizing Agility, and did several Tricks at-Top: At last the Cane slipping away, c every one thought he must have fallen, and been dashed to Pieces; but the pretended Sleeper instantly starting up, catched him in the Air. There was one who played Tunes after the twelve different Manners of the *Katayans*. Two others played the same Air together, each with one Hand on his own Instrument, and the other on that of his Companion. In the Court of the Palace were several Thousands of different Birds, which flew-about, and lighting among the Peo- d ple, eat what they found on the Ground, without being scared at the Multitude.

DURING the five Months that the Ambassadors staid in *Khânbalik*, they were regaled at several other Banquets, and with new Plays, much surpassing the first. The seventeenth of *Zu'lhajjeh* all the Criminals were carried to be punished, as the Law prescribed, according to the Nature of their Offences.

New Year.

THE twenty-fifth of *Moharram*, *Mulâna Kadhi Yusof* sent to acquaint the Ambassadors, e that next Day being the first of the Year, the Emperor went to his new Palace, and that no-body was to wear White, as being a Mark of Mourning with them. The twenty-eighth at Midnight, the *Sejin* came to conduct them to the new Palace, which had been nineteen Years building, and was but just finished. Every-body had his House, or Shop, illuminated with Torches, Lanthorns, Candles, and Lamps, so that it appeared as light as at Noon-Day. f They found, at the Palace, an hundred thousand People, who had come thither from all Parts of *Katay*, the Countries of *Tachin* and *Machin*, *Kalmak* [a], *Tebet*, *Kabul*, *Karakoja*, *Jûrga*, and the Sea-Coasts. This Day the Ambassadors Tables were set-out of the Hall where the Throne was: Those of the *Amîrs* [b] in it. There were near two hundred thousand armed Men, with Umbrellos and Bucklers. Among the Music, were Songs in Praise of this new Palace. The Feast lasted till Afternoon [c].

ShâhRokh's Embassy. 1422.

The new Palace.

TO give some Idea of this superb Structure; from the Gate of the Hall to the first Inclosure, are nineteen hundred and twenty-five Paces. On each Side are Buildings and Gardens one within another. These Edifices are of Freestone, Porcelain, or Marble, so delicately put together, that they seem inchased. There are two or three hundred Cubits of Pavement, the Stones of which are so even and well-joined, that they look like the chequered Rulings in Books. Nothing, in other Countries, can equal the *Katayans* in Masonry, Joiners Work, making Relievos in Plaister, and in Painting.

Another Audience.

THE ninth of *Safar* early, the Ambassadors were called to Audience, the Emperor having come-out from his eight Days Retirement: For it is his Custom, every Year, to retire, for some Days, without eating any Kind of Victuals, going near his Women, or seeing any-body else. In this Retreat he has with him neither Picture, nor Idol [d], saying, that he there adores and invokes none but the God of Heaven. The Elephants, that Day, were adorned with a Magnificence not to be expressed. They had Silver Seats, shaped like round Litters, on their Backs, with Standards of seven Colours, and armed Men upon them: Fifty of them carried the Musicians. These were preceded, or followed, by fifty thousand, in profound Silence and Order. In this Pomp the Emperor re-entered the Apartment of his Women; after which every one went home.

Illuminations and Fire-works.

THE Illuminations, which were occasioned by the Astrologers predicting, that this Year the Palace would suffer by Fire, lasted seven Days. In the Imperial Court was an artificial Mountain of Wood, covered with Branches of Cypress, and set with an hundred thousand Torches. These were lighted, by Means of little Mice made of Bitumen [e]; which, on kindling one Torch, ran-along a Rope to the next, and so from one to the other, that in a Moment they were all lighted, from the Bottom of the Moun-

[a] That is, of the *Eluth Mongols*; which Name was given them early by the *Mohammedan Tartars*, as these Ambassadors, and their Princes were. [b] By *Amîrs*, must be understood the great Officers and Lords of the Emperor's Court. [c] *Thevenot*, p. 8. [d] The *Mohammedans*, who strictly observe the Command relating to Images, call them Idols, with much better Grace than the Papists, who use them; and in the same Manner with those they stigmatize. [e] Rather Wildfire, we presume.

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tain to the Top. At the ſame Time a Multitude of Lights appeared in the City. During thoſe ſeven Days, no Criminal is ſearched after, the Emperor makes large Preſents, diſcharges Debtors under Arreſt, and opening the Jails, ſets-free all but Murderers. This was notified on the thirteenth by an Edict at the Palace, where were gathered more than an hundred thouſand Strangers, the Emperor ſitting on his Throne in the firſt *Kioſk*, or Pavilion, of the firſt Court. The Edict notified farther, that the Emperor would ſend no Ambaſſadors to any Country for three Years. The Edict being read, by three Officers ſtanding on a Bench before his Majeſty, it was conveyed down from the *Kioſk*, by Means of yellow Silk Cords faſtened to a Ring; and being laid on a Board with a Gold Border, was carried into the City, the People and Muſic following, as far as the Lodging of the Ambaſſadors; who after the Emperor had left the *Kioſk*, were feaſted as at other Times [a].

Edict, how publiſhed.

Emperor's Preſents

THE firſt of *Rabiya prior*, the Ambaſſadors being called again to Court, the Emperor, who had ordered ſeveral *Shankars* [b] to be fetched-in, told them, that he intended to give them to ſuch as had brought him good Horſes; and at the ſame Time cauſed three to be given to each of the Ambaſſadors of the *Mirza Ulug beg*, *Mirza Bayſangar*, and *Shâh rokh*. Next Day ſending for them anew, he ſaid to them, *The Army is marching to the Borders of the Empire, prepare yourſelves to return, at the ſame Time, to your own Country.* Then turning to *Arjak* [c], Ambaſſador of *Siûrgatmiſh Mirza*, *I have no* Shankar *to give you; and in caſe I had, I ſhould not give you any, leſt it ſhould be taken from you, in the ſame Manner as it was from* Ardeſhîr, *a former Ambaſſador of your Maſter. If your Majeſty will do me that Honour*, replied *Arjak*, *I will engage my Word, that no-body ſhall take it from me. On that Condition*, ſaid the Emperor, *I will give you two, which are coming hither.*

To the Ambaſſadors.

ON the eighth the Ambaſſadors *Soltân Shâh*, and *Bakſhi Malek*, were ſent for, to receive the *Sankiſh*, or Preſent of the Emperor. The firſt had eight *Baliſh* of Silver, thirty Imperial Veſts furred, twenty-four Under-Petticoats, two Horſes, one of them with Furniture; an hundred Bundles of Cane-Arrows, twenty-five great Porcelain Veſſels, and five thouſand * * *. *Bakſhi Malek* had as much, bating one *Baliſh* of Silver. There was no Silver for the Ambaſſadors Women, but they had half the Quantity of Stuffs given to their Lords.

THE thirteenth the Ambaſſadors being ſent for, the Emperor ſaid, *I am going to hunt, take you* Shankars *to divert you in the mean-time. The* Shankars *fly well, but the Horſes brought me are worth nothing.* His Majeſty's Son returning from the Country of *Nemray*, the Ambaſſadors went to compliment him to the Eaſt of the Emperor's Palace; where they found him ſeated with his Attendants, and his Table ſerved in the ſame Manner as the Emperor.

Shâh Rokh Embaſſy. 1422. *Thrown in Hunting*

THE firſt of *Rabiya the latter*, Notice was given them to go meet the Emperor, who was returning from the Chace. Being on Horſeback before Day, they found *Mulâna Kazi Yuſof* at the Door of their Hotel, very much dejected. Enquiring the Cauſe, he told them privately, that the Emperor having been thrown in Hunting by the Horſe *Shâh Rokh* ſent him, had ordered them to be carried in Chains, to the Cities in the Eaſt of *Katay*. The Ambaſſadors, in great Affliction, continued their Journey; and having gone twenty Miles, arrived at the Emperor's Camp. In the Night the *Katayans* had incloſed a Spot of Ground five hundred Paces ſquare, with Walls ten Cubits high, made with Earth preſſed-down between two Planks, as in a Mould. It had two Gates, and the Place whence the Earth was dug-up ſerved for a Ditch. The Gates had Guards, and the other Soldiers were poſted along the Ditch. Within this outward Incloſure, there were two Inner, made with yellow Satin, each twenty-five Cubits high, ſupported by ſquare Poſts, and ſet-round with Tents of yellow Satin [d].

By a Fall from Horſe.

THE Ambaſſadors being arrived within five hundred Paces of the Emperor's Quarter, *Mulâna Kazi Yuſof* bid them alight, and wait his Majeſty's coming, while he went before. The Emperor was on the Point of cauſing them to be arreſted, when *Lidaji* and *Jandaji* [e], who ſtood before the Emperor, and *Kazi Yuſof*, falling proſtrate, intreated him not to come to that Extremity, ſaying, *that to put them to Death might have bad Conſequences, and give the World Room to ſay, that his Majeſty had violated the Law of Nations in the Perſon of the Ambaſſadors.* The Emperor having yielded to their Reaſons, *Kazi Yuſof* went with Joy, to let them know he had pardoned them: That Prince alſo ſent them Victuals; but being mixed with Pork, they could not touch it.

Ambaſſ. Dif. in Mu-

AFTERWARDS the Emperor mounted a large black Horſe, with white Feet, the Preſent of *Mirza Ulug beg*, covered with Brocade Houſing,

[a] *Thevenot*, p. 9. [b] *Shonkers*, or *Shongars*, Birds of Prey, famous in *Tartary*, deſcribed before, *p.* 389.
[c] In the *French*, *Argdak*. [d] *Thevenot*, p. 10. [e] Named, ſays the Author, *Setalid* and *Jik fû*, in the *Kitayan* Language.—By which muſt be underſtood the *Chineſe*.

and

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and two Perſons on each Side at the Saddle-Bow, a marched ſlowly forward. He was dreſſed in a Veſt of Gold Brocade on a red Ground, and his Beard incloſed in a Bag of black Satin. His Women followed in ſeven covered Litters, carried by Men; and after them a much greater one, borne by ſeventy. A Body of Horſe marched before the Emperor, in Squadrons, twenty Paces aſunder, extending to the City. The Emperor was in the Middle, attended by ten *Dajis*, and the three Lords before-mentioned; one of whom, *Mulâna Kazi Yuſof*, came to bid the Ambaſſadors alight, and proſtrate themſelves: Which having done, his Majeſty ſpoke to them to mount again, and accompany him.

The Em- per pur-

THEN the Emperor turning to them, ſaid to *Shadi Khoja*, that *the Preſents, Rarities, Horſes, and wild Beaſts, which are ſent me for the future, muſt be better choſen, in order to increaſe the Amity which I have for your Princes.* c *I mounted, at the Hunt, the Horſe which you preſented me; but it is ſo vicious, and I am ſo aged, that it threw me, whereby I am wounded. I have received a Contuſion in my Hand, which gave me a great deal of Anguiſh; but by laying much Gold on it, the Pain is aſſuaged.* Shadi *Khoja* made an Apology, telling the Emperor, that *it was the Horſe which the Grand* Amîr Timûr Karkan [a] *rode-on; and that* Shâh Rokh, *who kept it for a Rarity, had ſent it his Majeſty,* d *as the Horſe which was of greateſt Value in all his Dominions.* The Emperor being ſatisfied with this Anſwer, called for a *Shankar*, and let it fly at a Crane; but the Bird returning without ſeizing its Prey, his Majeſty gave it three Strokes on the Head: Then alighting from his Horſe, and ſitting on a Chair with his Feet reſted on another, he gave a *Shankar* to *Soltân Shâh*, and another to *Soltân Ahmed*; but none to *Shadi Khoja*. After this he mounted his Horſe e again, and as he approached the City, was received by Crouds of People with a thouſand Acclamations.

THE fourth of the ſame Month the Ambaſſadors were carried to Court, to receive their Preſents from the Emperor; who ſitting on his Throne, cauſed Tables to be ſet before him, with the Preſents on each; which were much of the ſame Nature with thoſe given before to *Soltân Shâh*, and *Bakſhi Malek*. Mean-time the f Emperor's moſt beloved Wife dying, her Death was made public the eighth of *Jomâda prior*, and the next Day appointed for her Interment. The Night following the new Palace took Fire, not without Suſpicion of the Aſtrologers having a Hand in it. By this Misfortune, the principal Apartment, which was fourſcore Cubits long, and thirty broad, adorned with varniſhed Pillars painted with blue, and ſo large, that three Men could ſcarce graſp them with their Arms, was intirely conſumed. From thence the Flames b catched a *Kioſk* of twenty Fathoms, and the Apartment of the Ladies, ſtill more magnificent. Two hundred and fifty Houſes alſo were burned, beſides ſeveral Men and Women [b].

Shâh Rokh's Embaſſy. 1422.

New Palace fired.

THE Emperor, and his *Amîrs*, did not conſider, ſays our *Mohammedan* Author, that this Chaſtiſement fell on them for being Infidels: On the contrary, the Emperor going to an Idol-Temple [c], and kneeling, ſaid, *The God of Heaven is angry with me, and, therefore, hath burned my Palace; although I have done no Evil: I have neither offended my Father, nor Mother; nor can I be charged with exerciſing any Act of Tyranny.* He was ſo affected with this Accident, that he fell ſick. The Ladies of the Palace are buried on a certain Mountain, where the Horſes, which belonged to them, are left, to feed on the Ground appointed for that Purpoſe. Several Maidens, and ſome *Khojas* of her Palace, are alſo poſted there, with Proviſions to ſubſiſt on d for five Years, or, perhaps, more; to the End that their Victuals failing, they may die themſelves.

Emperor falls ſick.

IN regard the Emperor's Illneſs continued [d], the Prince, his Son, ſupplied his Place in the Palace, and gave the Ambaſſadors Audience of Leave: After which they received no farther Subſiſtance from the Court, till their Departure. They left *Khânbalik* the fifteenth of *Jomâda prior*; the *Dajis* accompanied them, and they e were furniſhed with Neceſſaries, as well as treated on the Road, in the ſame Manner as at firſt. They arrived, the firſt of *Rajeb*, at the City *Nikian* [e], where the Magiſtrates came-out to meet them; but did not ſearch their Baggage, as is cuſtomary here, by an expreſs Command of the Emperor. Next Day they were magnificently feaſted. The fifth of *Shaaban* they reached the *Karamûran*; and the twenty-fourth *Kamjû* [f]; where they had left their Servants and f heavy Baggage. Here they ſtaid ten Months and a half, the Roads through *Mogoliſtân* [g] not

Ambaſſadors leave Khânbalik.

[a] Rather, *Kurkan*. This is the famous *Timûr bek*, or *Tamerlan*, as he is called by our Authors. [b] *Thevenot*, p. 11. [c] This ſeems to be malicious; for, without doubt, the Emperor performed this Humiliation in one of the Imperial Temples at *Pe-king*, where there are no Images. [d] He died this Year, perhaps of this ſame Illneſs. [e] There is no ſuch Name among the Cities, either of *Pe-che-li*, or *Shan-ſi*; nor is it poſſible which of them to refer it to. [f] Or, *Kan-chew*, in *Shen-ſi*. [g] That is, the Country of the *Mogols*.

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Return home. THEY got to *Sokjû* [a] the ninth, where they met-with Ambaſſadors from *Iſpâhân* and *Shirâz*, in *Perſia*; who told them they found great Difficulties in the Way. Having, therefore, reſted at this City for ſome Time, they ſet-forward at Full-Moon, in *Moharram*, in the Year 825 [b]. After ſome Days March, they came to *Karaul*, where their Baggage was ſearched. Then left it on the nineteenth; and to avoid the Obſtacles they were likely to meet-with on Account of the War, took the Road through the Deſart [c]; where they ſuffered much for Want of Water, till the ſixteenth of *Rabiya prior*, that they got out of it. The ninth of *Jomâda the latter*, they arrived at the City of *Khoten* [d]; the ſixth of *Rajeb*, at the City of *Kâſhgar*. The twenty-firſt, a little beyond the City of *Endkoien* [e], the Ambaſſadors ſeparated, ſome taking the Road of *Samarkand*, the reſt that of *Badakſhân*. Thoſe of *Shâh Rokh* arrived at the Caſtle of *Shadman* the twenty-firſt of *Shaaban*; at *Balkh* the firſt of *Ramazân*; and the tenth at *(Herat)* the Court of that Prince [f].

THIS curious Journal affords Variety of Remarks relating to the Magnificence of the *Chineſe*, and the Ceremonial obſerved in giving Audience to Ambaſſadors; which is nearly the ſame at preſent in Uſe. It gives Light alſo into *Polo*'s Journey through *Little Bukhâria* and *Kampion*, (which is our Author's *Kanjû*) to *Khânbalu*. It hath, beſides, this Singularity, that it takes no Notice of the Great Wall of *China*, although the Ambaſſadors muſt have paſſed it in the Way to *So-chew*; and one would think it could hardly have eſcaped the Notice of ſo many Perſons as were in their Train. But it muſt be conſidered, that as they only ſaw it at the very End (ſuppoſing they paſſed-through the Fort of *Khya-yu-quan*) they might take it only for a Piece of Wall raiſed for Defence of the Borders in that Place. Whereas *Polo* muſt have paſſed it often in other Parts, where it was intire; and underſtanding the Language, as well as having free Liberty of making his Obſervations, which the Ambaſſadors had not, there is no accounting for his Omiſſion, otherwiſe than as hath been already done.

Jenkinſon 1557. Farther remarks.

On the Wall.

CHAP. V.

The VOYAGE *and* TRAVELS *of Mr.* Anthony Jenkinſon, *from* Ruſſia, *to* Boghâr, *or* Bokhâra, *in* 1557.

To which are added, ſome Informations of others, concerning the Road thence to Katay, *or* China.

INTRODUCTION.

Deſign of the Voyage, MR. *Jenkinſon*, a very intelligent Merchant [g], was ſent by the *Muſcovy* Company, by Way of *Ruſſia*, to diſcover the Road to *Boghâr*, or *Bokhâra*, in *Great Bukhâria*, and ſettle a Trade, if advantageous and convenient, in that Country. He left *Graveſend* the twelfth of *May*, 1557, chief Captain of a Fleet of four tall Ships, accompanied in the *Primroſe* by *Oſep Nepea Gregoriwich*, the Emperor of *Ruſſia*'s Ambaſſador, and his Retinue, whom he had Orders to convoy home. Sailing round *Norway*, they arrived at *St. Nicholas* in *Ruſſia* the twelfth of *July*, from whence they travelled to *Moſkow*. There having obtained the Emperor's Letters to ſeveral Princes, through whoſe Dominions he was to paſs, he proceeded for *Boghâr*, with three Servants, *Richard Johnſon*, *Robert Johnſon*, and a *Tartar Tolmach* [h], with ſeveral Sorts of Merchandizes.

THIS Gentleman was the firſt who led the

[a] *So-chew*, or *Su-chew*, near the Weſt-End of the Great Wall. [b] It began the twenty-fifth of *December*, 1421, on a *Thurſday*. [c] Probably, by the Lake of *Lop*, to the South of *Little Bukhâria*. [d] The ſame with *Hotom*, *Koton*, or *Khateen*. See before, *p.* 529. [e] Probably, the ſame with *Anghien*, on the River *Sir*. See before, *p.* 518. [f] *Thevenot*, p. 12, *&* *ſeq.* [g] *Hakluyt*, in his Preface, ſtiles him, *that valiant, wiſe, and perſonable Gentleman*. [h] Whether *Tolmach* was his Name, or it be a Miſtake of the Preſs for *Kolmak*, we cannot determine.

Way

Way to the *Uzbek Tartars*; but, indeed, was not ſeconded till of late by the *Ruſſians*, hitherto without Succeſs. He afterwards made three other Voyages to *Ruſſia*; one of them in Quality of Ambaſſador from Queen *Elizabeth*. Theſe Voyages and Remarks, written by Way of Letters to the *Muſcovy* Company, and others, are inſerted both by *Hakluyt* and *Purchas*, in their Collections. They contain a great many curious Obſervations, and are particularly valuable for the Latitudes, which the Author took of the principal Places he was at. We ſhall begin our Journal at *Moſkow*, or, more properly, at *Aſtrakhân* [a]; reſerving what relates to *Ruſſia*, till we come to treat of that Country. And as his Servant *Johnſon* procured certain Informations, while at *Boghâr*, concerning the Road thence to *Katay*, we ſhall add them as a proper Appendix, together with thoſe given by *Haji Mehemet*, a *Perſian* Merchant, to *Ramuſio*.

SECT. I.

The Author's Voyage *over the* Caſpian Sea, *and* Journey *to* Urjenz.

They leave Moſkow: *Come to* Aſtrakhân: *That City deſcribed: The Trade poor: Enter the* Caſpian Sea: *Sail North-Eaſt. The* Blue Sea. *Iſland* Bauleata. *River* Jaïk. Serachik. *Boarded by Pirates: Lucky Eſcape. The River* Yem. *Port of* Manguſlave: *Ill Treatment there. Duties levied on the Road. Author's Good-luck. Come to a Gulf. Courſe of the* Oxus. Sellizure, *or* Shayzure. *City of* Urjenz. *Land of* Turkman. *The* Khân's *Authority.*

THE twentieth of *April*, 1558, they left *Moſkow* by Water; and the twenty-ninth came to the City of *Kazan*, on the River *Wolga*, conquered nine Years before from the *Tartars*: From thence to the *Caſpian Sea*, there is no Place of Trade. They departed the thirteenth of *June*. Fifteen Leagues lower the *Kama* falls into it. The Country between, on the left (or Eaſt-Side) is called *Vachen*; the Inhabitants *Pagans*. On the Right-hand, oppoſite the *Kama*, are the *Cheremizes*, half *Gentiles*, half *Tartars*: And all the Land on the Left, from thence to *Aſtrakhân*, and ſo along the *Caſpian* Shores to the *Turkmen*, is named the Country of *Mangat* [b], or *Nogay*; whoſe Inhabitants, while the Author was at *Aſtrakhân*, in 1558, were all deſtroyed by Civil Wars, Famine, and Peſtilence, to the Number of an hundred thouſand, and great Satisfaction of the *Ruſſians*.

ALL the Country on the right Side of the *Wolga*, from the *Kama* to *Aſtrakhân*, is called *Krîm* [c]. They are *Mohammedans*, and live like the *Nogays*; are always at War with the *Ruſſians*, and ſupported by the Great *Turk*. The twenty-eighth of *June* they came to the Ruins of a Caſtle of the *Krîms*, on an Hill, in the Latitude of fifty-one Degrees forty-ſeven Minutes, half-way from *Kazan* to *Aſtrakhân*, which are about two hundred Leagues diſtant. The fourteenth of *July* paſſing-by an old Caſtle, which was *Old Aſtrakhân*, on the Right, they arrived at *New Aſtrakhân*, which the Emperor conquered in 1552; being the laſt Place he hath taken from the *Tartars* towards the *Caſpian Sea* [d]. *Jenkinſon.* 1558. *Come to Aſtrakhân,*

THIS City is ſituate in an Iſland on the Side of a Hill. It has a Caſtle within it, fenced with Earth and Timber; neither fair, nor ſtrong; but a good Gariſon is kept on-foot. The Town is alſo walled with Earth: The Buildings and Houſes, except thoſe of the Governor's, and a few others, very mean, and poor. Fiſh, eſpecially Sturgeon, is the only Food; Fleſh and Bread being very ſcarce. Theſe they hang-up in their Streets and Houſes to dry; which makes this Place, more than any other, ſwarm with Flies, and occaſions the Air to be ſo bad. In the Plague and Famine before-mentioned, the *Nogay Tartars* came to ſeek Relief from their Enemies the *Ruſſians*; who beſtowed their Charity ſo ill, that they died in Heaps over the Iſland; the reſt the *Ruſſians* ſold, or drove from thence. That was a proper Time to have converted them, if the *Ruſſians* themſelves had been good Chriſtians. The Author could have bought Thouſands of pretty Boys and Girls of their Parents, for a Sixpenny Loaf apiece; but had more Need of Victuals at that Juncture. The Trade is very trifling, although there is a good Reſort of Merchants. *That City deſcribed,*

THE chief *Ruſſian* Commodities are red Hides, red Sheep-Skins, wooden Veſſels, Bridles and Saddles, Knives, and other Trifles; with Corn, Bacon, and other Victuals. The *Tartars* bring divers Kinds of Silks and Cotton-Cloths: The *Perſians* from *Shamakki*, coarſe ſowing Silk, Silk-Girdles, Kraſſo, Coats of Mail, Bows, Swords, and the like: Sometimes alſo Corn, and Walnuts; but all in ſuch ſmall Quantities, that there is no Hopes of Trade in thoſe Parts worth following. The foreſaid Iſland of *Aſtrakhân*, which is deſtitute of Wood and Paſture, and will bear no Corn, is in Length twelve Leagues, and in Breadth three; lying Eaſt and Weſt, in the Latitude of forty-ſeven Degrees nine Minutes [e]. *The Trade poor,*

[a] The Voyage between thoſe two Places being but briefly touched on, by Way of Introduction. [b] Or, the *Mankats*, the ſame with the *Karakalpaks*. See before, *p.* 540. [c] In *Purchas*, *Crimme*. [d] *Purchas* Pilgr. vol. 3. p. 232. [e] *Olearius* puts it in four.

THE

Travels to Bokhâra.

Enter the Caſpian Sea.

THE ſixth of *Auguſt* they embarked with their Goods on the *Wolga*, in Company with certain *Tartars* and *Perſians*, *Jenkinſon* having the whole Care of the Navigation down the River, which is very crooked, and full of Flats toward the Mouth. The tenth they entered the *Caſpian Sea*, on the Eaſtern-Side of the River, which has ſeventy Mouths, being twenty Leagues from *Aſtrakhân*, in the Latitude of forty-ſix Degrees, twenty-ſeven Minutes [a].

Sail North-Eaſt.

THE Wind being briſk, they kept the North-East Shore; and the eleventh having ſailed ſeven Leagues East North-East, came to an Iſland with an high Hill on it, called *Akkurgar*, a good Mark at Sea. From thence East ten Leagues, they fell with the Iſland *Bawhiata*, much higher than the former. Within theſe two Iſlands to the North, is a great Bay, called the *Blue Sea*. From thence ſailing East by North ten Leagues, the Wind contrary, they came to an Anchor in a Fathom Water, and ſo rid till the fifteenth, having a great Storm at South-East. Then the Wind coming North, they ran South-East that Day eight Leagues.

The Blue Sea.

Iſland Baughleata.

THUS proceeding forwards, the ſeventeenth they loſt Sight of Land, and ſailed thirty Leagues, next Day twenty, winding East, and fell with a Land, called *Baughleata*, ſeventy-four Leagues from the Mouth of the *Wolga*, in the Latitude of forty-ſix Degrees, fifty-four Minutes [b], the Coaſt lying neareſt East by South, and Weſt by North. At the Point of this Iſland is the Tomb of a *Tartar* Saint, where the *Mohammedans* pay their Devotions [c].

River Jaïk.

THE nineteenth winding East South-East, they ſailed ten Leagues, and paſſed by a River, called *Jaïk*, which riſes in *Siberia*, near the foreſaid River *Kama*, and runs-through the Land of *Nogay*. One Day's Journey up it, is a Town called *Serachik* [d], ſubject to *Murſa Smille*, the greateſt Prince in all *Nogay*, which is now in Friendſhip with the *Ruſſians*. There is no Trade in this Country, the Natives having no Money, but Cattle, and living by Robbery.

Serachik.

Boarded by Pirates,

ON the twentieth, as the Bark lay at an Anchor before this River, all the Men being aſhore excepting *Jenkinſon*, who was ſick, and five *Tartars* (whereof one, called *Azi*, was reputed a holy Man, becauſe he had been at *Mekka*) there came a Boat with thirty Men well-armed, who beginning to enter the Bark, *Azi* aſked them what they would have, and ſaid a Prayer. Upon this the Rovers deſiſted, declaring that they were Gentlemen baniſhed from their Country, and came to ſee if there were in the Veſſel any *Ruſſians*, or other *Kafrs* [e], ſo they call Chriſtians: But the good Pilgrim ſwearing ſtoutly, that there were none, they departed. Thus the Author obſerves, that by the Fidelity of that *Tartar*, he, with all his Company and Goods, were preſerved. Soon after leaving this Place, they ſailed that Day ſixteen Leagues, winding East and South-East.

Lucky Eſcape.

THE twenty-firſt they croſſed a Bay ſix Leagues over, and fell with a Cape, having two Iſlands to the South-East. Doubling the Cape, the Land trended North-East, and made another Bay, into which falls the great River *Yem*, riſing in the Land of *Kolmak* [f]. Three Days they lay at Anchor. The twenty-fifth the Wind proving fair, they ſailed twenty Leagues, and paſſed-by a low Iſland, about which are many Flats and Sands: To the North of it there runs-in a great Bay. Hence they ran ten Leagues, winding South, to come into deep Water: Then East South-East twenty Leagues, and fell with the main Land, full of copped Hills. They paſſed-along the Coaſt twenty Leagues, the Land growing higher the further they ſailed.

THE twenty-ſeventh they croſſed-over a Bay, whoſe South Shoar was the higher Land, and fell with a high Point, where there aroſe a violent Storm at East, which continued three Days. From this Cape they paſſed to a Port called *Manguſlave*. The Place where they ſhould have arrived, at the Southermoſt Part of the *Caſpian Sea*, is twelve Leagues within a Bay: But they were driven by the Storm to the other Side of the Bay, oppoſite to *Manguſlave*, to a Place where never Bark, nor Boat, had before arrived. [g]

FROM this Haven they ſent ſome of their Men aſhore, to know of the Governor, if they might ſafely land with their Goods, and get Camels to carry them to *Sellizure*, twenty-five Days Journey diſtant. The Meſſengers returning with very fair Promiſes, the third of *September* they landed, and at firſt were civilly entertained: But at laſt they ſhewed their evil Diſpoſitions, for they were always fighting with them, ſtealing, or begging from them. They raiſed the Price of Horſes, Camels, and Victuals, double what it uſed to be, and forced them to buy the Water they drank: So that for every Camel's Lading, being but four hundred Weight *Engliſh*, they

[a] *Purchas Pilgr.* p. 233. [b] Only fifteen Minutes more South than the Mouth of the *Wolga*. [c] *Purchas*, as before, *p.* 234. [d] In *Purchas*, *Serachicke*. [e] In the Original, *Caphars*. *Kafr* is an *Arabic* Word, ſignifying *Infidels*. [f] Rather, the Country of the *Kalmûks*. [g] From this Circumſtance, as well as the Courſe and Diſtance from the River *Yem*, *Manguſlave* ſhould be more to the South than the Latitude, viz. forty-five Degrees, given by our Author, places it; but for which we ſhould judge it to be the ſame with *Minkiſhlak*, often mentioned by *Abu'lghâzi Khân*. See before, *p.* 482.

agreed

agreed to give three Hides of *Ruſſia*, and four wooden Diſhes; and to the Prince or Governor of the People, one Ninth, and two Sevenths; namely, nine ſeveral Things, and twice ſeven ſeveral Things; for they uſe no Money.

THE fourteenth they departed, being a Karawân of a thouſand Camels, and in five Days came to the Dominions of *Timûr Soltân*, another Prince, Governor of the Country of *Manguſlave*, where they intended to have carried their Bark, but for the Storm. In the Way they were met by ſome of his *Tartars*; who, in his Name, opened their Bales, and took a Ninth of ſuch Things as they thought beſt, without Money [a].

JENKINSON having wrangled with them in vain, rode to the ſame Prince, requeſting his Favour, and Paſſport to travel through his Country, that he might not be robbed by his People: The *Soltân* received him very kindly, granted him his Requeſt, and ordered him to be well-feaſted with Fleſh and Mares-Milk: For they uſe no Bread, nor other Drink, except Water. In lieu of the Goods, worth fifteen Rubles [b], he gave him a Horſe worth ſeven, and his Letter. *Jenkinſon* was glad to get away ſo well; for he was reckoned a mere Tyrant, and had given Orders to rob and deſtroy the Author, in caſe he had not gone to him.

THIS *Soltân* lived in the Fields, without Caſtle, or Town. *Jenkinſon* found him ſitting in a little round Houſe made of Reeds, covered with Felt, and hung with Carpets; accompanied by the great Metropolitan of that wild Country, reverenced like the Pope, and other chief Men. They aſked him many Queſtions, concerning his Country, Laws, and Religion; as alſo the Cauſe of his coming into thoſe Parts.

PROCEEDING on their Journey, they travelled twenty Days in the Wilderneſs, from the Sea-Side, without ſeeing Town or Habitation. Their Proviſions failing, they were forced to feed-on their Cattle. *Jenkinſon* killed a Camel and a Horſe. All their Drink was very brackiſh Water, drawn-out of deep Wells, two or three Days diſtant; for Rivers there are none. The fifth [c] of *October* they came again to a Gulf of the Sea, where they found the Water very freſh. Here they were met by the Officers of the King of *Turkmân*; who, for Cuſtom, took one out of every twenty-five, and ſeven Ninths for the ſaid King, and his Brethren. Here they ſtaid a Day to refreſh themſelves. Jenkinſon 1558.

FORMERLY the great River *Oxus* [d] fell-into this Gulf, but at preſent runs-into the *Ardok* [e]; which ſhaping its Courſe Northward about a thouſand Miles, loſes itſelf in the Ground, and after a ſubterraneous Paſſage of above five hundred Miles, iſſueth-out again, and falls-into the Lake of *Kitay* [f]. *Courſe of the* Oxus.

THEY left the foreſaid Gulf the fourth [g] of *October*, and the ſeventh arrived at *Sellizure* [h], a ſorry Caſtle, ſituate on a Hill, where reſided *Azim Kan* [i], with three of his Brethren [k]. The ninth *Jenkinſon* being ordered to appear before him, delivered the Emperor of *Ruſſia*'s Letters, and gave him a Preſent of a Ninth. That King received him kindly, and treated him with the Fleſh of a wild Horſe, and Mares-Milk, without Bread. Next Day he ſent for him again, and aſked many Queſtions, relating to the Affairs both of *Ruſſia* and *England*. At his Departure he gave him his Letters of ſafe Conduct. Sellizure, or Shayzure.

THE fourteenth leaving the Caſtle of *Sellizure*, they arrived the ſixteenth at a City called *Urjenz* [l], where they paid Cuſtom for themſelves, their Camels, and Horſes. Here they ſtaid a Month, before they could proceed: In which Time *Ali Soltân*, the *Khân*'s Brother [m], and King of that Country, being returned from a Town called *Koraſan* [n], in the Borders of *Perſia*, which he had lately conquered, ſent for *Jenkinſon*; who preſented him the Emperor's Letters, was kindly entertained, and after anſwering ſeveral Queſtions, obtained his Letters of ſafe Conduct. The chief Commodities here come from *Perſia*, and *Boghâr*; but are not worth ſpeaking of. *City of* Urjenz.

ALL the Country, from the *Caſpian Sea* hither, is called *the Land of Turkmân*. The People dwell in Tents, roving in great Companies, with their Camels, Horſes, and Sheep; which laſt are large, and have Tails weighing ſixty or eighty Pounds. They are ſubject to the *Khân*, and his five Brothers, who pay him but little Submiſſion; nor is he obeyed much, except in his own Dominions: For each is King in his own Territory, and ſeeks to deſtroy the reſt; *Land of* Turkmân. *The* Khân's *Authority.*

[a] *Purchas Pilgr.* p. 235. [b] A *Ruſſian* Coin. [c] It ſhould be the fourth. [d] The *Jihûn*, or *Amû*. See before, *p.* 477. [e] This we take to be the Stream of the *Kheſel*, that runs by *Tuk*, or *Dok*, as in *Ardok*. [f] The Author was in this miſinformed; for it falls into the Lake of *Aral*, about ſixty Miles North of *Tûk*. See before, *p.* 477. [g] It ſhould be the fifth. [h] In the Margin both of *Hakluyt* and *Purchas*, we find *Sellizure*, or, *Shayzure*, as the Names of this Place. Perhaps *Sellizure* may be *Saliſaray*, a Pleaſure-Houſe. [i] In the Tranſlation of *Abu'lghâzi Khân*'s Hiſtory, written *Hadſim*, or *Hajim Khân*, p. 270; but he reſided at *Wazir*. [k] An Account of this Place, the Country and Fruits, has been given from *Jenkinſon* already, *p.* 481. [l] In the Original, *Urgence*. It is already deſcribed from *Jenkinſon*, p. 481. See before, *p.* 497. [m] He was the *Khân*'s Couſin. [n] Rather, a Town of *Khoraſân*.

Travels to Bokhâra.

being born of different Mothers, and commonly the Children of Slaves. They have at leaſt four or five Wives, beſides Maidens and Boys, who live moſt viciouſly. When theſe Brothers are at War, which is commonly the Caſe, he who is vanquiſhed flies to the Deſart, and there robs Paſſengers and the Karawâns, till he can gather Strength to take the Field again [a]. Many of their Sheep are wild, as well as their Horſes, which they take with Hawks [b].

SECT. II.

The Author's Travels *from* Urjenz *to* Boghâr, *and* Return.

Paſs the Ardok: *Travel through the Deſart. Blade-bone Divination. Attacked by Robbers: Come to a Parley, and Compoſition: Come to the* Oxus: *More Danger from Thieves.* Boghâr, *or* Bokhâra *City: The Country.* Jenkinſon's *Audience: His kind Reception. Trade of* Boghâr. *Informations concerning* Katay. *Reaſons for returning: He leaves* Boghâr: *Comes to* Urjenz, *and to their Bark. Dangerous Tempeſt.* Caſpian Sea *deſcribed. Large Rivers: Small Trade. Return to* Moſkow: *Preſents the Ambaſſadors: Comes to* Kolmogro.

Paſs the Ardok,

THE twenty-ſixth of *November* they left *Urjenz*, and having travelled by the *Oxus* an hundred Miles, paſſed-over the *Ardok*, a great River, mentioned before. There they paid a ſmall Duty. The ſeventh of *December* they arrived at *Kait* [c], a Caſtle ſubject to *Saramet* [d] *Soltân*; who intended to have robbed all the Chriſtians, but for fear of his Brother, the King of *Urjenz*, as they were informed by one of his chief Counſellors, who adviſed them to ſend him a Preſent; which they did. They paid here for every Camel, a red Hide of *Ruſſia*, beſides trifling Gifts to his Officers.

Travel through the Deſart.

THUS proceeding on their Journey, the tenth at Night there came four Horſemen, whom they ſeized, and ſent bound to the *Soltân* of *Kait*. The *Soltân* immediately ſet-forward with three hundred Men; and meeting the ſuſpected Perſons on the Road, by Threats learned from them, that they belonged to a baniſhed Prince, who three Days Journey on the Way lay in wait to deſtroy the Karawân. The *Soltân* hereupon left them fourſcore Soldiers for their Convoy; who the fifteenth in the Morning riding before to ſcour the Deſart, in four Hours returned on a hard Gallop, ſaying, they had ſeen the Track of Horſes, and aſked what the Company would give them to ſtay longer. No Agreement being made, they went-back to their *Soltân*; who, the others judged, was in the Plot.

Jenkinſon. 1558

As ſoon as they were gone, ſome reputed holy Men, for having been at *Mekka*, killed ſome Sheep, and after boiling the Blade-bones, burnt them [e]; then mixing their Aſhes with the Blood, wrote certain Characters, with a great many Ceremonies and Words: By which they diſcovered, that they ſhould meet with Robbers; but ſhould vanquiſh them. *Jenkinſon*, and his People, gave no Credit to this Prediction: But they found it true: For within three Hours they perceived thirty-nine Horſemen well-armed, making towards them, with the baniſhed Prince at their Head. Theſe called to them to yield, threatening otherwiſe to deſtroy them. The Travellers put them to Defiance; whereon the Fight began, which continued from Morning till two Hours in the Night. Many, on both Sides, were killed and wounded, Men, Horſes, and Camels. Had it not been for four Muſkets, which *Jenkinſon* and his Servants had, they muſt have been overcome: For the Thieves were better armed, as well as better Archers: But as the Guns had brought-down ſeveral of them, they durſt not venture near. This made them propoſe a Truce till next Day. Mean-time the Karawâns encamped on a Hill, fencing themſelves and Cattle, with their Packs of Goods. The Enemy encamped alſo a Bow-ſhot diſtant, but were between them and the Water; which proved a great Affliction, as neither they, nor their Camels, had drank for two Days before.

THUS keeping good Watch, at Midnight, the roving Prince ſent a Meſſenger half-way to ſpeak to the Karawân Baſhâ; who ſaid he would not go meet him, but would ſend one to talk to him, provided his Prince and Followers would ſwear by their Law to keep the Truce: This being done ſo loud, that they could all hear it, they ſent a holy Man to the Meſſenger; who told him, "That his Prince had ſent to them, "who were *Buſſarmans* [f], to deliver-up all the "*Kafrs*, or Unbelievers (meaning the Chriſti-"ans) with their Goods; that in ſuch Caſe he "would ſuffer them to depart quietly, but "otherwiſe would treat them with equal Seve-"rity if he overcame them, as he made no "Doubt of doing." The Karawân Baſhâ anſwered, that he had no Chriſtians in his Company, nor any Strangers, except two *Turks*: But that in caſe he had, he would rather die than deliver them; and as for his threatening, they were

[a] *Purchas Pilgr.* p. 236, *&c ſeq.* [b] As before deſcribed from this Author. See *p.* 484. c. [c] In the Original, *Kaite*; the ſame with *Kat.* See before. [d] Perhaps, *Sariahmed.* [e] See before, the ſame Sort of Divination, *p.* 563. [f] Or, *Moſlemans*, properly *Moſlems.*

not

not afraid of them, as they ſhould ſee ſo ſoon as it was Day.

THE Thieves, contrary to their Oaths, carried the holy Man with them, crying in Token of Victory, *Ollo! Ollo* [a]*!* This diſmayed the *Engliſhmen*, fearing he would diſcover them: But although he was roughly treated, they could get nothing out of him; not ſo much as how many Men were ſlain and wounded. Next Morning the Robbers ſeeing them prepared for Defence, propoſed an Agreement, but made a great Demand. However, moſt of the Company being unwilling to renew the Fight, as having but little to loſe, the reſt were compelled to give them twenty Ninths, or twenty times nine, ſeveral Things, with a Camel to carry them away: Which the Rovers having received, they departed, and the Karawân went forward [b].

THAT Night they came to the *Oxus*, where they ſtaid all next Day, making merry with their ſlain Horſes and Camels: Then departing, they for Fear of meeting with the ſame, or other Thieves again, left the high Road along the River, and paſſed-through a Deſart of Sand. They travelled four Days in the ſame, and then came to a Well of very brackiſh Water, being forced to kill their Horſes and Camels for Food.

IN this Wilderneſs alſo, they had almoſt fallen into the Hands of Thieves: For one dark Night being at Reſt, there came certain Scouts, and carried-away ſome of their Company, who lay a little ſeparated from the Karawân; which cauſed a great Outcry: The reſt immediately laded their Camels, and departed, putting-on very hard, till they came again to the *Oxus*; for then they feared nothing, as being fenced by the River. Thus having eſcaped this new Danger, on the twenty-third they arrived at the City of *Boghâr*, in *Baktria*.

BOGHAR [c] is a City of great Extent, incloſed with a high Wall of Earth. The Caſtle, where the *Khân* reſides, takes-up one Third of the Town. This, and ſome other Buildings, are of Stone; the reſt of Earth. The Water of the little River that runs-through the City, breeds Worms in the Legs. Strong Liquors are prohibited. This Strictneſs is owing to the Metropolitan, who is more obeyed than the King, whom he depoſes at Pleaſure; as he did one when *Jenkinſon* was there, ſlaying him in the Night. The King has no great Power, or Riches. He exacts a Tenth of all Things ſold; and when he wants Money, ſends his Officers to take Goods upon Credit by Force. Thus he acted to pay for nineteen Pieces of Kerſey, had of the Author. Jenkinſon. 1558.

THE Country of *Boghâr* was formerly ſubject to the *Perſians*, whoſe Language is there ſpoken: But the *Tartars* are continually in War with them, on Account of ſome religious Difference, and becauſe they will not ſhave the upper Lip. They have no Gold Coin at *Boghâr*, and but one Piece of Silver, worth Twelve-pence; which the King raiſes and falls every other Month, and ſometimes twice a Month. Hence it is not ſo current as the Copper-Money, called *Pooles*, whereof an hundred go to the Silver-Piece. *The Country.*

THE twenty-ſixth of *December* he was ordered to appear before the King, to whom he preſented the Emperor of *Ruſſia*'s Letters. That Prince received the *Engliſh* very kindly, made them eat in his Preſence, and often ſent for them in private; where he diſcourſed with them familiarly concerning the Power of the Emperor and the Great *Turk*: He alſo enquired into the Laws, Religion, and Strength of *England*: Made them ſhoot with their Muſkets before him, and practiſed himſelf. But after all, the Author ſays, he ſhewed himſelf a very *Tartar*; for that he went to the Wars without paying what he owed him. He owns, indeed, that he left Orders for the Payment; but ſays, he was forced to abate Part, and take Goods for the reſt. Yet he muſt needs praiſe him, for that on their Arrival at *Boghâr*, he ſent an hundred Soldiers in Queſt of the Robbers, who had attacked the Karawân. Theſe meeting with them, killed Part, and brought back four Priſoners; of whom two had been wounded by the *Engliſh* Fire-Arms. The King firſt ſent for *Jenkinſon* to ſee them, and then ordered them to be hanged at his Palace-Gate, for an Example to others, becauſe they were Gentlemen: Part alſo of the Goods that were recovered, were reſtored to him [d]. Jenkinſon's *Audience*, *His kind Reception.*

As to the Trade of *Boghâr*, there is great Reſort from *Kathay*, *India*, *Perſia*, *Balgh* [e], *Ruſſia*, and other Countries: But the Merchants are ſo poor, and bring ſo few Wares, that there is no Hope of any Trade there worth following [f]. While *Jenkinſon* was there, Karawâns arrived out of all the above-mentioned Countries, except *Kathay*, with which the Trade had been obſtructed for three Years, by the Wars betwixt two great Countries and Cities, called *Taſkent* and *Kaſkar*, that lie in the Way, and certain neighbouring People. Thoſe at War with *Taſkent*, are *Mohammedans*, called *Koſſaks*: They *Trade of* Boghâr.

[a] Rather, *Allah! Allah!* that is, *God.* [b] *Purchas Pilgr.* p. 238. [c] Or, *Bokhâra.* [d] *Purchas*, as before, *p.* 239, *& ſeq.* [e] *Balkh*, or *Balk.* [f] For what relates to Merchandizes imported and exported, the Deſcription of *Boghâr*, and other Matters already touched-on, they are more fully handled before, *p.* 516, out of this Author.

Travels to Bokhâra.

in Arms againſt *Kaſkar*, are called *Kings*, *Gentiles*, and *Idolaters*: Which two Nations are of great Force, living in the Fields, and have almoſt conquered thoſe Cities.

Informations concerning Katay.

HERE the Author got Informations concerning *Kathay* [a], which was nine Months Journey diſtant: But the Seaſon for the Departure of the Karawâns being come, and the Town in Danger of being beſieged, on a Report that the King was defeated in Battle, he was adviſed by the Metropolitan to depart. His Intention was to have gone to *Perſia*, to pry into the Trade thereof; although he had learned enough at *Aſtrakhân* and *Boghâr*, to perceive, that it was not much better than that among the *Tartars*, it lying chiefly in *Syria* and the *Mediterranean Sea*.

Reaſons for returning.

But when he was ready to ſet-forward, he was prevented by ſeveral Conſiderations: For firſt, by the Wars newly broken-out between the Sofi and *Tartar* Kings, the Roads were become unſafe. About ten Days Journey from *Boghâr*, a Karawân from *India* and *Perſia* was plundered by Robbers, and many ſlain. Then the Metropolitan took from him the Emperor of *Ruſſia*'s Letters; for Want of which he ſhould be made a Slave where-ever he came. Beſides, the Goods he was obliged to take in Payment of the King, and his Nobles, were not vendible in *Perſia*. Theſe Reaſons determined him to return to *Ruſſia* by the Way he came [b].

He leaves Boghâr,

THE eighth of *March*, 1559, the *Engliſh* left *Boghâr*, in Company with a Karawân of ſix hundred Camels: And it was well they did, ſince, had they ſtaid, they had been in Danger to have loſt both Life and Goods: For ten Days after, the King of *Samarkand* came and beſieged the City, while the King was abſent, in the Wars againſt another Prince, his Kinſman, as happens frequently in thoſe Parts: For it is a Wonder if a King reign there above three or four Years; which frequent Revolutions prove very detrimental both to the Country, and Merchants.

Comes to Urjenz,

THE twenty-fifth they arrived at *Urjenz*. In the Way they eſcaped four hundred Rovers, who lay in wait for them. Moſt of theſe were the Kindred of thoſe they met-with before, as they found by four Spies, who were taken. The Author had in his Charge, two Ambaſſadors, one ſent by the King of *Boghâr*, the other by him of *Balk* [c], to the Emperor of *Ruſſia*. Having ſtaid at this Place and *Sellizure*, eight Days, for aſſembling their Karawân, the ſecond of *April* they departed, with four more Ambaſſadors, for the *Ruſſian* Court, ſent from the King of *Urjenz*, and other *Soltâns*, his Brethren, with Anſwer to the Letters brought them by the Author; who took an Oath on the Goſpel, that they ſhould be well-uſed in *Ruſſia*, and ſuffered to return in Safety, conformable to what the Emperor had written in his Letters: For they were in ſome Doubt, becauſe none had been ſent for a long Time before. Jenkin. 155

THE twenty-third of *April* they got to the *Caſpian Sea*, where they found their Bark, but neither Anchor, Cable, Cock, nor Sail. However, as they brought Hemp with them, they ſpun a Cable, and other Tackling, made a Cotton Sail-Cloth, and rigged the Veſſel out as well as they could; but had neither Boat, nor Anchor. While they were contriving to make an Anchor of a Cart-Wheel, there arrived a Bark from *Aſtrakhân*, which had two; whereof *Jenkinſon* procured one. Being thus equipped, he hoiſted the red Flag of *St. George*, and departed. There were on board, beſides himſelf, and the two *Johnſons*, who ſerved for Maſter and Mariners, the ſix Ambaſſadors, and twenty-five *Ruſſians*, who had been Slaves a long Time in *Tartary*, and ſerved to row, when requiſite. Arri. at Bark.

SAILING ſometimes along the Coaſt, ſometimes out of Sight of Land, the thirteenth of *May* they came to an Anchor, three Leagues from Shore: There in a Storm, which continued forty-four Hours, their Cable breaking, they loſt their Anchor. As they were off a Lee-Shore, and had no Boat to help them, they hoiſted Sail, and bore clear of it, expecting every Moment to be caſt-away. At length they ran into a Creek full of Ooze, and ſo ſaved themſelves, with their Bark; for had that periſhed, they muſt have been deſtroyed, or made Slaves of by the wild Inhabitants. When the Storm was over, they put to Sea again; and having by their Compaſs, and other Marks, fixed the Place where they loſt their Anchor, returned, and found it, to the great Surprize of the *Tartars*. Two Days after, there aroſe another great Storm, at North-Eaſt; by which being driven far to Sea, they had much-ado to keep their Bark from ſinking. At length the Weather permitting them to take the Latitude, and knowing how the Land lay, they fell with the River *Yaik* [d]. In ſhort, the twenty-eighth of *May* they arrived at *Aſtrakhân*. Dang. of Tem.

THIS *Caſpian Sea* is in Length about two hundred Leagues, one hundred and fifty broad: On the Eaſt lies the great Deſart-Land of the *Turkmâns*: On the Weſt, the Countries of the *Chirkaſſes* [e], and Mountains of *Caucaſus*; the *Euxine Sea* is a hundred Leagues diſtant. To

[a] Among which thoſe of *Johnſon*, that follow, doubtleſs, make a Part. [b] *Purchas Pilgr.* p. 240. [c] Before written *Balgh*. [d] Before written *Jaïk*: It may be pronounced both Ways. [e] *Cherkas*, or *Circaſſians*, as commonly written.

the

Roads to Katay.

the North is the River *Wolga*, and the Land of a *Nogay*; and to the South, the Countries of *Media* and *Persia*. This Sea is fresh in many Places, and in other Places as salt as the Ocean.

Large Rivers, small Trade.

ALTHOUGH several large Rivers fall into it, yet it has no Way of discharging its Waters, except under-Ground. Those Rivers are the *Wolga*, called by the *Tartars*, *Edel* [a]. It issues from a Lake, not far from *Novogrod* in *Russia*, and runs above two thousand *English* Miles [b]. Next are the *Yaïk* and *Yem*, which rise in *Siberia*: Also the *Cyrus* [c], and *Arash* [d], whose Springs are in *Caucasus*. But the few Ships upon this Sea, the Want of Marts and Port-Towns, the Poverty of the People, and the Ice, renders the Trade good for nothing. *Jenkinson* offering to exchange his Wares with some Merchants of *Shamaki*, they refused, saying, they had them elsewhere as cheap as he could sell them.

b

Leave to go.

THE tenth of *June* he left *Astrakhân*, with the Ambassadors, having an hundred Gunners to escort them, and him. The twenty-eighth of *July* they reached the City of *Kazan* [e], all the Way through a Country where they met-with no Habitations, or fresh Provisions. The seventh of *August* leaving *Kazan*, they transported their Goods by Water, as far as the City of *Morum*; and then by Land to *Moskow*, where they arrived the second of *September*.

c

Leave to depart.

THE fourth *Jenkinson* appeared before the Emperor, and having kissed his Hand, presented him a white Cow's Tail, of *Katay*, and a *Tartarian* Drum. After this he produced the Ambassadors, and the *Russian* Slaves. He dined that Day in Presence of the Emperor, who sent him Meat from his Table by a Duke, and asked him several Questions touching the Countries where he had been. The seventeenth of *February* departing from *Moskow*, with the Emperor's Leave, he came the twenty-first to the Factory at *Vologda* [f]: There he staid till the twenty-fifth of *March*, when having seen the Company's Goods put on board their Boats, he departed, and arrived the ninth of *May*, 1560, at *Kolmogro* [g]; where his Journal breaks-off.

d

Arrives to Kolmogro.

e

The Latitudes of the principal Places.

	Degrees.	Minutes.
Astrakhân - - -	47	09
Entrance into the *Caspian Sea*	46	27
Manguslave in *Turkmân* -	45	00
Urjenz twenty Stages distant	42	18
Boghâr twenty Days farther	39	10

Johnson. 1559.

SECT. III.

Informations *concerning the* Roads *to* Katay.

Informations of Roads, how procured. The first Road. Second Road. Third Road. Countries beyond Katay. *Fabulous Reports. Fourth Rout.* Yeshilbash, *or* Uzbeks. Sukkuir, *or* Suchew. Kampion, *or* Kan-chew. *Huge Images. Mountebanks. Inhabitants, Dress: Their Money. Printing. Rhubarb described: The Root, how preserved: Exceeding cheap. A very dear Root. Tea. Road to* Kampion: *The same inverted. Road from* Kashmîr *to* Kâshgâr.

Informations of Roads.

THESE Informations consist of five Itineraries, or Memoirs. The three first were procured at *Boghâr*, from the *Tartar* Merchants, by *Richard Johnson*, who accompanied Mr. *Jenkinson* thither; and, though scanty, are of Use in Geography, as they serve to confirm and explain, supply and rectify, other Accounts. The same may be said, with more Justice still, of the fourth Information, which was given to *Ramusio* by *Haji Mehemet* [h], a very judicious *Persian* Merchant, of the City *Tabas* in *Khilân* [i], who performed the Journey himself with the Karawâns. This Account of *Mehemet*, was procured by Means of *Michael Mambrè*, skilled in the *Arabic*, *Persian*, and *Turkish* Languages; in which last he was Interpreter to the Signory of *Venice*. It is inserted by that learned Collector in the second Tome of his Voyages [k]: And *Purchas* [l] has given a Translation of it in his third Volume of *Pilgrims*. The Notes gathered by *Johnson* are published also by him after *Hakluyt*. The Road from *Kashmîr* to *Kâshgar* comes from *Bernier*.

How procured.

I. THE first Information was received by *Johnson* from *Sarnichok*, a *Tartar* of *Boghâr*, as follows:

The first Road.

From *Astrakhân*, to *Serachîk*, by easy Stages, such as Merchants take with their Goods, is ten Days Journey.

From *Serachîk*, to *Urjenz*, fifteen Days.

From *Urjenz*, to *Boghâr*, fifteen Days.

From *Boghâr*, to *Kaskar*, thirty Days.

From *Kaskar*, to *Katay* [m], thirty Days Journey.

The second Road.

Another more safe Way to travel, according to the same Person.

f From *Astrakhân*, to *Turkmân* [n], by the *Caspian Sea*, ten Days Sail with Barks.

[a] *Adil*, or *Atel*. [b] *Purchas Pilgr.* p. 241. [c] Or, *Kûr*. [d] Or, *Arras*. [e] In fifty-five Degrees, thirty three Minutes Latitude. [f] Or, *Wologda*, as others write it. [g] *Purchas*, as before, *p.* 242. [h] Written *Chaggi Memet*, in *Ramusio*. Here the *Ch* seems to stand for the guttural *H*, and in other Places for the *K*. [i] We meet with no such City as *Tabâs* in the Province of *Khilan*, or *Ghilan*. Perhaps he was a Native of *Tabas Kileki*, a City in *Kûhestan*, or Mountain *Irâk*. [k] In his Dissertation on *Marco Polo*'s Travels. [l] *Hakluyt* has only inserted the Names of Places in the Road with the Distances, vol. 1. p. 337. [m] *Johnson* writes, *Cathaya*. [n] That is, the Country of the *Turkmâns*, crossing-over the neareſt Way.

From

Roads to Katay.

From *Turkmân*, to *Urjenz*, by Land, especially with Camels, each carrying fifteen *Poodes* Weight, is ten Days.

From *Urjenz*, to *Boghâr*, fifteen Days.

Note. *Boghâr* is the Mart, or Place, where the *Turks*, *Katayans*, and other Nations of those Parts meet; and there all Merchandizes pay one fortieth Part Duty.

From *Boghâr*, to *Kaskar*, the Frontier of the Great *Khân*, is one Month's Journey.

From *Kaskar*, to *Katay*, is another Month's Journey, by Karawân, having many Towns and Forts by the Way.

This *Tartar* told *Johnson* likewise, that Ships might sail from *Katay* to *India* [a]: But knew not of any other Roads, or along what Coasts that Navigation was performed [b].

Third Road.

II. THE Information of another *Boghâr* Merchant, as he received it from his Countrymen, who had been there.

From *Astrakhân* by Sea, to *Serachîk*, fifteen Days [c]; or else as before, to *Turkmân*.

From *Serachik*, to *Urjenz* [d], fifteen Days.

From *Urjenz*, to *Boghâr*, fifteen more.

Note. As in the thirty Days Journey, between *Serachîk* and *Urjenz*, there are no Habitations, Travellers carry their own Provisions and Tents to lodge in; meeting daily with many Wells of fair Water, at equal Distances for baiting.

From *Boghâr*, to *Taskent* [e], easy travelling with Goods, fourteen Days.

From *Taskent*, to *Occient* [f], seven Days.

From *Occient*, to *Kaskar*, the capital City of *Reshit Kân* [g], twenty Days.

From *Kaskar*, to *Sowchik* [h], the first Border of *Katay*, thirty Days.

From *Sowchik*, to *Kamchik* [k], five Days.

From *Kamchik*, to *Katay*, is two Months Journey [l], through a Country inhabited, temperate, and abounding with Variety of Fruits. *John.* 155

Kambalu, the chief City of the whole Land, is yet ten Days Journey from *Katay* [m].

BEYOND *Katay*, which they praise for the Civility of the Inhabitants, and represent as unspeakably rich, is the Country called by the *Tartârs*, *Kara-kalmak*, inhabited by black People [n]; but the *Katayans* are white, and fair: Their Religion is the Christian [o], or resembling it; and they have a peculiar Language. *Countries beyond Katay.*

IN travelling the Roads above-mentioned, one meets with no furious wild Beasts, except white and black Wolves. Woods being scarce in those Countries, no Bears breed there; but there are other Creatures, and, among the rest, one called by the *Russians*, *Barse* [p]; which by the Skin, exposed to Sale at *Astrakhân*, appears to be as large as a Lion, and being finely spotted, it was taken there for a Leopard, or Tiger.

TWENTY Days Journey from *Katay*, is a Country named *Angrim*, where breeds the Animal producing the best Musk, which is cut-out of the Knee of the Male. The People are tawny, and the Men beardless; wherefore, for Distinction Sake, they wear the Figure of the Sun in Iron, like a Boss, upon their Shoulders; and the Women on their Pudenda. The Inhabitants of this Country, and another called *Titay* [q], feed on raw Flesh: The Duke there is called *Khân*. They worship the Fire, and are thirty-four Days Journey from *Great Katay*: In the Way lie the beautiful People called *Komoron*, eating with Knives of Gold: But the Land of small People [r], is nearer *Moskow* than *Katay* [s]. *Fabulous Report.*

III. *HAJI MEHEMET* told *Ramusio*, *Fourth* (*Mambre* interpreting what he spoke) that he had been at *Sukkuir* and *Kampion* [t], Cities in the Province of *Tangût*, and Entrance of the State

[a] *Hakluyt*, vol. 1. p. 335. [b] Yet *Polo* had shewed this two hundred and fifty Years before. [c] This Distance seems too great; for *Jenkinson* sailed to the *Jaik*, on which this Town stands, in seven Days easy Sailing. [d] Here written, *Urgence*. [e] Or, *Toshkant*, on the River *Sir*. [f] Whether this be *Uzkent*, or what other Place, is hard to determine from the single Light of the Distance. [g] Rather *Rashîd*, or *al Rashid Khân*. [h] This, doubtless, must be *So-chew*, at the End of the Great Wall of *China*. [i] Rather, the first City in the Borders of *Katay*. [k] This must be *Kan-chew*, *Polo*'s *Kampion*. [l] Yet all this Journey seems to be through *Katay*, or *China* itself: Unless we suppose, that at *Kamchik*, or *Kan-chew*, which lies at the great Wall, the Road passed-out of *Katay*, and led through *Tartary* to one of the Gates of the Wall, ten Days Journey from *Khanbalu*, or *Pe-king*. [m] If *Kambalu* was the chief City of *Katay*, how could it be ten Days Journey from it? Supposing the Road from *Kamchik* lay through *Tartary*, the Sense must be, that *Kambalu* lay ten Stages within, or from the Entrance of *Katay* on that Side. [n] These are the *Pagan Mongols*, invidiously so called by the *Mohammedan Mongols*, commonly miscalled *Tartars*. [o] This proves what we have often observed before, that the Reports of Christians being in *Tartary* had their Rise from the Mistake of one Religion for the other, on Account of the great Likeness. [p] More correctly, *Bars*, or *Pars*; which in the *Mongol* Language signifies a *Leopard*. See the *Tartar* Cycle, *p.* 400. [q] Or, *Kitay*, according to *Hakluyt*. But this cannot be, for *Kitay* and *Katay* are the same Country, *viz.* *China*, with which this Circumstance does not agree. [r] Or, Pigmies. This Paragraph is all an idle Fiction, such as Travellers bring home, or invent, to impose on others. [s] *Hakluyt*, as before, *p.* 336. [t] Both mentioned by *Polo*.

of

of the Grand *Khân*, or Great Emperor of the *Tartars*, called *Daymir Khân* [a], to whom they were ſubject. They are the firſt Cities Eaſtward beyond the *Mohammedans* [b]. Karawâns are ſuffered to proceed no farther, nor any Merchant, except he goes Ambaſſador to the Great *Khân* [c]. He went thither with a Karawân, which ſet-out from *Tauris* in *Perſia*. He returned by another Road, with an Ambaſſador ſent by the *Yeſhilbaſh* [d], or *Green-head Tartars*, to *Conſtantinople*, to make a League with the Great *Turk* againſt the *Perſians*, their common Enemy. Theſe *Yeſhilbaſh Tartars* are *Moſlems*, and poſſeſs the Countries to the North of *Perſia*: *Bokhâra* and *Samarkand* are in their Dominions, each having a Lord of its own [e]. They wear green-picked Turbans of Felt, for Diſtinction from the *Perſians*, who have them red; and are always at Variance with them about their Religion, or ſettling their Limits. They have three particular Sciences, *Khimia*, or Chemiſtry, the ſame as in *Europe*; *Limia*, whoſe End is to cauſe Love; and *Simia*, to make Men ſee that which is not. They have no Coin, but cut thin Rods of Gold and Silver into Pieces, as they do at *Sukkuir*.

SUKKUIR is a great and populous City, having fair Houſes, after the *Italian* Manner, with many great Temples and Idols, all of Stone. It is ſituate in a Plain, watered by infinite Rivulets; abounds in Silk, and all Sorts of Proviſions. They have no Wine, but make a Drink with Honey. The Country being cold, there grow no Fruits, but Pears, Apples, Apricots, Peaches, Melons, and Cucumers. Rhubarb (of which *Mehemet* brought a great Quantity to *Venice*) grows all-over the Country.

THE City of *Kampion* ſtands in a fertile, cultivated Plain. It is fortified with a thick Wall, the Inſide filled with Earth, able to carry four Carts a-breaſt; with Towers, and Artillery as large as thoſe belonging to the Great *Turk*. The Ditch is wide, and dry; but they can make it run with Water at their Pleaſure. Their Houſes are of Stone, with two or three Lofts, ſloperoofed, painted with Variety of Figures. They have one Street only of Painters. Great Men have a great Loft, or Pageant, on which are erected two Tents of Silk, embroidered with Gold, Silver, Pearls, and Jewels: Here ſtanding with their Friends, they are carried, for their Pleaſure, by forty or fifty Slaves, through the City. Others are carried on a ſimple Pageant, by four or ſix Men, without other Furniture. Haji Mehemet. 1560.

THEIR Temples are built like the Churches at *Venice*, large enough to hold four or five thouſand Perſons: In them are ſeen the Statues of a Man and Woman ſtretched on the Ground, each forty Foot long, all of one Piece, and gilded [f]. There are alſo ſmall Images, with ſix or ſeven Heads, and ten Hands, holding one a Serpent, another a Bird, a third a Flower, and ſo forth. There are ſome Monaſteries of religious Men, who never ſtir-out during Life. There are innumerable others, like our Friars, ſays *Ramuſio*, who go up-and-down the City. They are excellent Stone-Cutters: Their Materials are brought from Quarries two or three Months Journey diſtant, on Shod-Carts of forty Wheels, very high, drawn by five or ſix hundred Horſes and Mules. Beſides which Cattle, they have a Kind of very large Oxen, with long, thin, and white Hair [g]. *Huge Images.*

IN the Market-Places of *Kampion*, you meet with Mountebanks, who by their Skill in the Science of *Simia* [h], ſurprize the gaping Multitude with ſtrange Sights; as of a Man cutting-off his Arm, or thruſting himſelf through with a Sword, and ſeeming to be all bloody, and the like. *Mountebanks.*

THE Inhabitants go dreſſed in black Cotton-Cloth, furred in Winter with Skins of Wolves and Sheep, if they be poor: If rich, with Sables and Martins. Their Garments reach to the Ground, and have wide Sleeves. They wear black Bonnets, ſharp, like a Sugar-Loaf. Their Mourning is white Cotton-Cloth. The Men are rather ſmall, than large, and wear Beards, eſpecially at a certain Time of the Year. *Inhabitants, Dreſs.*

THEY have no Coin in theſe Parts, but making their Gold and Silver into ſmall Rods, cut-off Pieces of a *Saggio* Weight, which in Silver is worth twenty *Venetian Soldi*; and, in Gold, a Ducat and half [i]. *Their Money.*

THE *Katayans* have the Uſe of Printing; and, as well as the Idolaters [k], are forbidden to go-out of their own Country to merchandize. *Printing.*

[a] By the Grand *Khân* here, is to be underſtood the Emperor of *China*. Perhaps *Daymir* ſhould be *Daymin*, or *Taymin*, the Name, or Title, of the then reigning Family; or might be a Name given him by the *Perſians*, or *Tartars*. [b] As were the Inhabitants of *Khamul*, and the other Cities of *Little Bukhâria*, though mixed with Idolaters. [c] Or, in the Ambaſſador's Train; as thoſe did who went with *Shâh Rokh*'s. [d] In the *Italian*, *Jeſcilbâs*. They are the *Uzbek Tartars*, called *Green-heads*, becauſe they wear green Turbans; in Oppoſition to the *Perſians*, who wear red ones; therefore nick-named *Yeſhilbaſh*, or *Red-heads*. [e] There was then a *Khân* in each. [f] See *Shâh Rokh's* Voyage before, *p.* 624. [g] *Polo*, *Conti*, and others, ſpeak of ſuch Oxen. [h] Which is no more than Juggling, or Sleight of Hand. [i] *Purchas* notes, that ſix *Saggi* make an Ounce. [k] Here a Diſtinction is made, as if the *Katayans*, or *Chineſe*, were not Idolaters. Perhaps by *Katayans*, muſt be underſtood thoſe of the *Confuſian* Sect.

Roads to Katay.

Rhubarb described.

RHUBARB is called *Ravend Chini*, by the *Kitayans* [a]. The beſt grows in the Neighbourhood of *Sukkuir*, in high, ſtony Hills, full of Springs, and Woods of high Trees. The Land is of a red Colour, and by reaſon of many Rains and Springs almoſt always miry. *Mehemet* ſhewed a Picture of the Plant [b], brought-out of the Country. The Leaves are ordinarily two Spans long, narrow below, and broad above, covered with Down, or ſmall Hairs: The Stalk is green, four Fingers high, and ſometimes a Span from the Earth: The green Leaves with Age grow yellow, and ſpread on the Ground: In the Midſt of the Stalk grows a thin Branch, with Flowers ſhaped like the *Mamole* Violets, but larger, of the Colour of Milk and Azure, with an offenſive Smell.

The Root, how preſerved.

THE Root is a Span or two long, and ſometimes as big as a Man's Thigh, or Leg: From it ſhoot little Roots, or Sprigs, which ſpread in the Ground, and are cut-away. The great Root is tawny on the Out-ſide, and yellow within, being full of red Veins, filled with red and yellow Juice, which is clammy. This iſſues-out when the Root is cut in Pieces; wherefore, to preſerve as much of the Virtue as they can, they lay the Pieces on Boards, turning them ſeveral Times a Day, that the Juice may incorporate with them. After four or ſix Days, they hang them to dry in the Wind, where the Sun may not come at them, and in two Months they are prepared for Uſe. The Root is uſually taken-out of the Ground in Winter [c], as being then moſt impregnated with the Virtue, which at other Times is diſperſed into the Leaves and Flowers, the Juice alſo gone, and the Root becomes light and hollow.

Exceeding cheap.

THEY ſell a Cart-Load of Roots, with Leaves, for ſixteen Silver *Saggi*; but it muſt be cut and dried, before it is brought to Market; for ſhould they do it afterwards, it would corrupt in five or ſix Days; and ſeven Loads green will not yield above one dry. The *Katayans* value it ſo little, that they would not gather it, if foreign Merchants did not come for it. Thoſe of *China* [d] and *India* carry-away the greater Part. When it is green it is intolerably bitter; and in *Katay* they uſe it not for Medicine, but mix it pounded with other odoriferous Compoſitions, to perfume their Idols. In ſome Places there is ſuch Store, that they burn it dry inſtead of Wood; others give it their old crazy Horſes.

Very dear Root.

HOWEVER, they highly prize another ſmall Root, which they call *Mambroni Chini* [e], growing in the ſame Mountains where the Rhubarb is found. It is uſed for Diſeaſes, thoſe eſpecially of the Eyes; but ſo very dear, that *Mehemet* did not think any of it was brought into *Europe*. They much uſe the Leaves of another Herb, which they call *Chiay Katay* [f], which grows in a Place of *Katay*, called *Ka-chan fû* [g]. They boil it, whether new or dry; and a Cup or two of that Decoction, drank very hot faſting, takes-away the Fever, Pain of the Head, or Stomach, Back, Joints, and other Diſeaſes, eſpecially the Gout: It is good alſo for Digeſtion. They carry this *Chiay Katay* with them in their Voyages, and will give a Sack of Rhubarb for an Ounce of it. The *Katayans* ſay, that if the *Perſian* and *Frank* Merchants knew its Excellency, they would buy no Rhubarb.

Road to Kampion.

As to the Road *Mehemet* travelled, he ſaid, that if he had returned the ſame Way he went to *Katay*, his Rout would have been as follows: From *Kampion* to *Gauta*, in ſix Days; from *Gauta*, to *Sukkuir*, in five Days; from *Sukkuir*, to *Khamul*, in fifteen: Here the *Muſulmans* begin: From *Khamul*, to *Turfon*, in thirteen: From *Turfon* they paſs three Cities; firſt *Khialis* [h], ten Days Journey thence; then *Kucha* other ten; laſtly, *Akſu* in twenty. The Way hitherto, is through Places inhabited. From *Akſu*, to *Kaſkar*, are other twenty Days, all rough Deſart [i]. From *Kaſkar*, to *Samarkand*, twenty-five Days; from *Samarkand*, to *Bokhâra* in *Koraſſam* [k], five; from *Bokhâra*, to *Eri* [l], twenty; from thence, to *Veremi* [m], in fifteen; from *Veremi*, to *Kaſbin*, in ſix; thence to *Soltania*, in four; and thence to *Tauris*, in ſix Days.

[a] Not ſo, but by the *Perſians*. [b] The Cut is given by *Ramuſio*, but is different from ours, *p.* 307. [c] The Spring there begins at the End of *May*. [d] By *China* here, muſt be underſtood the Southern-Part, called by *Polo*, *Manji*; as the Country ſtood divided before the Conqueſt of the *Mongols*: Which Diſtinction ſeems to have been ſtill kept-up by the Weſtern Nations of *Aſia*. [e] *Mambroni Chini*, or *Cini*, as *Ramuſio* writes it, muſt be the *Perſian* Name. It ſeems to be *Fu-ling* of the *Chineſes*. See before, *p.* 307. [f] So it is written in the *Italian*; and, conſequently, ſhould be ſpelled by us *Khiay Katay*: But as we take it to be the Tea, called in *China*, *Cha*; we have not changed the Orthography. [g] In the *Italian*, *Cacan fû*. [h] In the ſame, *Chialis*. [i] Theſe Diſtances, as well as the former, given on the Strength of Memory, are not exact. The Diſtance from *Kya yu quan*, at the End of the *China* Wall near *So-chew*, to *Hami* or *Kamul*, was meaſured ninety Leagues, which at ſix Leagues a Day make fifteen Days. Then by the Jeſuits Map to *Turfan*, will be fifty-ſix Leagues, or about ten Days; thence to *Akſu* an hundred Leagues, or ſeventeen Stages; and to *Kâſhgar*, ſeventy-four Leagues, or thirteen Stages. [k] This is contrary to what is ſaid before, that it belonged to the *Green-head Tartars*, or *Uzbeks*, who poſſeſſed *Great Bukhâria*, to which *Bokhâra* belongs. [l] This is *Heri*, or *Herat*, the Capital of *Khoraſân*, in *Perſia*. [m] Or, *Varumi*. *Del'Iſle* places it in *Irâk*, South-Eaſt of *Kaſbin*.

NOTE,

NOTE, A Day's Journey is eight *Farſenks* [a], each of which is three *Italian* Miles; but on the Hills and Deſarts they travel not half that Diſtance in a Day [b].

HAKLUYT has given this Road inverted [c], or leading from *Perſia* to *Katay*, in the following Manner:

	Stages.
From *Tauris*, to *Soltania* - -	6
From *Soltania*, to *Kaſbin* - -	4
From *Kaſbin*, to *Veremi* - -	6
From *Veremi*, to *Eri* - -	15
From *Eri*, to *Boghâra* - -	20
From *Boghâra*, to *Samarkand* -	5
From *Samarkand*, to *Kaſkar* -	25
From *Kaſkar*, to *Akſu* - -	20
From *Akſu*, to *Kukhi* - -	20
From *Kukhi*, to *Khialis* - -	10
From *Khialis*, to *Turfon* - -	10
From *Turfon*, to *Kamul* - -	13
From *Kamul*, to *Sukkuir* [d] - -	15
From *Sukkuir*, to *Gauta* - -	5
From *Gauta*, to *Kampion* - -	6

IV. To theſe Informations may be added that which *Bernier* gives of the Road from *Kaſhmîr*, in the *Mogol*'s Empire, to *Kâſhgar*. The Merchants of the Country, who came to *Kaſhmîr* to ſell Slaves, told him, that it lies Weſt of *Kaſhmîr*, drawing a little to the North: That the ſhorteſt Way thither, was through *Great Tibet*; but the Paſſage then (in 1664) being ſhut-up, they were forced to travel through *Little Tibet*. Bernier. 1560.

LEAVING the City of *Kaſhmîr*, they got, in four Days, to *Gûrche*, a ſmall Town, and the laſt depending on *Kaſhmîr*.

FROM *Gûrche*, in eight Days, they came to *Eſkerdû*, the Capital of *Little Tibet* [e].

From *Eſkerdû*, in two Days more, to *Sheker*, a ſmall Town in the ſame Kingdom, ſituate on a famous medicinal River.

From *Sheker*, in fifteen Days, to a Foreſt on the Confines of *Little Tibet*.

From the ſaid Foreſt, in fifteen Stages more, to *Kâſhgher* (or *Kâſhgar*) a ſmall Town, once the Reſidence of the King of *Kâſhgher*, which is now at *Yârkend* (or *Yarkian*) ten Stages diſtant, ſomewhat more to the North [f]. To Kâſhgar.

From *Kâſhgher*, to *Katay*, is but two Months Journey, and every Year Karawâns go thither from *Perſia*, returning through the *Uzbeks* Country; as others do through *Patna*, into *Hinduſtân*. To go to *Katay*, Travellers muſt get to a Town that is eight Stages from *Koten*, the laſt City of the Kingdom of *Kâſhgar*: The Roads are very difficult, and in one Place, in whatever Seaſon it be, they muſt march for about a Quarter of a League upon Ice. This is all *Bernier* could get out of the *Kâſhgar* Merchants, who were very ignorant, and his Interpreters bad [g].

[a] The *Perſian* Word; whence comes our *Paraſang*. P. 337. [b] *Purchas Pilgr.* vol. 3. p. 164, *& ſeq.* [c] Vol. 1. [d] Or, *Sukquir*. [e] See before, *p.* 452. [f] It ſhould be to the South, or South-Eaſt. [g] *Bernier*'s Memoirs of the *Mogul*'s Empire, tome 4. p. 129, *& ſeqq.*

Introduction.

CHAP. VI.

The TRAVELS *of* Benedict Goëz, *a* Portugueze *Jesuit, from* Lahor *in the* Mogol's *Empire, to* China, *in* 1602.

INTRODUCTION.

News of Katay: *A Mission thither resolved on, and why.* Pagans *deemed* Christians. Goëz *prepares for his Journey. Abstract, whence taken.*

News of Katay,

THE Name of *Katay*, first made known in *Europe* by *Marco Polo*, had since his Time been so little heard of, that most People doubted if there ever was such a Country: But while the Public were thus divided in their Opinions, News came from the Jesuits of *Lahor* [a] concerning that famous Empire. They had their Information from an aged *Mohammedan* Merchant, who had distributed an hundred thousand Pieces of Gold at *Mekka*, and had lived in *Khânbalu* [b] thirteen Years, whither he went as Ambassador from the King of *Kaygar* [c]. He said the *Katayans* were a very fair and handsome People, exceeding the *Rûms*, or *Turks*, in Comelineſs: That they were Christians, having Temples full of Pictures and Images; had Crucifixes, which they devoutly adored: Priests, whom they much reverenced, and fed with Presents: Monasteries, Altars, Lamps, Processions, and other Ceremonies. He added, that among them were some *Jews*, and many *Mohammedans*; which latter were in Hopes of converting the Christian King to their Religion.

A Mission thither

ON these Tidings, *Nicholas Pimenta*, a *Portugueze*, Visitor of the *Indies* at *Goa*, out of his jesuitical Zeal, formed a Design of sending Missioners to instruct this Nation; who, being at so great a Distance from the Head of the Church, might otherwise, it seems, be liable to fall into Errors. Hereupon he sent Advice to the Pope, and King of *Spain*; who forthwith gave Orders to *Arias Saldanna*, then Vice-Roy of *India*, to assist and defray the Expences of the Expedition, as *Pimenta* should direct. *Goëz*, who was Coadjutor to *Xavier*, Superior of the Mission in the *Mogol*'s Empire, and spoke the *Persian*, as well as understood the Customs of the *Mohammedans*, being then at *Goa* on an Embassy to the Vice-Roy, from the *Great Mogol*, *Akbar*, who had a great Esteem for him, *Pimenta* [d] pitched on him as a fit Person to undertake this new Mission.

THOSE of the Society were informed, by the Letters of *Matthew Ricci*, sent from *Pe-king*, that *Katay* was the same Country with *China*: But as that Information was contrary to the Advice of the *Lahor* Jesuits, the Visitor inclined to the Opinion of the latter. On the one Hand, he could not conceive, it seems, that so very foolish a Sect as the *Mohammedan* could penetrate into *China*; and, on the other, it was affirmed, that there was not the least Sign of Christianity ever having been in that vast Empire. Whereas *Katay* was reported to be a Christian Country, and this was the rather believed, as it came from the *Mohammedans* themselves. However, it was thought not improbable, that *Katay* might have communicated its Name to *China*, as being a Kingdom contiguous to it. On the Whole, it was thought proper to pursue the Design, with a View both to remove the Doubt, and find-out a shorter Way of trading with *China*.

WITH regard to the Christians, whom they took for granted would be met-with in *Katay*, the *Mohammedans*, says *Trigautius*, either told Lies, according to their Custom, or were deceived by Appearances: For as they do not worship Images themselves, and saw many in the Temples of the *Chineſe*, not much unlike those by which the Papists represent the Mother of God, and certain Saints, they might think both followed the same Religion. They observed, that the Priests put Candles and Lamps on their Altars: That these *Pagan* Sacrificers wore sacred Vestments, like what the *Romish* Books of Ceremonies call *Pluvials* [e]: That they make Processions, and sing much in the same Manner as is done in the *Romish* Church, according to the Institution of *St. Gregory*, and such like Things; which the Devil, says our Author, who imitates sacred Ceremonies, had transferred to the *Chineſe* [f]: And this Resemblance, continues he, might

[a] In a Letter of *Jerom Xavier*, dated from thence 1598. [b] In *Purchas*, *Xambalu*. [c] It should be *Kaſgar*, or *Kâſhgar*. [d] He was joined in Commission with another Ambassador. [e] *Chasubles*, or *Copes*. [f] We have already shewn, that there is more Reason to believe, that the Devil transferred those, and other Ceremonies, Doctrines, and Practices, from the *Bonzas* to the Papists. See before, *p.* 221. a.

might induce Foreigners, especially *Mohammedans*, to think they professed Christianity.

GOEZ being chosen, as before-mentioned, for the Expedition, was sent-back by the Visitor to *Lahor*, then the Capital of the *Mogol*'s Empire, in order to accompany the Merchants, who every fifth Year, according to the old *Mohammedan*'s Report, set-out for *China*, with the Title of Ambassadors from the King of *Persia*. In 1602 he came to *Agra*, where *Akbar* applauding his Design, gave him not only his Letters to several petty Kings his Friends, or Tributaries; but also four hundred Crowns for his Journey [a]. Here he put-on the Habit of an *Armenian* Merchant, wearing his Hair and Beard long; also, according to the Custom of that People, took the Name of *Abdallah* [b], adding *Isay*, to denote his being a Christian; and by this Means obtained a free Passage, which he could not have done had he passed for a *Portugueze*.

HE carried with him several *Indian* Commodities, as well for Disguise, as to exchange for Necessaries on the Road, bought with Money furnished by the Vice-Roy for that Purpose. He arrived at *Lahor* the thirteenth of *December*. *Xavier* gave him for Companions, two *Greeks*, *Leo Grimani*, a Priest, and *Demetrius*, a Merchant, who were well-acquainted with the Roads; and in Place of four *Mohammedan* Servants appointed him, he took one *Isaac*, an *Armenian*, to whom we owe the following Journal of his Travels: For *Goëz* dying at *So-chew*, in the Entrance of *China*, *Isaac* went forward to *Pe-king*, where *Ricci* drew-up an Account of their Travels, partly from some Minutes left by *Goëz*, and partly from what *Isaac* told him, on the Credit of his Memory [c].

THIS curious Relation is inserted in *Ricci*'s Commentaries [d], which *Nicholas Trigautius*, or *Trigault*, a *Dutchman*, translated out of the *Italian* MS. into *Latin*, and published at *Rome* in 1618 [e]. *Purchas* has given it in *English*, in his *Pilgrims*; and *Kircher* an Abridgment of it, in his *China Illustrata*; whence *Ogilby* has made his Translation. The following Abstract, though referring to *Purchas*, is taken chiefly from the Original.

SECT. I.

The Travels *of* Goëz, *from* Lahor, *the Capital of* India, *to* Kâshgar.

Goëz *leaves* Lahor. Kafrestan *City*. Ghideli. Kabul, *a famous City*. *Policy of* Goëz. Charakar. Parvam. Aingharan, Kalcha. Talhan. Kalchans *rebel*: *Plunder the Karawân*: Goëz *escapes*. Tenga Badashân. Charchunar, Serpanil. Sarchil *Province*. Tanghetar Yakonith. Hyarkan, *or* Yarkian. *Precious Marble, or Jasper, how procured*. *Audience of the King*. *Journey to* Kotan: *Danger from Zealots*: *Resolves to proceed*: *Is dissuaded in vain*.

Goëz 1603.

GOEZ furnished with several Writings, and a Table of moveable Feasts, till the Year 1610, left *Lahor* in *Lent* 1603, with a Karawân of five hundred Merchants, who set-out every Year with a great Number of Horses and Waggons, for the Kingdom of *Kaskar*. In one Month's Time they came to the City of *Athek*, in the Province of *Lahor*; and fifteen Days after passed a River a Bow-shot broad, where they staid five Days, on a Report of a numerous Gang of Robbers being on the Road. In two Months more they came to the City *Passaur*, where they rested twenty Days. At another small Town beyond this, they were informed by a Pilgrim, that thirty Days off was a City named *Kafreståu* [f], into which no *Mohammedan* dared to enter, under Pain of Death; yet that *Pagans* were admitted into the City, but not their Temples. He added, that the Inhabitants of that Region go to Church, dressed in Black: That the Soil was fertile, and yielded Plenty of Grapes: He gave a Cup of the Wine to *Goëz*, who found it very good, and thence conjectured they were Christians. Here they staid other twenty Days: And because the Way was infested with Thieves, they procured a Convoy of four hundred Soldiers from the Lord of the Place.

Goëz *leaves* Lahor.

Kafreståu *City*.

TRAVELLING twenty-five Days farther along the Foot of a Mountain, they came to a Place called *Ghideli*, where the Merchants pay Duty. On the Road they kept on their Guard against the Robbers, who from the Top of the Hill assail them with Stones, unless some go-up to repel them. For all their Care, they were assaulted by them, and many wounded, who had much-ado to save their Lives and Goods. *Goëz* escaped by flying into the Woods.

Ghideli.

IN twenty Days more they came to *Kabul*, a famous City and Mart still in the *Mogol*'s Dominions. Here they staid eight Days; for some of the Merchants had no Mind to go farther, and durst not venture forward, being so few.

Kabul, *a famous City*.

[a] *Purchas* adds, from *Jarric*, besides a thousand Rupies, which he had already spent. Perhaps, that was the Money advanced him by the Vice-Roy, as mentioned lower-down. [b] *Purchas* says, from *Jarric*, that he took the Name of *Branda Abdallah*. [c] See *Purchas*, vol. 3. p. 311; and *Trigaut. de Christiana Expedit.* cap. 11, and 13. [d] Book 5. ch. 11, 12, and 13. [e] Under the Title of *de Christiana Expeditione apud Sinas*. It was translated into *French*, and published at *Paris* the same Year. [f] *Kafreståu* signifies, *the Country of Infidels*. In the Original, *Caphersam*.

Road to China. Here the Karawân met a Princeſs, who was a Siſter of the King of *Kaſkar*, called *Maſſamet Khân* [a], and Mother to the King of *Kotan*: She was called *Haji Hanem* [b], as having been on Pilgrimage to *Mekka*; from whence returning, and falling ſhort of Neceſſaries, ſhe applied to the Merchants to borrow Money. *Goëz*, conſidering that his *Mogol* Patents were now wearing-out, thought this a proper Opportunity to procure the Friendſhip of another King; and, therefore, lent her ſix hundred Crowns on certain Goods, b refuſing to take any Intereſt; which, however, ſhe made-up to him, repaying him bountifully in Pieces of Marble, which is the beſt Merchandize that can be carried to *China*. *Grimani* the Prieſt, wearied with the Tediouſneſs of the Journey, would go no further; and *Demetrius* ſtaid in this City to trade [c].

Policy of Goëz.

Charakar, Parvam. THE Karawân being much increaſed, *Goëz* held-on with *Iſaac* the *Armenian*. In the next City they came to, called *Charakar* [d], is great c Store of Iron: Here *Akbar*'s Seal, which hitherto had freed him from Payment of Cuſtoms, was diſregarded. Ten Days after they came to *Parvam*, a ſmall Town, in the utmoſt Confines of the *Great Mogol*'s Dominions. After reſting five Days, they travelled over high Mountains, and in twenty Stages came into a Region named *Aingharan*. In fifteen more they got to another, called *Kalcha* [e], whoſe Inhabitants dwell in Villages, and have fair Hair, like the *Dutch*. Ten d Days farther they came to a Place called *Jalalabâd* [f], where the *Bramins* exact Cuſtoms granted them by the King *Bruarate*.

Aingharan, Kalcha.

Talhan, Kalchans rebel, IN fifteen Days more they came to *Talhan* [g], where a Rebellion of the *Kalchans* detained them a Month. Hence they paſſed to *Kheman*, a ſmall walled Town, under *Abdulahan*, King of *Samarhan*, *Burgania*, *Bukharata* [h], and other neighbouring Kingdoms. The *Kalchans* being in the Neighbourhood, the Commander of the Place e ſent to the Merchants not to purſue their Journey by Night, leſt the Rebels lighting of them, ſhould by that Means be furniſhed with Horſes; but to come into the Town, and join him to repel them. They were ſcarce gotten up to the Walls, when News being brought, that the *Kalchans* approached, the Governor, and his People, ran away.

HEREUPON the Merchants made in haſte a Fortification, with their Baggage, and carried into the Incloſure Plenty of Stones, to make-uſe of in caſe Arrows failed. The Rebels perceiving that, ſent a Meſſenger, deſiring them to fear nothing, promiſing to accompany and defend them. The Merchants not daring to truſt them, fled to the next Wood, leaving their Goods at the Mercy of the Thieves; who after they had taken what they pleaſed, called them back, and permitted them, with their empty Packs, to enter the empty Walls. *Benedict* loſt nothing but a Horſe, for which alſo he afterward received Cotton-Cloths. They continued at *Kheman* in great Apprehenſions, till at length an eminent Commander, called *Olobet Ebadaſkan*, ſent his Brother out of *Bukharate*; who, by Threats, compelled the Rebels to let the Merchants depart. However, their Rear was plagued with Pilferers, four of whom ſetting upon *Goëz*, he threw amongſt them his *Perſian* Turban, and while they made a Foot-Ball of it, ſet Spurs to his Horſe, and overtook his Company.

Goëz 1603. *Plunder'd Karawân.* *Goëz of*

AFTER eight Days Travel, in a very bad Road, they came to *Tenga Badaſhân* [i], which ſignifieth *a troubleſome Way*; for there is Space but for one to paſs, and that on the high Bank of a great River [k]. The Inhabitants, with a Company of Soldiers, ſet-upon the Merchants, and took from *Goëz* three Horſes, which he after redeemed. Here they ſtaid ten Days, and then, in one Day, came to *Charchunar* [l], where they were five Days detained by Rains in the open Field, and, to mend the Matter, aſſaulted by Thieves. Ten Days after they arrived at *Serpanil*, a Place quite forſaken. Then they climbed a high Hill, called *Sakrithma*, which only the ſtrongeſt Horſes were able to paſs, the reſt going-about: Two belonging to *Goëz* halted, and had much-ado to overtake the Karawân.

Tenga Badaſhân *Charchunar, Serpanil*

IN twenty Days they came to the Province of *Sarchil*, where they found many Villages, not far from each other. After two Days Stay for refreſhing, they in two Days more came to the Foot of a Mountain, called *Chechalith* [m], which they aſcended, thick covered with Snow; many were frozen with the Cold, and *Goëz* was in great Danger, for the Weather laſted ſix Days: At length they came to *Tanghetar*, belonging to

[a] Doubtleſs, a Miſtake for *Mahamet Khân*, and the rather as he is afterwards miſcalled *Mahametain*. [b] *Haji* ſignifies *Pilgrim*, and is a very honourable Title among the *Mohammedans*. [c] *Purchas*, p. 311. *Trigaut*. l. 5. c. 11. [d] In the Original, *Ciaracar*. [e] In the Original, *Calcia*. [f] In the Original, *Gialalabab*; a Corruption, doubtleſs, of *Jalalabâd*, which ſignifies the *Glory of the City*. [g] Or, *Talkhan*, a City on the Road, between *Balk* and *Badakſhân*. [h] *Abdallah Khân*, of *Samarkand*, *Burgania*, and *Bukhâria*. *Purchas* writes *Burgavia*, and *Bacharate*. What Country is meant by *Burgania*, or *Burgavia*, we cannot conjecture. [i] Or, *Badakſhân*. In the Original, *Badaſcian*. *Purchas* has it, to *Badaſcian*, called *Tengi*. [k] This muſt be the *Jihun*, or *Amû*, on which *Badakſhân* is ſituate. [l] In the Original, *Ciarciunar*. [m] In the Original, *Ciecialith*.

the

the Kingdom of *Kâſkar*. There *Iſaac* fell from a the Bank of a great River into the Water, and for eight Hours lay half dead. In fifteen Days more they reached the Town *Yakonith*; but the Road was ſo bad, that *Goëz* loſt ſix Horſes by the Way. Five Days after, haſting before the Karawân, he got to *Hiarkan*; from whence he ſent Neceſſaries to the reſt, who ſoon after arrived there in *November*, 1603 [a].

HIARKAN [b], the Capital of the Kingdom of *Kâſkar*, hath great Reſort of Merchants, and b Variety of Commodities. Here the Karawân of *Kabul* ends, and another aſſembles to proceed to *Katay*: The Captain [c], or Chief, buys the Poſt at a great Price of the King, who veſts him with abſolute Power over the Merchants. It was a Year before a ſufficient Number could be gotten together to undertake ſo long and dangerous a Journey: Neither do Karawâns ſet-out from hence every Year, but only at ſuch Times as they know they ſhall be admitted into *Katay*. c

THE Commodity before-mentioned, beſt for carrying thither, is a certain ſhining Marble, which for Want of a fitter Word, *Europeans* call *Jaſper*. The King of *Katay* buys it at a great Price; and what he leaves, the Merchants ſell to others, at exceeding great Rates. Of it they make Veſſels, Ornaments for Garments, and Girdles, with other Toys, whereon they engrave Leaves, Flowers, and other Figures. The *Chineſes* call it *Tuſhe* [d]. There are two d Kinds, one more precious, like thick Flints, which are found by diving in the River *Kotan*, not far from the City Royal [e]. The other meaner Sort is digged-out of Quarries, and ſawed into Slabs above two Ells in Breadth. The Hill where they are dug, called *Konſanghi Kaſho*, or, *the ſtony Mountain*, is twenty Stages from the ſame City. This Marble is ſo hard, that they muſt ſoften it with Fire to get it out of the Quarry. The King farms it every Year to ſome e Merchant, who carries Proviſions for the Workmen for that Space of Time.

GOEZ viſited the King, named *Mahametain* [f], and preſenting him with a Watch, a Glaſs, and other *European* Commodities, procured his Paſs to the Kingdom of *Chalis* [g]; for he did not think it proper yet to ſpeak of going to *Katay*. When he had been there ſix Months, *Demetrius* arrived from *Kabul*; and but for *Goëz* interpoſing with Gifts, had been handſomely drubbed, as well as impriſoned, for refuſing, according to the Cuſtom of the Merchants, to make a Preſent to their mock Emperor, whom they chuſe with the King's Permiſſion. Goëz. 1603.

AFTER this, Thieves breaking into the Houſe, bound *Iſaac*, and clapped a Sword to his Throat, to terrify him from making a Noiſe: But *Demetrius* hearing the Buſtle, cried-out, and ſcared them away. Mean-while *Goëz* went to receive his Money, lent to the Mother of the King of *Quotan* [h], whoſe Reſidence was ſix Days [i] Journey diſtant. As he was a whole Month away, the *Mohammedans* raiſed a Report, that he was dead, ſlain by their Prieſts, called *Kachiſhes*, for refuſing to invoke *Mohammed* [k]: And becauſe he left no Will, they ſought to ſeize on his Goods; but, to their Diſappointment, and his Companions Joy, *Benedict* returned at laſt with Plenty of the precious Marble. *Journey to Kotan.*

ONE Day, as he was eating with ſome *Mohammedans*, who had invited him, there ruſhed-in a Perſon armed; who ſetting a Sword to his Breaſt, commanded him to invoke *Mohammed*: But he refuſed, ſaying, that in his Law there was no ſuch Name invoked; and the Company taking his Part, thruſt that mad Fellow out of the Houſe. The like Zeal, it ſeems, often endangered him. Another Time he was ſent for by the King of *Kâſkar*, who in Preſence of his Prieſts, and the *Mullas*, or learned Men, aſked what Law he profeſſed, whether that of *Moſes*, *David*, or *Mohammed*, and which Way he turned himſelf in praying. He anſwered, that he profeſſed the Law of *Jeſus*, whom they call *Iſay*; and turned any Way when he prayed, believing that God was every-where. This occaſioned a great Diſpute among them; for they turn to the Weſt [l]: Yet they concluded, that in this his Practice might be good. *Danger from Zealots.*

MEAN-TIME one *Haji Aſi* [m], of that Country, being appointed Captain of the future Karawân, he invited *Goëz* to a Feaſt, accompanied with Muſic. At the End of the Entertainment, he deſired his Company to *Katay*. This was juſt what the Jeſuit aimed at, who knowing the Diſpoſition of the *Mohammedans*, wanted the Invitation to come from them. *Aſi* was ſo earneſt *Reſolves to proceed.*

[a] *Purchas*, p. 312. *Trigaut*. ch. 11. [b] *Yarkian*, or *Jurkend*, as others. See before, *p.* 528. [c] Called the *Karawân Baſhâ*. [d] In the Original, *Tuſce*; a Miſtake, no Doubt, for *Yu-ſhe*. See before, *p.* 309. [e] By the Jeſuits Map, the River of *Khoton* runs about ninety Miles Eaſt of *Yarkian*. [f] In *Purchas*, *Mahametbin*; before called *Maſſamet Khân*, which ſhews the Names are much corrupted. [g] In the Original, *Gialis*: Yet *Ramuſio* writes *Chialis*, i. e. *Khialis*. [h] *Kotan*, *Hoton*, or *Hotom*. [i] *Purchas* has ten Days: But ſix are more agreeable with the Map. [k] This muſt be falſe, for the *Mohammedans* never invoke *Mohammed*. Perhaps it ſhould be for refuſing to ſay the *Mohammedan* Confeſſion of Faith: In which Caſe he muſt either have turned *Mohammedan*, or ſuffered Death. [l] Becauſe *Mekka*, to which the *Mohammedans* always turn, lies Weſt, or South-Weſt of *Kâſhgar*. [m] In the Original, *Agiaſi*.

in

Road to China. in the Matter, that he got the King to second his Requeſt to *Goëz*; who complied, on Condition that his Majeſty would give him his Letters Patent. Thoſe of the firſt Karawân, from *Kabul*, who were loth to loſe his Company, did all they could to diſſuade him from the Enterprize. They adviſed him not to truſt to the People of *Kâſkar*, ſaying, they were treacherous, and would deſtroy him.

Is diſſuaded in vain. THIS Advice was the more to be regarded, as ſeveral of the Natives themſelves affirmed, that b those three *Armenians* would be ſlain by their Companions, as ſoon as they were out of the City. This ſo terrified *Demetrius*, that he dropped them a ſecond Time, and would have diſſuaded *Goëz* from proceeding any farther; but *Benedict* was reſolved to fulfil the Expectations of thoſe who ſent him, at all Hazards.

SECT. II.

Continuation of the Author's Travels *from* Kâſhgar *to* So-chew, *in* Katay, *or* China.

Karawân ſets forward: Fatiguing Road. Karakatay. Akſu *City*. Kucha *Town*. Chalis *City*. Goëz *victorious: Leaves the Karawân. News from* Pe-king. Turfan, Kamul. *Wall of* China. *Remarks on the Road. Dangerous Travelling. The Frontiers fortified.* Kan-chew, *and* So-chew. *Artifice of Merchants to enter* China, *by counterfeit Embaſſies: Sends to* Pe-king: *His Letters received.* Goëz *in Diſtreſs: His Death: His Effects ſeized. The Merchants ſued: Are ſhamefully caſt: Yet little recovered.* Iſaac *goes to* Pe-king.

Karawân ſets forward, GOEZ hereupon preparing for his Journey, bought ten Horſes for himſelf, his Companion *Iſaac*, and their Baggage. Mean-time the e *Karawân Baſhâ*, who was gone to his Houſe five Days Journey diſtant, to get his Equipage ready, ſent to *Goëz* to haſten forward, and by his Example quicken the other Merchants.

Fatiguing Road. ABOUT the Midſt of *November*, 1604, they came to a Place called *Yolchi* [a], where they pay Cuſtoms, and their Paſſports are examined. From thence, in twenty-five Days, they got to *Akſu*, paſſing through the following Places, *Hanchaliſh* [b], *Alcheghet*, *Hagabateth*, *Egriar*, f *Meſetelek*, *Horma*, *Thalek*, *Thoantak*, *Minjeda*, *Kapetalkol-zilan*, *Sark-ghebedal*, *Kanbaſhi*, *Akonſerſek*, and *Chakor*. The Road was very fatiguing, being through the Sands, and very ſtony [c]. a Goë 160

IN the Way they croſſed the Deſart, called *Karakathay*, that is, *the Black Land of the Kathayans* [d]; becauſe, as they ſay, the *Katayans* dwelled there a long Time. Alſo one of the Jeſuit's Horſes falling into a rapid River, ſwam to the other Side; but came back again, it ſeems, of himſelf, on invoking the Name of *Jeſus*. Karaka

AKSU is a Town of the Kingdom of *Kâſ-* Akſu C *kar*, whoſe Governor, the King's Nephew, being but twelve Years old, Affairs were managed by his Preceptor. He would needs ſee *Goëz*, who preſented him with Sugar, and ſuch childiſh Things. The young Prince, in return, received him kindly, and made him dance at a ſolemn Ball. *Benedict* next viſited the Queen-Mother, who admitted his Patent with great Reverence: To her he gave a cryſtal Glaſs, a Piece of *Indian* Calico, and the like.

c HERE they ſtaid fifteen Days, for other Mer- Kucha chants, and then departing proceeded through *Oi-* Town. *tograkh*, *Gazo*, *Kaſhani*, *Dellay*, *Saragabedall*, to *Ugan*, and then to *Kucha*, another Town, where they ſtaid a whole Month to refreſh their Beaſts, almoſt ſpent with the bad Ways, and Want of Barley. Here, to extort a Preſent, the Prieſts would have conſtrained *Goëz* to faſt, during their *Lent*.

FROM hence, in twenty-five Days, they came Chalis to *Chalis* [e], a ſmall, but well-fortified City. This d Country was governed by a Natural Son of the King of *Kâſkar*, who hearing that *Benedict* profeſſed a different Religion, began to terrify him, ſaying, it was a very audacious Thing for a Man, who was of another Faith, to enter thoſe Territories; and that for ſo doing, he might lawfully deprive him both of his Goods and Life. But when he read the King's Letters Patent, he was pacified, and with a Preſent became alſo a Friend. One Night ſending for *Goëz*, *Iſaac* fell Goëz into Tears, thinking he was going to be put to Death. *Benedict* deſpiſing the Danger, went courageouſly to the Palace: But when he came there, found all the Buſineſs was, that he might diſpute with the Prieſts and learned Men; whom, it ſeems, he preſently ſtruck dumb by Dint of Argument: Nay, the Vice-Roy himſelf approving all he ſaid, declared, that the Chriſtians were the true Believers; adding, that his Anceſtors f had profeſſed the ſame Law [f]. After this he feaſted, and kept him to lie that Night in the Palace.

[a] In the Original, *Jolci*. [b] In the ſame, *Hancialix* [c] *Purchas*, p. 313. *Trigaut*. ch. 12. [d] Rather, *Black Katay*. [e] In the Original, *Cialis*. [f] In caſe the Vice-Roy did ſay theſe Words, which is hardly poſſible, he muſt have miſtaken the Chriſtians for the Worſhippers of *Fo*; as we have already obſerved hath been often the Caſe: For the Religion of *Tibet* prevailed in theſe Parts before the Time of *Jenghiz Khân*.

In

Goëz. 1605.

IN this City they ſtaid three Months, for the Karawân Baſhâ would not depart without a great Company (it being ſo much more Gain to him) nor ſuffer any Man to go before. However *Goëz*, tired with the Delay and Expence attending it, by a Preſent obtained Leave of the Vice-Roy, to make the beſt of his Way. He was juſt ready to depart from *Chalis*, when the Merchants of the former Karawân returned from *Katay*. Theſe feigning an Embaſſage (as uſual) had pierced as far as the Capital; and having lodged for three Months in the ſame Palace of Strangers, with the Jeſuits, brought ſure Tidings of *Ricci*, and the reſt of the Society, to *Goëz*; who wondered thus to find that *Katay* was *China*, and *Kambalu* was *Pe-king*. Among other Evidences, they produced a Piece of Writing in *Portugueze*, which they had taken-out of the Duſt ſwept-out of the Chamber, in order to ſhew in their own Country, at their Return.

GOEZ having obtained the Vice-Roy's Letters for his Security, departed with *Iſaac*, and a few others, and in twenty Days came to *Puchan*, a Town of the ſame Kingdom; whoſe Governor generouſly furniſhed them with Neceſſaries out of his own Houſe. From hence they travelled to *Turfan*, a ſtrong and well-fortified City, where they ſtaid a whole Month. From *Turfan* they proceeded to *Aramuth*, and ſo on to *Kamul*, another well-fortified Place; where, likewiſe, they halted for a Month, becauſe they were well-uſed throughout the Kingdom of *Chalis*, which ends at this Town. From *Kamul*, in nine Days, they came to *Khya-yu-quan* [a], at the Northern-Walls of *China*; where they waited twenty-five Days for the Anſwer of the Vice-Roy of that Province [b].

AFTER this they were admitted within the Walls, and in one Day came to *So-chew* [c], a City, where they heard much of *Pe-king*, and other Places, whoſe Names were known; ſo that *Goëz* was now fully convinced, that *Katay* and *China* differed only in Name.

ALL the Way from *Chalis*, to the Borders of *China*, being infeſted with Incurſions of the *Tartars*, the Merchants travel in great Fear. In the Day they examine, from the Hills, whether there be any Parties of them in the Plains; and if they judge the Coaſt clear, perform their Journey by Night with Silence. One Night *Benedict* falling from his Horſe, the reſt went-on, not miſſing him till they came to their Lodging; and then *Iſaac* going-back to ſeek him, found him by the Sound of the Name *Jeſus*, almoſt deſpairing to ſee his Company any more.

IN the Way they found many *Mohammedans* ſlain, who had ventured to travel alone: Although the *Tartars* ſeldom kill the Natives, ſaying, they are their Servants and Shepherds; becauſe they take from them Flocks of Sheep, and Herds of Bullocks. They eat no Wheat, Barley, nor Pulſe, ſaying, it is Food for Beaſts, not Men. They feed only on Fleſh, eating that of Horſes, Mules, and Camels; yet are ſaid to live an hundred Years. The *Mohammedan* Nations, on this Side, not being warlike, might eaſily be ſubdued, if the *Chineſe* cared to enlarge their Dominions [d].

The Frontiers fortified.

THE End of the famous Walls, before-mentioned, is in the Weſt of *China*, which extends Northwards; from which End, for the Space of two hundred Miles, is the Part where the *Tartars* moſt commonly made their Excurſions formerly, as they do at preſent, but with leſs Danger: For the *Chineſe*, to reſtrain them, have built two very ſtrong Cities in *Shen-ſi*, and gariſoned them with choice Soldiers. Theſe have a peculiar Vice-Roy, and other Magiſtrates, who depend immediately on the Court, and reſide in one of them, named *Kan-chew* [e].

Kan-chew and So-chew.

SO-CHEW, the other, hath a ſpecial Governor, and is divided into two Parts; one inhabited by the *Chineſe*, called *Kitayans* by the *Mohammedans*, who occupy the other Part, and come from *Kâſkar*, and other Weſtern Countries, on Account of Trade. Many of them having Wives and Children, ſettle there: Yet they have no Magiſtrates of their own; but are governed by the *Chineſes*, who every Night ſhut them up within the Walls of their own City. There is a Law, by which no Man, who has lived nine Years in the Place, can return to his own Country.

Artifice of Merchants.

THE Merchants who reſort hither, come moſtly from the Weſt, under feigned Embaſſies; and have, in Conſequence of a Contract made with *China* by ſeven or eight Kingdoms, obtained a Privilege of ſending every ſixth Year, ſeventy-two Perſons in Quality of Ambaſſadors, with Tribute to the Emperor; conſiſting of the ſhining Marble before-mentioned, Diamonds of the Rock, Azure, and other Things. By this Means they travel to Court, and return at the public Charge. The Tribute they carry, is very little Expence to them: For no Man pays dearer for this Marble, than the Emperor himſelf, who eſteems it a Diſhonour to take any Thing of Strangers for nothing: Beſides, they are ſo well ſupplied, at his Majeſty's Coſt, that it is computed they get every Day, above their neceſſary Charges, a Ducat a Man. Hence many ſtrive to be admitted into this Embaſſy, purchaſing the

To enter China.

[a] In the Original, *Chiaicuon*, a Fort at the Entrance of the Great Wall. See before, *p.* 55. a. [b] Province of *Shen-ſi*. [c] In the Original, *Socieu*. [d] *Purchas*, p. 314. [e] See before, *p.* 55.

Privi-

Road to China. Privilege of the Karawân Baſhâ, by large Preſents. For this Purpoſe they counterfeit their Kings Letters, acknowledging Vaſſalage to the Emperor of *China*. The like Embaſſies are admitted from divers other Kingdoms; as *Kauchin-China*, *Siam*, *Leukhew*, *Korea*, and ſome Parts of *Tartary*. The *Chineſe* are at incredible Expences on theſe Occaſions; nor are they ignorant of the Fraud: But finding their Account in it, flatter their Sovereign with the Fancy, that all Nations pay him Tribute; whereas, in Fact, he rather pays Tribute to them.

By counterfeit Embaſſies,

Sends to Peking, GOËZ arrived at *So-chew* the End of the Year 1605, grown wealthy by his long Journey. He had thirteen Horſes, five hired Servants, and two Boys whom he bought, beſides the Marble, more Worth than all the reſt; the Whole valued at two thouſand five hundred Ducats. In this City he met with other *Mohammedans* returned from the Capital, who confirmed the former Reports. Hereupon he wrote forthwith, to acquaint *Ricci* of his Arrival: But the Superſcription of the Letter being written in *European* Characters, and the *Chineſes*, who carried them, not knowing either the *Chineſe* Names of the Jeſuits, or the Quarter where they lodged at *Pe-king*, could not deliver them. The next Year, at *Eaſter*, he ſent other Letters by a *Mohammedan*, who had fled from that City (for none may either go in, or out, without the Magiſtrates Leave) acquainting them with his Voyage and Situation, deſiring them to take ſome Courſe to free him from his Priſon, that he might return by Sea to *India* along with the *Portugueze*.

His Letters received. THE Jeſuits, who had long before been informed from *Goa* of his intended Journey, yearly expected him, and made much Enquiry of thoſe counterfeit Ambaſſadors; but could hear no Tidings of him. They were therefore rejoiced at his Letters, which they received in *November* following, and preſently diſpatched a Perſon, to bring him, if poſſible, to Court; not an *European*, leſt one Stranger ſhould hinder another; but a Native, by a *Chineſe* Mother, named *John Ferdinand*, a virtuous young Man, who had not yet performed his Noviciate. To him they joined a new Convert, well-acquainted with the Country. His Orders were, in caſe he could not bring *Goëz* thence by Leave of the Magiſtrates, or any other Means, to ſtay there with him, and write to the Company; who were then to try what they could do by their Friends at *Pe-king*.

Goëz in Diſtreſs, THIS Journey, of near four Months, was undertaken in a very ſevere Winter, they ſetting-out the eleventh of *December*. Mean-while *Goëz*, who ſuffered more Injuries from the *Mohammedans* in *So-chew*, than on the Road, was forced to ſell his Marble for twelve hundred Ducats, which was under half Price; wherewith he paid his Debts, and maintained his Family a whole Year. In the Interim the Karawân arriving, he ſoon run-out the Remainder of his Caſh, in the frequent Entertainments he was obliged to make for the Captain of it. This laid him under a Neceſſity of borrowing Money; and becauſe he was choſen into the Number of the ſeventy-two Ambaſſadors, he bought ſome Pieces of Marble, hiding an hundred Pounds of it in the Ground, to conceal it from the *Mohammedans*: For without that Commodity, he would have been debarred from going to *Pe-king* [a].

LET us now turn to *Ferdinand*, who had his Afflictions alſo: For his Servant run-away from him at *Si-ngan fû*, the Metropolis of *Shen-ſi* [b], carrying-away half what had been given him to bear his Charges. From thence, however, with much Fatigue, he got in two Months to *So-chew*, where he arrived the ſeventh of *March*, and found *Goëz* on his Death-Bed. The ſick Man, however, rejoiced at receiving the Letters from thoſe of his Society; but died eleven Days after, without having made auricular Confeſſion for ſo many Years; as to which, he relied on God's Mercy.

HIS Death was not without Suſpicion of Poiſon from the *Mohammedans* [c]; who, as ſoon as he departed, ſeized all that he left behind. Among the Things that were loſt, nothing is more to be regretted than his Journal, which he had kept in Detail of his Travels. This Book they were the more earneſt to get into their Hands, in order to prevent Payment of Debts there entered. They would have buried him alſo like a *Mohammedan*, if *Iſaac* and *Ferdinand* had not oppoſed them. *Goëz* was a Man of great Parts, and after his Admiſſion, had done great Service to the Society, but was not prieſted. He ordered *Ferdinand* to caution the Jeſuits not to truſt the *Mohammedans*, nor purſue this Road to *China*, as being unprofitable and dangerous.

As the Merchants, by a Cuſtom among themſelves, divide the Goods of all thoſe who die on the Road, they bound *Iſaac*, threatening to kill him if he would not invoke *Mohammed* [d]. Hereupon *Ferdinand* preſented a Requeſt to the Vice-Roy of *Kan-chew*; who wrote an Order under it to the Governor of *So-chew*, to examine the Affair impartially. He firſt was favourable; but corrupted by Bribes, threatened to whip the Complainant, and held him in Priſon three Days. However, not diſcouraged by this Treatment,

[a] *Purchas*, p. 315. *Trigaut*. lib. 5. cap. 13. [b] In the Original, by Miſtake, *Shan-ſi*. [c] This is an invidious Reflexion, common with Popiſh Zealots. [d] It ſhould be, turn *Mohammedan*.

Travels to Tibet.

he ſold his Garments for Want of Money, and continued the Suit five Months. All this While, as *Ferdinand* could not ſpeak *Perſian*, nor *Iſaac* either *Portugueze*, or *Latin*; they could not converſe together. When before the Tribunal, one ſaid the Lord's Prayer, the other repeated the Name of *Benedict Goëz*, with a few *Portugueze* Words: But nobody underſtanding either of them, the Judge thought they ſpoke in the Language of the Province of *Kanton* [a], and underſtood each other.

At length, in two Months, *Ferdinand* learned to ſpeak the *Perſian*. The *Mohammedans*, among other Things, pleaded that *Ferdinand* was a *Chineſe* by his Countenance, and *Iſaac* a *Saracen* [b]. In Anſwer to this Allegation, *Ferdinand* one Day aſſured the Court, that he was a mortal Enemy to the Law of *Mohammed*, which did he profeſs, he would, without doubt, abſtain from Hog's Fleſh: At the ſame Time pulling a Piece of Pork out of his Sleeve, he and *Iſaac* fell to eating it very heartily. Hereupon thoſe preſent ſet-up a loud Laugh: While the *Mohammedans* aſhamed, ſpat at the *Armenian*, ſaying, he was deluded by the *Chineſe* Cozener: For all the Way on the Road, to prevent Offence, *Benedict* and *Iſaac* had abſtained from Pork.

Introduction.

Thus the Effects of the Deceaſed were decreed to *Ferdinand*: But, after all, nothing was found, except the Pieces of Marble, which had been hidden under-Ground: Theſe they ſold to pay their Debts, and buy Neceſſaries for their Journey to *Pe-king*; whither, at length, both of them arrived. They brought a Croſs finely painted on gilt Paper, with the Paſſports of the Kings of *Kâſkar*, *Quotan*, and *Chalis*; which are kept for a Memorial.

Yet little recovered.

ISAAC related all theſe Paſſages to *Ricci*, upon Credit of his Memory, and a few Minutes of *Benedict*'s [c]. Having ſtaid a Month at *Peking*, he was ſent, by the uſual Road, to *Amakao* [d]. From thence, in his Voyage to *India*, he was taken by the *Dutch*: But being redeemed by the *Portugueze* of *Malakka*, he held-on his Courſe; and hearing of his Wife's Death, returned not to the *Mogol*'s Country, but ſtaid at *Chaul*, and was alive in 1615, when *Trigautius* wrote [e].

Iſaac *goes to* Pe-king.

CHAP. VII.

TRAVELS *through* Tibet, *to and from* China.

By ſeveral Miſſioners.

INTRODUCTION.

Road to China *through* Tibet *attempted, by* Andrada *the Jeſuit: His Relation cenſured.* Cheſaud *ſets-out: Is forced to return.* Grueber's *Travels, literary Account of them.*

Although *Goëz* was ſent expreſly to diſcover the Road to *China*, through *Little Bukhâria*; yet it does not appear the Jeſuits proſecuted that Deſign, probably for the Advice he left them to the contrary. However, about the Year 1660, *Amatus Cheſaud*, a *Frenchman*, Superior of the Reſidency of *Iſfâhân*, attempted to paſs thither through the Countries of the *Uzbeks* and *Turkeſtân*, but was deterred by the Difficulty and Danger of the Road. From that Time, none of the *Romiſh* Miſſioners have ventured to travel on that Side, although Karawâns are continually paſſing and repaſſing, with which the *Armenians* make no Scruple to aſſociate themſelves, and perform the Journey with Safety.

The above-mentioned Undertaking dying with *Goëz*, the Society turned their Thoughts

Through Tibet attempted,

[a] Although none were there who underſtood either *Latin*, or *Portugueze*; ſure there were enough among the *Mohammedans* who could ſpeak the *Perſian*. It ſeems, by this Account, that *Ferdinand* could not ſpeak the *Chineſe*. [b] The *Mohammedans* are every-where called *Saracens*, by this Author; which Term we uſe here only to avoid Repetition of the ſame Word. [c] There is ſome Room to believe, not only that the Diſtances of Places are often made greater than they are; but alſo, that the Places themſelves are not always ſet-down in their proper Order, ſome ſeeming to be placed after, which ſhould be before, others: And the rather, becauſe it muſt have been morally impoſſible for *Iſaac* to have retained the Diſtance and Poſition of ſuch a Number of Towns as are mentioned, exactly in his Memory, and it does not appear of what Nature, or Extent, the Minutes of *Goëz* were. [d] *Makau.* [e] *Purchas*, p. 316. *Trigaut.* lib. 5. cap. 13.

Introduction. next on opening a Way to *China* through *Tibet*: A Region, whoſe Inhabitants they were informed were Chriſtians, or at leaſt of a Religion nearly reſembling their own; and, conſequently, had ſo much the ſtronger Inducement to proſecute that Deſign, as they hoped to meet-with eaſy Converſions, a Thing they deſpaired of in *Mohammedan* Countries. Travellers mention two Ways of paſſing into *Tibet*; one the Northern-Road, by the North-Part of the *Mogol*'s Empire; the other Southern, through *Bengal*. In 1624, *Antony Andrada*, a *Portugueze* Jeſuit, attempted the Northern-Road, and penetrated as far as *Katay*, or *China*. In 1661, *Grueber* and *Dorville*, Jeſuits, travelled from *China* to *India*, through *Tibet*, taking the Southern-Road; with regard to which, *Tavernier* about the ſame Time procured ſome Informations. In 1414, *Deſideri*, another of the Society, paſſed into *Tibet* as far as *Laſſa*, by the Northern-Road: And, laſtly, in 1732, *Horace de la Penna*, with other *Capuchins*, went to the ſame Place, by the Southern-Rout.

By Andrada the Jeſuit, THESE are all the Travels to this vaſt Region that have appeared in Print. Thoſe of *Andrada* and *Cheſaud* are very ſhort, and contain nothing extraordinary. The firſt, it ſeems, made the Journey, on hearing that the People of *Tibet* were profeſſed Chriſtians. The Subſtance of his Relation is this: That he left *Lahor* in 1624, and having paſſed the *Ganges*, entered into *Skrinegar* [a] and *Chafaranga*, very great and populous Cities; in the laſt of which are many Monuments, he ſays, left by the Chriſtians: That from thence croſſing an exceeding high Mountain, on the Top of it he diſcovered a vaſt Lake, which gives Riſe to the *Indus*, *Ganges*, and the other great Rivers of *India*: That paſſing forwards through high Mountains, he arrived, after many Days Journey, at the City of *Redor*, in the cold Northern Region of the ſame Name: Laſtly, that from hence travelling through the Kingdoms of *Maranga* and *Tankhut*, ſubject to the *Tartars*, he in two Months arrived at *Kathay*, or *China*.

His Relation unſpared. *BENTINK*, in a Note on *Abulghâzi*'s *Genealogical Hiſtory of the Tartars*, ſays, he is ſure, that the Author of *Andrada*'s Letter, relating to the preſent State of *Tibet*, and Religion of the *Lamas* [b], never was in *Tibet*, in regard all he writes of that Country, is ſo contrary to what at preſent appears to be the Caſe; and that all he reports concerning the Worſhip of the *Lamas*, is taken from the Account which *Rubruquis* has given of certain Religious among the *Tartars*. It muſt be confeſſed, the Journal of his Travels is very ſuperficial; and beſides affording very little, if any, Light into the Geography of the Country, mentions Places, ſuch as the Kingdoms of *Redor* [c] and *Marango*, which do not appear to lie in the Northern-Road through *Tibet*: Nor is there any Lake there, which is the common Fountain of the Rivers above-mentioned; at leaſt the *Indus*, and all the other Rivers of *India*, except the *Ganges*, are known to have their Sources in *India* itſelf [d].

Introduction. THE Travels of *Cheſaud* ſeem to be more genuine than thoſe of *Andrada*, but are ſtill leſs to the Purpoſe: For he went no farther than the Borders of *Great Bukhâria*, and then turned back. The Account was ſent by the Author, in a Letter from *Kaſhan* near *Iſpâhân*, written in *Perſian* to *Kircher*, who has inſerted an Abſtract of it in his *China Illuſtrata* [e], to the following Effect: That a Year before he wrote the Letter, he travelled from *Sfahân* (or *Iſpâhân*) to *Bâlkh*; which, he ſays, is the regal City of *Uzbek* [f]; in order to ſee if it was practicable to paſs through that Country and *Turkeſtân*, to *Katay*, and thence to *China*: But that when he arrived in the Train of the *Uzbek* Ambaſſador, as far as the Bounds of *Kezalbaſh* [g], he found the Way to be both difficult and dangerous: That for this Reaſon he continued for ſome Months at *Hayrat* [h], formerly (he ſays) called *Skandria*, and there had a full View of the Place which the Ancients called *Bakhtra*, where there is a great Univerſity (built by the Son of *Tamerlang* [i], but going to Ruin) and many other Structures raiſed by the *Uzbeks*, when in Poſſeſſion [k]: That from *Hayrat* he came-back to *Maſhahad* [l], called by ſome *the Holy*; where there is a *Masjid* [m], adorned with Gold. Here he ſtaid two Months diſputing with the Learned, who are numerous, about their Law: That leaving this Place, he

[a] Perhaps, a Miſtake for *Serinegar*, or *Kaſhmîr*; but then that City lies on this Side of the *Ganges*. [b] Printed at *Paris* in 1629, with Permiſſion of the Society, and dedicated to the General of that Order. [c] Perhaps, *Redok*; which, as well as *Maranga*, is mentioned by *Grueber*. [d] Hiſtory of the *Turks*, *Moguls*, &c. p. 491. [e] *Ogilby* has given a Tranſlation in his *China*, vol. 1. p. 363. It has no Date. [f] It is only one of the Capitals of the three *Uzbek* Dominions in *Great Bukhâria*. [g] That is, of the *Perſian* Dominions called *Kezelbaſh*, or *Red-heads*, from their Turbans. See before, *p.* 639. Note d. [h] *Herat*, or *Heri*, Capital of the Province of *Khoraſân* in *Perſia*. [i] Or, *Timûr leng*, that is, *lame Timûr*; for *Tamerlan* was lame of one Leg. His Son, ſpoken of here, was, doubtleſs, *Shâh Rokh*, who ſucceeded him, and reigned at *Herat*. [k] The Author ſeems to miſtake *Timûr*, and his Deſcendants, for *Uzbeks*; which latter poſſeſſed *Khoraſân* but a very ſhort Space, under *Shaybek Khân*. [l] Or, *Maſhhad*, the ſame with *Tûs* in *Khoraſân*. See before, *p.* 443. Note i. In the Original written *Maxabad*. [m] Or, Temple, in *Kircher Meſquit*. The *Perſian* Word is *Meſkû*, whence Moſk.

came

Travels to Tibet.

came to *Nishapûr*, and then to *Sabazwar* [a], belonging to *Khoraſân*: Whence paſſing through the Cities of *Setam*, *Damgan*, and *Jamnam* [b], he proceeded to *Kaſhan*, in the Province of *Arakand* [c], the Way for the moſt Part ſandy; and thence to *Sfahân*, thirty *Farſang* diſtant.

Grueber's Travels.

THESE are all the itinerary Remarks which theſe two Authors afford: But *Grueber*, though not ſo particular as could be wiſhed, is much more copious. What relates to his Travels, is contained in five Letters, all written in *Latin* by himſelf; except the firſt, which is in *Italian*, from one anonymous Virtuoſo to another, ſetting-forth the Subſtance of a Converſation which he had [d] with our Jeſuit on the Subject of his Travels, and the Cuſtoms of the *Chineſes*; on which laſt the Diſcourſe chiefly turned. The ſecond is from *Grueber* to *John Gamans*, a Jeſuit at *Aſchaffenburg* in *Germany*; containing a brief Account of his Journey from *China*. The third, dated *December* 11, 1664, from *Dantzick*, is in Anſwer to ſeveral Queſtions put to him by ſome learned Nobleman, concerning *China*, and the *Tartars* who conquered it. The fourth is on much the ſame Subject, dated from *Breſlaw* in *Sileſia*, *March* 14, 1665. The laſt, containing the Subſtance of ſeveral Letters written by *Grueber* to *Kircher* [e], furniſhes the moſt particular Account of his Journey from *China* to *India*, gives the Latitudes of the chief Places obſerved by the Author, and is embelliſhed with Cuts drawn by him, repreſenting the Habits of the People, the *Great Lama*, *Putala*, *Buth* the ſlaying Youth, and other Remarkables in the Countries he paſſed through.

THESE Letters are publiſhed by *Thevenot*, in his *French* Collection of Voyages [f]: But he has omitted all the Cuts, which *Kircher* gives in his *China Illuſtrata*, and after him *Ogilby*. In the following Section we have incorporated the Remarks, contained in the ſeveral Letters, together; or making the Subſtance of that to *Kircher* the Text, ſupplied it with Notes from the reſt.

SECT. I.

Travels *from* China *to* Europe, *in* 1661. *By* John Grueber, *Jeſuit.*

Sets-out. Si-ning. *Great Wall: Account of it.* *Delightful Travelling in the great Deſart.* Koko Nor *Lake.* Kalmak Tartars: *Their Dreſs and Dwellings.* Laſſa, *or* Barantola. Tartar *Women.* *Mountain of* Langur. Nekpal *Kingdom.* *King* Partaſmal. *The Jeſuits Preſent.* *Odd Cuſtoms.* *Kingdom of* Maranga. Mogol's *Empire.* *Comes to* Agra: *Returns to* Europe: *Reſumes the Miſſion.* *Author's Character.* *Latitudes obſerved.* *Road, from* Tavernier. Gorroſhepûr *City.* *Way of travelling.* Nupal *Country.* *Mountains of* Naugrokot. *Women-Porters.* Bûtan, *or* Tibet.

Grueber. 1661.

THE Miſſioner ſet-out for *China*, as we conjecture, in the Year 1656. According to the firſt Letter, he went from *Venice* to *Smyrna* by Sea: From thence to *Ormuz* by Land, in five Months: From *Ormuz* by Sea, in ſeven Months, to *Makau*. There landing, he paſſed-through *China*, partly by Water, partly by Land, to *Pe-king*, in three Months [g]. He ſtaid in *China* three Years; in one of which, *viz.* 1660, he ſays, the fifty-ſix Jeſuits, who were then in that Empire, baptized more than fifty thouſand Men [h].

Sets-out.

IN his Return, he took a Road, never, perhaps, attempted by any *European* before. *Grueber* left *Pe-king* in the Month of *June* [i], 1661, in Company with *Albert Dorville*, of the ſame Society: In thirty Days he came to *Si-ngan fû* [k], and in thirty more to *Si-ning*, or *Si-ning fû* [l], croſſing the *Whang-ho*, or *Yellow River*, twice in the Way.

SI-NING is a great and populous City, built at the vaſt Wall [m] of *China*, through the Gate of which the Merchants from *India* enter *Katay*, or *China*. Here they ſtay till they have Licence from the Emperor to proceed forward. The Wall at this Place is ſo broad, that ſix Horſemen may run abreaſt on it, without embarraſſing each other. Here the Citizens of *Si-ning* take the Air (which is very healthful, coming from the Deſarts) and recreate themſelves with the Proſpect, as well as other Diverſions. There are Stairs to go a-Top of the Wall, and many travel on it, from the Gate at *Si-ning*, to the next at *Sochew*, which is eighteen Days Journey.

Si-ning. *Great Wall.* *Account of it.*

THIS they do by the Governor's Licence, out of Curioſity; having a delightful Proſpect all the

Delightful travelling in

[a] Alſo, *Niſhabur*, and *Sebzwar*. [b] Doubtleſs, *Baſtam*, *Damagan*, and *Semnan*, three Cities in the Road from *Niſhapûr* to *Kaſhan*. [c] By which muſt be underſtood the *Perſian Irâk*. [d] In Company with Signor *Carlo Dati*. [e] He tells us, in his third Letter, that on quitting *Rome* he left many geographical Remarks with *Kircher*, and that he was about publiſhing them in 1664. They were publiſhed in his *China Illuſtrata*, at *Amſterdam*, in 1667, in Folio. [f] Part 4, containing twenty-ſix Pages and a half. [g] *Grueber*, Letter 1. [h] The ſame, Letter 2. [i] In the ſecond Letter, he is ſaid to have ſet-out the thirteenth of *April*, ſent by the new Emperor (*Kang-hi*) as Mathematician of the Empire, Leave being procured by *Adam Schall*. [k] Capital of *Shen-ſi*. [l] A Miſtake for *Si-ning chew*, or *Wey*. In the ſecond Letter it is called *Ciniara*, a City ſeated at the Great Wall. [m] Not ſo, bnt ſeveral Miles diſtant. *Grueber* drew a Draft of the Wall, which is given by *Kircher*.

Travels to Tibet.

Way from the Wall, as from an high Tower, of a the innumerabe Habitations on one Side, and the various Kinds of wild Beasts, which range the Desart, on the other Side. Besides wild Bulls, here are Tigers, Lions, Elephants, Rhinoceroses, and Monoceroses, which are a Kind of horned Asses [a]. Thus the Merchants view the Beasts free from Danger; especially from that Part of the Wall, which running Southward [b] approaches the more inhabited Provinces of *Quang-si*, *Yunnan*, and *Tibet*: For at certain Times of the Year they betake themselves to the *Yellow River*, and Parts near the Wall, which abound with Thickets, in order to get Pasture, and seek their Prey.

The great Desart.

THIS Desart is partly mountainous, and partly level, all-over sandy and barren; excepting that in some Places you meet with little Rivulets, whose Banks yield good Pasture. It begins in the middle Part of *India*, and extends from South to North; but nobody ever yet hath discovered its Bounds, which many stretch to the frozen Ocean. *Marco Polo* calls this Desart *Lop*, and speaks of its being haunted with Spirits. But *Grueber* says nothing of them. The *Tartars* formerly called it *Beljan*, now *Samo*; the *Chineses*, *Kalmuk*; others *Karakathay* [c]. The *Tartars* accustomed to Desarts dwell here in Tents, removing, with their Cattle, where-ever they can find a River, or Place fit for Pasture [d].

Koko Nor Lake.

THE Road from *Si-ning*, as far as *Lassa*, is somewhat differently described, in different Letters. In the first we are told, that our Missioner passing-out of *China*, entered the Sands of *Desart Tartary*, which he crossed in three Days: Afterwards he came to the Banks of the *Koko Nor*, which signifies the *Great Sea*; being a great Lake, or Sea, like the *Caspian*, where the *Yellow River* has its Source [e].

LEAVING this Sea behind him, he entered into the Country of *Toktokay*, which is almost desart, and so barren, that it need fear no Invasion. One meets with nothing but some Tents of *Tartars* [f]. It is watered by the *Toktokay*, a very fine River, whence it takes the Name. It is as large as the *Danube*, but so shallow, that it may be forded every-where. *Grueber* 1661.

THENCE having crossed the Country of *Tangut*, he came to *Retink*, a very populous Province, belonging to the Kingdom of *Barantola*; where at length he arrived, whose capital City is called *Lassa* [g].

Kalmak Tartars.

ACCORDING to the fifth Letter, or *Kircher's* Abstract, we are told, that presently after they had passed the Great Wall, they found a River stored with Fish, on which they supped in an open Tent. Then crossing the Saffron River [h], they immediately entered that vast and barren Desart of *Kalmak*, inhabited by the *Kalmak Tartars* [i], who rove up and down it to rob the Karawâns, and at certain Seasons settle with their portable Cities on the Banks of the Rivers. The Jesuits often met with their Habitations in the Way, and drew their Figures, as represented in the Plate [k], *viz.* a *Kalmak* Man, cloathed with a Leathern Garment, and a yellow Cap: A *Kalmak* Woman, in a Habit made of a certain Skin, of a green or red Colour; each with a Charm about their Necks, to preserve them from Dangers: A *Lama*, that is, one of their *Tartar* Priests, or Bishops. They wear a white Coat, or Cloak, cast backwards, with a red Girdle; and a yellow Coat, from the Girdle of which hangeth down a Purse: Their Cap, or Hat, is painted red. In the Offskip are expressed their Habitations, being Tents made with small Sticks twisted, or plaited together, and covered with a coarse Woollen-Stuff [l], bound together with Cords. The Turning-Wheel is an Instrument like a Scepter, which the People turn-round while the *Lama* prays.

Their Dress and Dwellings.

Lassa, or Barantola.

FROM *Si-ning* they in three Months entered the Kingdom of *Lassa*, which the *Tartars* call *Barantola* [m]. The King is stiled *Teva* [n], descended from an ancient Race of the *Tangut Tartars*, and resides at *Butala*, a Castle built on a high Mountain [o], after the *European* Fashion, where he has a numerous Court [p]. The great Priest of this Country is called *Lama Konju* [q],

[a] In another Place of this Letter, it is said, no other Animals are found in this Desart, but wild Bulls of a mighty Bigness. [b] The Author mistakes here, for the Wall does not proceed South of *Si-ning*, nor touch that City, but ends twenty Miles to the West; nor can any travel from *Si-ning* to *So-chew* on the Wall; which besides being, on many Accounts, unfit for the Purpose, breaks-off in several Places for twenty or thirty Miles together. [c] These seem to be the Remarks of *Kircher*, mixed with those of *Grueber*, who could never have committed so many Blunders in so few Lines. The *Chineses* call it *Sha-mo*, the *Tartars Kobi*; both Words signifying a *sandy Desart*. *Kalmuk* is a Nickname, that comes from the *Mohammedan Tartars*. [d] Letter the fifth. [e] This is a Mistake: For the *Whang-ho*, or *Yellow River*, rises from other Lakes to the South-West. See before, *p.* 451. [f] In his second Letter, he says, he met with neither Man nor Bird, but many wild Beasts; and that they suffered extreamly in the Journey. [g] Letter the first. [h] Or, *Whang-ho*. [i] These are the *Eluths*, or *Tartars* of *Koko Nor*. [k] See Plate 54, *p.* 403. [l] Rather, Felt. [m] Letter the fifth. Misprinted *Baranteka*, in the second Letter. [n] Or, *Deva*, as in the fifth Letter; and *Tipa*, as others write. [o] See before, *p.* 456. [p] See before, *p.* 456. [q] For so *Sama Konjum* (as it is there faultily printed) is explained in the second Letter.

and

and adored as a God [a]. He reſides at *Barantola*, and is the Pope of the *Chineſes* and *Tartars*, called by them *God the Father*; whoſe Religion, in all eſſential Points, tallies with the *Romiſh*; although, ſays the Author, no Chriſtian ever was in the Country before [b].

HERE they ſtaid a Month, and might have converted many of the Natives, but for that deviliſh *God the Father* (as the Author calls him) who puts to Death ſuch as refuſe to adore him. However, they were kindly treated by the People and King, who was the Brother of that *God the Father* [c].

IN the Court of *Deva*, King of *Tanguth* [d], they ſaw a Woman born in *Northern Tartary*, dreſſed in an unuſual Habit: She wore Hair like knotted Cords, her Head and Girdle adorned with Cockle-Shells [e]. They ſaw, likewiſe, ſome Women no leſs ſtrangely dreſſed, who came from the neighbouring Kingdom of *Koin*. The Ladies braid or curl their Hair in the Manner of Hair-Laces, or ſmall Bands, and twiſt it behind them: On their Foreheads they wear a red Fillet, beſet with Pearls; and on the Top of their Heads a Silver Crown, bedecked with Turchoiſes and Coral.

GRUEBER drew the Pictures of the Grand *Lama* (taken from one hung at the Palace-Gate) and of *Han*, late King of *Tangut* [f]. This laſt, who had fourteen Sons, was for his Goodneſs and Juſtice reverenced as God. He was of a dark Complexion, his Beard of a Cheſnut Colour mixed with Grey, and his Eyes protuberant [g].

FROM *Laſſa*, or *Barantola*, they came in four Days to the Foot of the Mountain *Langur*; which being exceeding high, Travellers can hardly breathe at Top, the Air is ſo very thin; neither is it to be croſſed in Summer without great Danger from the Exhalations of certain poiſonous Herbs. Beſides, as no Waggons or Beaſts can paſs it for the Rocks and Precipices, they muſt proceed on-foot, almoſt a Month, till they come to *Kuthi*, one of the two chief Cities of the Kingdom of *Nekbal*. This mountainous Tract [h] is plentifully furniſh'd with Springs, both hot and cold, which iſſue from all Parts of the Mountain, affording Store of Fiſh and Paſture.

FROM *Kuthi*, in five Days, they came to the City *Neſti* [i], ſtill in *Nekbal*; where Proviſions are ſo plenty, that thirty or forty Hens are ſold for one Scutum.

FROM *Neſti* they came in five Days Journey to *Kadmendu* [k], the Metropolis of *Nekbal*, where reigns a potent King. Grueber. 1661.

FROM *Kadmendu*, in half a Day's Time, they came to the City *Nekbal*, called alſo *Baddan* by the Natives, the regal City of the whole Kingdom [l].

THE firſt Letter relates, that *Nekbal* is a Month's Journey in Extent, and has two capital Cities, *Katmandir* and *Patan* [m], ſeparated only by a River. The King called *Partaſmal* reſides in the firſt, and his Brother *Nevagmal* (a young handſome Prince) in the latter. He had the Command of all the Troops in the Country; and while *Grueber* was there, had a great Army in the Field, to oppoſe a petty King named *Varkam*, who made frequent Incurſions into his Dominions. *King* Partaſmal.

THE Jeſuit preſented this Prince with a Teleſcope; wherewith having diſcovered a Place where *Varkam* had fortified himſelf, he deſired the Prince to look that Way, which he did; and ſeeing the Enemy ſo near, cried, Let us march againſt them; not conſidering that their ſeeming Approach was the Effect of the Glaſs. It is not eaſy to expreſs how pleaſed he was with this Preſent [n]. He likewiſe gave the King other curious mathematical Inſtruments; with which he was ſo taken, that he determined not to let them go, but that they promiſed him faithfully to return. In that Caſe he promiſed both to erect a Houſe for their Uſe, endowed with ample Revenues, and grant them full Power to introduce the Chriſtian Law into his Kingdom [o]. *The Jeſuits Preſent.*

IN this Country, when a Man drinks to a Woman, the Company pour in the Liquor *Cha*, or the Wine, three Times for the Parties; and while they are drinking, affix three Pieces of Butter to the Brim of the Cup; which thoſe who pledge them take-off, and ſtick on their Foreheads. *Odd Cuſtoms.*

THEY have a moſt cruel Cuſtom in theſe Kingdoms; for when they judge their ſick People to be paſt Hopes of Recovery, they carry them into the Fields, and caſting them into deep Ditches full of dead Corpſes, there leave them to periſh; and their Bodies, when dead, to be devoured by Birds and Beaſts of Prey, eſteeming it an Honour to have living Creatures for their Tombs.

THE Women, out of a religious Whim, never waſh, but daub themſelves with a naſty

[a] See before, *p.* 459. d. [b] Letter the firſt. [c] Letter the ſecond. [d] So *Barantola* is called here. [e] This was a Woman of *Khamil*, or *Hami*. See Plate 55, *p.* 456. [f] See Plate 61, *p.* 460. [g] *Grueber* has given other Cuts relating to *Tibet*; which, with their Deſcriptions, have been already inſerted. [h] See Plates 56, 57, 58, and 59. [i] *Kircher* ſuppoſes this to be the *Parapaniſus* of *Ptolemy*, and *Belor* of *Polo*; in which laſt Conjecture, at leaſt, he is very much miſtaken. [k] This, and *Kuthi*, are ſaid a little lower to be the two chief Cities of *Nekbal*. [l] In the firſt Letter called *Katnandir*. [m] Letter the fifth. [n] This muſt be *Baddan*, or *Nekbal*, in the fifth Letter: But there is a great Diſagreement between the two Letters with regard to its Diſtance from *Katmandir*. [o] Letter the firſt. [p] How came they to neglect ſo favourable an Offer?

Kind

Travels to Tibet. Kind of Oil; which not only causes them to stink intolerably, but renders them extremely ugly and deformed.

Kingdom of Maranga. FROM *Nekbal*, in a Journey of five Days, you meet with the City *Hedonda* [a], a Colony of the Kingdom of *Maranga*, inclosed in *Thebet*. Its Metropolis is *Radok* [b]. From the Names of *Dominic*, *Francis*, and *Anthony*, still in Use with the Natives [c], it appeared, that Christianity had been planted there in Times past [d].

IN the first Letter we are told, that in *Maranga* he saw no Towns, but only Houses, or rather Huts made of Straw, and among them a Custom-house. The King pays yearly to the Great *Mogol* a Tribute of two hundred and fifty thousand Rixdollars, and seven Elephants [e].

Mogol's Empire. FROM *Hedonda* (crossing the Kingdom of *Maranga*) in eight Days, they came to *Mutgari*, the first City of the *Mogol's* [f] Empire.

FROM *Mutgari* is a Journey of ten Days to *Battana* [g], which is a City of *Bengala* on the *Ganges*.

FROM *Battana*, in eight Days, they came to *Benares*, a populous City on the *Ganges*, famous for an Academy of the *Brachmans*, where Persons are instructed in their Religion and Sciences.

Came to Agra. FROM *Benares*, in eleven Days, they came to *Kataimpor*, and from thence, in seven more, to *Agra* [h]: So that from *Pe-king* thither was a Journey of two hundred and fourteen Days; but reckoning the Time which the Karawâns rest, it will come to about fourteen Months. Here *Dorville*, the Companion of *Grueber* in his Travels, died [i].

THE Author's Travels from *Maranga* is related, with some Variation, in the first Letter. It is there said, that from thence he entered *India*, and came to *Minapor*, the Metropolis of the Country, where he crossed the *Ganges*, twice as broad as the *Danube*. Thence he travelled to the City *Patan*; and from *Patan*, in twenty-five Days, to *Arga*, the chief royal Seat of the *Mogols* Empire, eleven Months after he had left *China*.

Returns to Europe, THIS first Letter furnishes us also with an Account of his Travels from *Agra* to *Europe*, and several other Particulars not to be met with in *Kircher's* Memoirs. From *Agra* he got, in six Days, to *Deli*; and from *Deli*, in fourteen, to *Lahor*, on the *Ravi*, which is as broad as the *Danube*, and falls into the *Indus*, near *Multan* [k]. At this last Place he embarked on the *Indus*, and in forty Days fell down to *Tata*, the last City of *Indostan*, and Residence of a Vice-Roy, called *Laskartan*. Here he found many *English* and *Dutch* Merchants. From thence sailing to *Ormuz*, he landed; and passing through *Persia*, *Armenia*, and *Asia Minor*, came to *Smyrna*; where putting again to Sea, he arrived first at *Messina*, and then at *Rome*, fourteen Months after he had left *Agra*.

HE had not been long at *Rome* before he received Orders to return to *China*. Accordingly he went into *Germany*, and from thence to *Poland*, with a Design to cut-out another new Road through *Russia*; having, by the Emperor's Means, obtained Passports from the Dukes of *Courland* and *Moscovy*: But when he arrived on the Borders of *Russia*, News came, that the King of *Poland*, in Conjunction with the *Tartars*, had invaded the Grand Duke's Dominions. Fearing therefore that it would be difficult to get to *Moskow*, called by the *Tartars*, *Stoliza*, he thought it best to return to *Venice*, which he did just at the Time when the Emperor was sending Count *Lesly* on an Embassy to the Port. In the Train of this Lord he travelled to *Constantinople*, designing to take his Way through *Natolia*, *Persia*, and the *Indies*. But on his Arrival was seized with a violent Flux, and Pains in the Stomach; so that being unable to proceed, he returned by Sea to *Leghorn*, and thence to *Florence*. Here his Disorder abating, he repaired to *Venice*, in order to pass through *Friuli* to *Vienna*, and so to *Constantinople*, once more to attempt getting to *China* by that Road. (But how he succeeded, we do not find.)

THE Author, in 1665, when he set-out on his Return to *China*, was about forty-five Years of Age, of an affable Temper, and extremely civil, joining to other good Qualities the *German* Sincerity, which rendered his Conversation perfectly agreeable [l]. The Variations found in the Letters from whence we have collected our Materials, seem to be owing to the Defects of the Author's Memory, and Mistakes of those who took the Relation from his Mouth. With Regard to the *Chinese* and *Tartars*, he has explained some Things more fully than other Authors have done, as well as related others in a different Manner.

TABLE *of* Latitudes *observed in this* Journey.

	°	′	″
Si-ning City - - -	36	10	0 [m]
Lassa, or *Barantola* - -	29	6	0

Kad-

[a] At the End of the Letters, it is said to be the first City of the *Mogol's* Empire. [b] This, *Kircher* observes, was the utmost Extent of *Andrada's* Travels. [c] This looks like a pious Lie. [d] Letter the fifth. [e] Letter the first. [f] This Author calls him the *Mogor*. [g] In the first Letter, called *Patan*. [h] *Kircher* says, he received the foregoing Account from the Mouths of *Grueber* and *Dorville*: Yet at the End of this Abstract tells us, the last died at *Agra*, in his Way to *Europe*. [i] Letter the fifth. [k] In the Original, *Multaia*, by Mistake. [l] Letter the first and fourth. [m] The Jesuits, who made the Map, found it to lie in thirty-six Degrees, thirty-nine Minutes, and twenty Seconds; which Difference of twenty-nine Minutes shews *Grueber's* Observation to be far from

Kadmendu	- - -	27	5 0
Hedonda	- - -	26	36 0
Battana on *Ganges*	- -	24	44 0
Benares on *Ganges*	- -	24	50 0

WE ſhall add, by Way of Supplement, the Information which *Tavernier* received from the Merchants in *Bengal* concerning this Southern Road through *Tibet*.

THE Kingdom of *Bûtân*, whence comes the Muſk, Rhubarb, and ſome Furs, is a Kingdom of great Extent: But *Tavernier* could never come to a perfect Knowledge thereof. He obſerves, that the Karawân is three Months travelling from *Patna*, in *Bengal*, to the Kingdom of *Bûtan* [a]. It ſets out about the End of *December*, and, eight Days after, arrives at *Gorroſhepûr*, the laſt City in the *Great Mogol*'s Dominions.

FROM *Gorroſhepûr* to the Foot of the high Mountains is eight or nine Days Journeys more. As the Country is nothing but wide Foreſts, full of wild Elephants, the Merchants ſuffer much: For inſtead of taking their Reſt, they are forced to watch, keep Fires, and ſhoot-off their Muſkets all Night long: Otherwiſe, the Elephant, who makes no Noiſe in treading, would be upon the Karawân before they were aware; not that he comes to hurt the Men, but to get what Victuals he can find.

YOU may travel from *Patna* to thoſe Mountains in *Palleki's*. But they uſually ride upon Oxen, Camels, or Horſes, bred in the Country. Theſe laſt are generally ſo little, that when a Man is on the Back of them, his Feet touch the Ground; but they are very ſtrong, and will travel twenty Leagues together without baiting. Some of them coſt two hundred Crowns: For, indeed, the Roads over the Mountains are ſo narrow and rugged, that you can make Uſe of no other Sort of Carriage.

FIVE or ſix Leagues beyond *Gorroſhepûr* you enter into the Territories of the *Raja* of *Nupal* [b], which extend to the Frontiers of *Bûtân*. This *Raja* pays every Year to the Great *Mogol* an Elephant for his Tribute. He reſides in the City of *Napul*, from whence he derives his Title: But there is little of either Trade or Money in his Country, which is all Woods and Foreſts.

THE Karawân being arrived at the Foot of the Mountains of *Naugrokot* [c], abundance of the Inhabitants, chiefly Women and Maids, repair thither, in order to carry the Merchants and their Goods acroſs the Mountains, which is eight Days Journey more. There are three Women to carry one Man, relieving one another by Turns. They have upon each Shoulder a woollen Roll, to which is faſtened a large Cuſhion, that hangs down their Backs, upon which the Merchant ſits. Their Luggage and Proviſions are laid on the Back of Goats, which carry an hundred and fifty Pound Weight a-piece. They who chuſe to ride, are, in many Places, forced to have their Horſes hoiſted-up with Cords. They never feed them but Morning and Evening. Their Morning Fare conſiſts of a Pound of Meal, half a Pound of brown Sugar, and half a Pound of Butter, mixt together with Water. In the Evening they muſt be contented with a few flat Peaſe bruiſed, and ſteeped half an Hour in Water. The Women Porters get for their ten Days Travel two Roupies a-piece; the ſame alſo for every loaded Goat, and every Horſe which they lead. Deſideri. 1714. *Women Porters.*

AFTER you have paſſed the Mountains, you may travel to *Bûtân* upon Oxen, Camels, Horſes, or in *Palleki's* [d]. Thus far from *Tavernier* concerning the Road to *Bûtân*: What he relates with reſpect to the Inhabitants, and Trade of the Country, has been already inſerted [e]. Butan, or Tibet.

SECT. II.

TRAVELS *into* Tibet *in* 1714.

By Hypolito Deſideri, *an* Italian *Jeſuit.*

Now firſt tranſlated from the French.

Author leaves Goa. *High Mountains, difficult to croſs. Fertile Spots. Comes to* Kaſhmîr. *News of* Tibet. *Enters* Great Tibet. *Horrible Mountains: Dreadful Travelling. Arrives at* Leh, *or* Ladak. *Air, Soil, Inhabitants: Believe in a Trinity: Saints and Images: Other Reſemblances. Viſits the* Grand Lama: *Searched for Jewels. A third* Tibet: *Comes to* Laſſa: *Admitted to Audience: Favourably received.*

THE Account of this Journey into *Tibet* was written in *Italian* by the Author to *Ildebrand Graſſi*, another Miſſioner of the ſame Society and Nation, then reſiding in the Kingdom of *Mayſſur*, in the Peninſula of *India*, on this Side *Ganges*. The Letter is dated from *Laſſa*, the tenth of *April*, 1716. N. S. A *French* Tranſlation of it is inſerted, by *Du Halde*, *Introduction.*

from accurate, and brings that of the other Places under the ſame Suſpicion. *Ogilby* has twenty Minutes inſtead of ten; as it is in *Thevenot*. [a] *Butan* is *Tibet*. For a Deſcription of the Muſk, Rhubarb, &c. from this Author, ſee *p.* 457. [b] Perhaps, the ſame called in *Grueber*'s Journal, *Nekbal*; and in *Deſideri*'s, *Nepal*. [c] They are nineteen Stages, or Days Journey, from *Patna*. [d] *Tavernier*'s Travels, Part 2. p. 183. [e] See before, *p.* 456, & *ſeqq.*

Travels to Tibet.

in the fifteenth Tome of the *Lettres Edifiantes & Curieuſes*, &c. containing twenty-ſix Pages [a], in Twelves, large Print. The Relation, as thoſe of the Miſſioners commonly are, is very ſuperficial. It gives you neither a regular Journal of the Road, nor Deſcription of the Country and Inhabitants, but only certain looſe, imperfect Remarks; which, however, are of no ſmall Uſe, conſidering how little we know of *Tibet*. On this Occaſion the Reader will, doubtleſs, be ſurprized to ſee that the Jeſuits, who have been ſo long in *China* and *India*, between which that vaſt Region lies, ſhould not be able to give a better Account of it than what is to be found in the Reports of this Author, and his Succeſſor, *Horace de la Penna*.

Author leaves Goa.

DESIDERI having been appointed for the Miſſion of *Tibet*, left *Goa* on the twentieth of *November*, 1713, and came to *Surât* on the fourth of *January*, 1714. Having ſpent the Time he ſtaid there in learning the *Perſian*, the twenty-ſixth of *March* he took the Road for *Delhi* [b], where he arrived the eleventh of *May*: There he found *Manuel Freyre* deſtined to the ſame Miſſion, for which they both ſet-out the twenty-third of *September*, and got to *Lahor* the tenth of *October*. From thence departing on the nineteenth, they, in a few Days, came to the Foot of *Caucaſus*, which is a long Chain of very high and ſteep Mountains. After paſſing one, you find a ſecond higher than the firſt; that is followed by a third; and the more you aſcend, the more you have to aſcend, till, at laſt, you come to the higheſt of all, called *Pir-Panjal*. The *Gentiles* have a profound Reſpect for this Mountain; where they bring Offerings, and worſhip a venerable old Man, who, they ſay, is appointed to guard the Place. This the Author takes for granted to be the Remains of the Fable of *Prometheus*, whom the Poets feigned to have been chained to *Caucaſus* [c].

High Mountains

Difficult to croſs.

THE Top of the higheſt of theſe Mountains is always covered with Snow and Ice. They were twelve Days paſſing them on-foot, croſſing with incredible Trouble the Torrents made by the melted Snow; which ruſh over the Stones and Rocks with ſuch Violence, that *Deſideri* was often forced to lay-hold of an Ox's Tail, to prevent being carried away with the Current. He likewiſe ſuffered extremely from the Cold, for want of providing proper Cloaths for the Journey.

Fertile Spots.

THIS Mountain Country, though otherwiſe ſo frightful, yet, in ſeveral Parts, appears very agreeable, from the Multitude and Variety of Trees, Fertility of the Soil, and many Habitations that occur: For here one meets with ſome ſmall Territories, whoſe Princes are dependent on the Great *Mogol*; nor are the Roads ſo bad, but that Travellers may paſs them either on Horſeback, or in a *Jampan*, which is a Kind of *Palankin* [d].

THE tenth of *March* they arrived at *Kaſhmîr*, where they were obliged to ſtay ſix Months, becauſe the prodigious Quantities of Snow which fell in the Winter had ſhut up the Paſſages. Here *Deſideri* was reduced almoſt to the laſt Extremity, by a Diſtemper cauſed, as he judged, by the Fatigues he had undergone. However, he continued to learn the *Perſian*, and make Enquiries concerning *Tibet*: But after all his Pains, he could then find out but two Countries of that Name; one called *Little Tibet*, or *Baltiſtan* [e], a few Days Journey from *Kaſhmîr*, extending from the North towards the Weſt; whoſe Inhabitants and Princes are tributary to the Great *Mogol*. But there is no Buſineſs there for the Miſſioners, long Experience having convinced them, that they can reap but little Fruit in Countries, where, ſays the Author, the impious Sect of *Mohammedans* prevails.

THE ſecond *Tibet*, named *Great Tibet*, or *Bûtan*, extends from the North towards the Eaſt, and lies a little farther from *Kaſhmîr* than the other. The Road, which lies through narrow Paſſages, is frequented by Karawâns, which go thither every Year for Woollen. The firſt ſix or ſeven Days Journey is tolerable; but afterwards the Roads grow very difficult, occaſioned by the Winds, the Snow, and the extreme Cold: Yet one is obliged to lie at Night on the bare Ground; ſometimes, even on the Snow or Ice.

GREAT TIBET begins at the Top of a frightful Mountain named *Kantel*, all covered with Snow; one Side of it belongs to *Kâſhmîr*, the other to *Tibet*. They left *Kaſhmîr* the ſeventeenth of *May*, 1715, and were forty Days in travelling to *Leh*, called alſo *Ladak*, where the King of *Great Tibet* reſides; which Journey they performed on-foot. The thirtieth, being *Aſcenſion-Day*, they paſſed the Mountain, that is, entered *Tibet*. The Road lay through the Mountains, which are a true Image of Horror. They are heaped one upon another, and ſo cloſe together, that they are ſcarce ſeparated by the Torrents,

[a] It begins, *p.* 183. [b] *Dehli*, or *Delli*, in the *Mogol*'s Empire. [c] It is, doubtleſs, on this weak Ground, that *Deſideri* has given the uncertain Name of *Caucaſus* to this Chain of Mountains, omitting the modern Name, which would be certain, and of infinite more Uſe. Such Abſurdities, which in Authors are very common, only diſcover their Ignorance, while they would ſhew their Learning, and perplex inſtead of clearing up Geography. *Bernier*, in his Memoirs, Part 4, p. 81, 101, & *ſeqq.* ſpeaks of this old Man and *Pir-Panjal*. [d] *Lettres Edif.* tom. 15, p. 183, & *ſeqq.* [e] Perhaps for *Bolâdeſtân*, that is, *the Mountain Country*. See before, *p.* 452.

Torrents, which dash against the Rocks with a Noise enough to daunt the most hardy Travellers.

THE Top and Bottom of the Mountains being impassable, one is obliged to proceed along the Sides of them; and the Way is so narrow, that there is scarce Room to set one's Foot; hence great Caution must be used: For the least false Step tumbles you down the Precipices, where you run the Risk of losing your Life, or at least of breaking your Limbs; as happened to some b of the Karawân: For there is not a Bush, or Blade of Grass to catch at, which might save your Fall. In passing from one Mountain to the other, you find no other Bridges over the Torrents, than some narrow, quaking Plank, or Cords stretched across, and interlaced with green Boughs. Nay, often you are obliged to put-off your Shoes, that you may tread with less Danger.

THE very Thoughts of those Passes made the Author tremble: Not to mention the other Inconveniences before-mentioned, relating to the Weather, and Manner of resting at Night. Add to this, the Necessity they were under of feeding on the Flour of *Sattû*, a Kind of Barley, which they commonly boiled; though the Natives eat it crude, when they could find a little Wood to dress it. To increase their Misery, the Reflexion of the Sun from the Snow almost blinded them: So that *Desideri* was obliged to cover his Eyes, leaving only a small Opening d sufficient to see his Way. Lastly, every two Days they met with Custom-House Officers; who not content with the usual Duties, demanded what they thought fit [a].

IN these mountainous Countries one finds no large Towns, nor any Money, but that of the *Great Mogol*, each Piece being worth five *Roman Julio's*; Trade being generally carried-on by Exchange of Commodities.

THEY arrived, the twenty-fifth of *June*, at e *Leh*, or *Ladak*; which is a Fortress where the *Ghiampo*, or King, resides; who is absolute, and named *Nima Nanjal*. He has under him a tributary King. The first Settlements one meets with are *Mohammedan*; the rest are inhabited by *Pagans*, who are less superstitious than the Natives of other idolatrous Countries.

THE Climate in *Tibet* is very rough, Winter reigns almost all the Year round; the Tops of Mountains are continually covered with Snow. f The Soil produces nothing but Corn and Barley. One sees neither Trees, Fruits, nor Plants. Their Houses are small and narrow, made of Stones heaped one upon another, without any Art. The Inhabitants go cloathed with Woollen-Stuffs. They are naturally of a mild and tractable Disposition, but ignorant, and unpolished; having neither Arts nor Sciences among them (although they do not want Genius) nor any Correspondence with foreign Nations. Desideri. 1715.

As to their Religion, they call God *Konchok*, and seem to have a Notion of the Trinity: For sometimes they name him *Konchok-chik*, or *the One God*: At other Times, *Konchok-sum*, or *the Trine God*. They use a Kind of Beads, on which they repeat *Om*, *ha*, *hum*. *Om*, they say, implies *Intelligence*, or *the Arm*, that is, Power; *Ha*, *the Word*; and *Hum*, *the Heart*, or *Love*; and that these three Words signify *God*. They adore also one called *Urghien*, born about seven hundred Years ago. When asked if he be God, or Man, some answer, that he is both: That he had neither Father, nor Mother, but was produced by a Flower. However, their Statues re- c present a Woman with a Flower in her Hand; who, they say, is *Urghien*'s Mother. *Believe in a Trinity.*

THEY worship several other Persons, whom they consider as Saints. In their Churches there is an Altar covered with a Cloth, and Ornaments; in the Middle of which is a Kind of Tabernacle, where, according to them, *Urghien* resides; though at the same Time they affirm he is in Heaven. For the rest, they reject the Transmigration of Souls, and do not admit Polygamy: Nor is any Sort of Meats prohibited among them; three Articles in which they differ widely from the idolatrous *Indians*. *Saints and Images.*

THEIR Religious are called *Lamas* [b], and our Missioners were considered as *Lamas* of the Christian Law by the King, and several of his Court; who observing them to recite their Office, had the Curiosity to look at the Books which they read in, and eagerly enquired what the Pictures represented which they found there. After they had examined them, they said *Nuru*, that is, *very well* [c]: They added, that their Book was like that of the Missioners; but *Desideri*, it seems, could not believe it. He allows many of them can read their mysterious Books, but affirms none understand them [d]. They often wished he was skilled in their Language, or they in his, that they might hear him explain his Religion. This, which could be nothing but Curiosity, the Author would impose as a Proof, f that they were ready to embrace the *Romish* Faith [e]. *Other Resemblances.*

TWO Days after their Arrival at *Ladak*, the Missioners went to visit the *Lompo*, who is the first Person next the King, and called his right *Visit the Grand Lama,*

[a] *Lettres Edif.* p. 187, *& seqq.* [b] An Account of them, from this Author, is given before, *p.* 454. [c] They approved of Things which they used themselves in Worship. [d] How could he know this, who was ignorant of their Language, as he confesses in the same Breath? [e] *Lettr. Edif.* p. 194, *& seqq.*

Travels to Tibet. Arm. The second of *June* they had their first Audience of his Majesty, who received them sitting on his Throne. The fourth and eighth they were sent for again, and treated with more Familiarity. The sixth they visited the *Great Lama*, who was accompanied with several other *Lamas*, one of whom was a near Relation of the King's, another the *Lompo*'s Son. They were received very politely, and presented with several Refreshments, according to the Custom of the Country.

Searched for Jewels. THESE Honours and Testimonies of Friendship, however, did not secure them against Trouble. Some of the *Mohammedan* Merchants, who came from *Kashmîr* to trade for Wool, either through Jealousy, or Hatred of the Christian Name, told the King and his Minister, that the Missioners were rich Merchants, who brought with them Pearls, Diamonds, Rubies, and other precious Commodities. This was enough to bring Vexations upon them. They were presently visited by a Messenger from the Court, who having searched their Lodging, carried-away with him a large Basket, and a Leathern Purse, wherein they kept their Linen, Books, several Writings, some Instruments of Mortification, Beads, and Medals. The most credulous Papist can scarce be supposed stupid enough to believe, that this King was more pleased to see such Trumpery, than Pearls and Diamonds, which he expected: Yet the Jesuit, true to the Cause of Lying and Imposture, has the Front to affirm that Prince declared so much.

A third Tibet. *DESIDERI* had already begun to learn the Language, in Hopes of fixing his Abode in this Country; when he came to learn, that there was a third *Tibet*. After several Deliberations, it was resolved, contrary to his Inclination, to go and make the Discovery. This is a Journey of about six or seven Months, through desart, and uninhabited Places. This third *Tibet* also is more exposed to the Incursions of the *Tartars*, who border on it, than the other two.

Come to Lassa. THEY departed from *Ladak* the seventeenth of *August*, 1715; and arrived at *Lassa* the eighteenth of *March*, 1716. They suffered greatly in the Way, travelling through the Midst of Snow, Ice, and excessive Cold, which reigns in those Mountains. Soon after their Arrival, they were cited to appear before certain Tribunals, about a troublesome Affair [a]. As they passed-by the Palace, the King, who was in a Balcony with one of his Ministers, asked who they were. That Lord, who was a Person of great Probity, and knew their Case, took that Occasion to apprize his Majesty of the Injustice which was done them. Hereupon the King sent for *Desideri* immediately, and gave Orders, that they should give-over vexing them.

SOME Days after paying a Visit to the same Minister, he asked our Jesuit, why he had not been yet introduced to the King? His Answer was, that he had nothing fit to make a Present of to so great a Monarch. This Excuse not serving, he was obliged to repair to the Palace; where in the Hall he found above an hundred Persons of Distinction, who demanded Audience. Presently two Officers came, and having taken a List of their Names, carried it to the King; who immediately ordered *Desideri* to enter along with a great *Lama*. The *Lama*'s Present was considerable; the Jesuit's but trifling: Yet the Prince caused his to be brought from the Door, where the other was left (according to Custom) and to shew how well satisfied he was with it, kept it near him; which is a singular Mark of Distinction at this Court. Then ordering the Missioner to sit opposite to him, and very near his Person, talked to him for near two Hours, without speaking a Word to any other present. But *Desideri* had no Opportunity all the While to put in a Syllable, in Behalf of either his Religion, or Mission thither. In short, the King, after speaking in his Commendation, dismissed him.

THIS Prince is a *Tartar*, who some Years before conquered *Tibet*, which is not far from *China*: For they reckon but four Months Journey from hence to *Pe-king*; whither an Ambassador, who lately arrived from that Court, was returned [b].

SECT. III.

An Account *of the* Commencement, *and* present State *of the* Capuchin Mission *in* Tibet, *and two other neighbouring Kingdoms, in the Year* 1741.

By Friar Horace della Penna, *Prefect of the Mission.*

Missioners set-out: Reception by the King, and Grand Lama: *Allowed to preach. The King's Passport: His Letter to* Horace. Grand Lama's *Letter: The Prime-Minister's. Supply of Missioners. The King's Edict, recommending Popery as the true Law. The King's Stedfastness. The* Lama's *Licence. Some Conversions made. King of* Batgao, *his Licence to preach. King of* Battia *infatuated: Letter to the Pope, who sends Missioners, and applies to the Public. Objections: The first: The second: The third: The fourth. Similar Hierarchies. Female Polygamy. The fifth.*

[a] Why is the Cause concealed?

[b] *Lettr. Edif.* p. 202, *& segg.*

THIS

Introduction. THIS Relation, which was publiſhed at *Rome* in 1742 [a], was not written in the Form it appears, by Friar *Horace*, but dreſſed-up by the Procurator-General, or the Congregation *de propaganda*, from the Account he gave them by Word of Mouth, or Writing, of the State of *Tibet*, and Succeſs of his Miſſion. As on one Hand *Horace* ſeems to have impoſed on them, in many Things; ſo, on the other, there is no Doubt but they, in their Turn, have impoſed on thoſe for whom the Memoir was deſigned, namely, Perſons of Figure and Wealth, who were beſt able to give Aſſiſtance to this new Miſſion. They judged, that the ſureſt Way to obtain their Ends, was to repreſent *Tibet* in great Meaſure already converted, and that nothing was wanting to compleat the Work ſo ſucceſsfully begun, but a ſufficient Number of Miſſioners. It is thus only that the glaring Improbabilities, which appear in this Tract, can be accounted for, which we have taken Notice of elſewhere: And as we have likewiſe inſerted already from thence the little which it affords, concerning the Country and Inhabitants of *Tibet* [b], we ſhall confine our Abſtract chiefly to Matters concerning the Miſſion, and other Occurrences.

CLEMENT XI. conſidering, that the Inhabitants of *Tibet* (little known to the Moderns) where St. *Thomas* preached the Goſpel [c], were at preſent all *Pagans*, reſolved, in the laſt Year of his Popedom, to ſend thither twelve *Capuchins* of the Province *della Marca*, in the Eſtates of the Church, under *Francis Horace della Penna*, as Prefect; with Orders to enquire into the State of that Kingdom, and ſee how a Miſſion might be introduced for preaching the Faith, and converting the Natives. After a tedious and fatiguing Journey, the Miſſioners at length arrived at the Capital, taking the Road from the *Great Mogol*'s Empire through the Kingdoms of *Battia* and *Batgao*: But for Want of a regular Correſpondence, ſeveral Years paſt, without hearing any Thing from them. Mean-time nine of the twelve died, and the Prefect returning to *Rome*, gave an Account, that the other three were rendered unfit for Service, either through Age, or the Hardſhips they had ſuffered. He ſaid he was ſent by the King of *Tibet*, to ſolicit for more Miſſioners, and to ſettle a Method of correſponding by Letters, as well as receiving yearly the Supplies neceſſary for the Support of the Miſſion.

Horace de la Penna. 1741.

HORACE, and his Companions, having been preſented to the King, and a *Great Lama*, they were received with a Benevolence natural to thoſe People: And his Majeſty having heard the Reaſon of their coming into his Dominions, ordered the Prefect to deliver him, in Writing, an Account of the Law which he propoſed to preach. The *Lama* did the ſame, and *Horace* having obeyed their Commands, waited on the King ſome Days after, to know his Opinion of the Doctrines contained in the Memoir. "*Lama*, ſays he, Know that the Law profeſſed by "me, and my Subjects, has always appeared "good to me, as having been bred in it: But, "I confeſs, yours ſeems better." The *Capuchin*, on ſo good Encouragement, made a bold Puſh, and deſired his Majeſty not only to embrace a Religion which he approved of, but to oblige his whole Kingdom to do the ſame. The King (who, doubtleſs, did not expect ſo haſty a Summons) anſwered, that it was not Time for that yet; bidding him, and his Companions, in the mean While, to learn the Language, and teach their Law.

Reception by the King,

HORACE, after this, went to the *Lama*, to know what he thought of the Matter. But the Pontiff, it ſeems, more reſerved than the King, gave him his Objections in Writing [d], and deſired his Solution. The Friar went to Work without Delay, and having drawn-up an Anſwer, carried it to the *Lama*; who only ſaid, he would examine it, and then talk to him about the ſame. However, as he obſerved their Humility and Diſintereſtedneſs (which, by the Way, Friars know well how to counterfeit on Occaſion) he ſhewed an extraordinary Love and Kindneſs to them. He likewiſe recommended to them the learning of the Language; which that they might do the more effectually, the King put them into the Hands of a *Lama* Monk, much eſteemed at Court. He likewiſe gave them Permiſſion, confirmed by Edict, to build a Church and Houſe, forbidding any Perſon to moleſt them, and ordering his Miniſters to protect them, and require no Tribute of them. Theſe Favours from the Heads both of the State and Church, procured them the Reſpect of all the great Men in the Capital [e].

And Grand Lama,

Allowed to preach.

[a] Under the Title of *Relazione del Principio é Stato preſente della Miſſione del vaſto Regno del Tibet, ed altri due Regni Confinanti, raccommandata alla Vigilanza, é zelo de Padri Cappucini, della Provincia della Marca nello Stato della Chieſa. In Roma, nella Stamperia di Antonio de Roſſ.* 1742. *Con licenza de Superiori.* It is in ſmall Quarto, and contains twelve Pages. The Tranſlation is inſerted in the fourteenth Tome of the *Nouvelle Bibliotheque, ou Hiſtoire Literaire*; with judicious Remarks by the Journaliſt. [b] See before, *p.* 458, *& ſeqq.* [c] This Account of the Origin of the Miſſion is taken from the Memoir itſelf. [d] To have given the Reader a right Idea of this remarkable Affair, the Friar's Syſtem of Doctrines, and the *Lama*'s Objections, ought to have been ſet-forth in the Memoir. [e] *Nouv. Bibl.* tom. 14. p. 48, *& ſeqq.*

Miſſion to Tibet.

THIS Region is ſo vaſt, that the Inhabitants amount to no fewer than thirty-three Millions. They are very tractable, and of an amiable Diſpoſition. Although they are all *Gentiles*, yet they have, and confeſs, both in the Names and Form, many Things which the *Romaniſts* retain, and profeſs in their Religion [a].

The King's Paſſport,

HORACE being ready to return to *Europe*, to execute the King's Commands before-mentioned, received from him the following Paſſport. "From *Laſſa*, the Place of Excellence and Reſidence of the King, Be it known to all our Subjects, Miniſters great and ſmall, who dwell on the Road to the Kingdom of *Niverri*, Weſtward, That the *European Lama* having come to *Laſſa*, Capital of the rich Kingdom of *Tibet*, to aid and do Good to all People; and being to return to the ſaid Kingdom of *Niverri*, No Tax-gatherer is to demand any Duty of him.—We order, that nobody do him any Injury; but that all aſſiſt him in his Paſſage.—From our Palace of *Khaden Khagn San*, this Year *Chilvimo Khagn*, that is, *of the Region of the Water*, the twenty-third of the Moon," which anſwers to the ſeventh of *Auguſt*, 1732.

His Letter to Horace,

HE had Orders, when he had got to *Nepal* [b], Capital of the Kingdom of *Batgao*, to write to the King, and firſt Miniſter of State, to let them know how he did. This he performed, and received Anſwers both from them and the *Grand Lama*. That of the King runs as follows. "We have a great Pleaſure that you, *European Lama*, by the Grace of God, are in good Health, and that your Body is like to the fineſt Gold, and as the Increaſing of the Moon till it comes to be Full.----We have received your Letter with the Cryſtals, which are extreamly agreeable to us.---Return quickly with other Fathers;---and continue writing to me without Interruption, as runs the *Ganges* [c]. Written from *Laſſa*, the good Day the twenty-third of the ſeventh Month." This anſwers to the third of *Auguſt*, 1733.

Grand Lama's Letter,

THE *Grand Lama's* Letter is in theſe Terms. "It gave me no ſmall Pleaſure and Conſolation to find, by your Letter, that you are very well [d].---And ſince you have always the Bowels of a Father for your dear Friend, I muſt believe, that your Life will always be very happy.----All your Diſcourſes are printed in my Heart.----This Letter is wrapped in a Piece of yellow Brocade, called *Torcheſalam* [e]. Given the good Day firſt of the ſixth Month, the Year of the *Water Ox*," that is, the twenty-third of *July*, 1733. *Horace de la Penna.* 1741

THE Letter of the Prime-Miniſter begins in a Kind of religious Rant. "Triumph over all Infidels, and be you holy! I am rejoiced to hear that you are very well, and that the Branches of your Heart are extended to gather the Fruits of your excellent Law."---- One may conceive from theſe Letters, adds the Memoir, the great Eſteem which the King, the *Grand Lama*, and the Prime-Miniſter, had of our holy Evangelic Law [f]. *The Prime Miniſter's*

UPON this Report made to his Sanctity, and the holy Congregation, they appointed for the Miſſion nine other *Capuchins*, aſſigning to each eighty *Roman* Crowns for his Voyage, and as much for his annual Maintenance, giving them a Year's Salary before-hand. They ſet-out in 1738, with a Preſent for the King, and another for the *Great Lama*; beſides two Briefs, one for each. In the Year 1742, a Letter came from Friar *Horace*, ſetting-forth, that they had arrived at *Laſſa* the Year before: That the Preſents of the Pope, called by them the *Grand Lama*, had been received with great Satisfaction; and that the King, as well as the Great Pontiff, were preparing Preſents for his Holineſs, and to anſwer his Briefs; which were to be ſent the Year following by one of the *Capuchins*, whoſe Age had rendered him uſeleſs to the Miſſion [g]. *Supply of Miſſioners.*

THERE came with the ſaid Letter, the original Privilege for Liberty of Conſcience, granted by the King, and publiſhed throughout his Dominions. It is conceived in theſe Terms. *The King's Edict.*

WE Nivagn, *King of* Tibet, *give Warning to all Men under the Sun, and in particular to the Miniſters of the Reſidence of the ſupream* Lama, *to the Miniſters of* Lhaſa, *to the Chiefs of a thouſand, of an hundred, and of ten Men: To the Chiefs of the* Tartars, *and all both great and ſmall: To the Miniſters named* Hemor, Gnalep, *and* Chiriajis, *and to all the Governors of Fortreſſes and Provinces, and to all the Governors of ſeveral Caſtles, and to the ſubordinate Governors, and to the Nobles of all* Tibet, *to the privileged Perſons, and all others powerful, or not powerful, that none of*

[a] An Account of theſe Articles has been already given, *p.* 459. [b] Or, *Napal*: Perhaps the *Nupal* of *Tavernier*. See before, *p.* 458. a. [c] It is not likely, that the King ſhould mention the *Ganges* (which is not in his Dominions of *Laſſa*, but thoſe of *Ladak*, or the ſecond *Tibet*) when the *Tſan-pu*, which runs near *Laſſa*, is in more Eſteem. [d] It is not probable, that the King ſhould write to this Friar: It is much leſs ſo, that the *Great Lama* ſhould ſtoop to ſend him a Letter, eſpecially conceived in ſuch Terms, as amount to acknowledging him as his Superior. [e] Is it likely the *Great Lama* would mention ſuch an impertinent Circumſtance? [f] Thoſe who conſider theſe Letters, can only conceive that they were forged, to make the Popiſh Dupes believe their Religion was in high Eſteem with ſuch as were chief in Power. [g] *Nouv. Bibl.* tom. 14. p. 57, *& ſeqq.*

you have the Presumption to hinder the Execution of the present Privilege in Favour of all these European *Fathers of the Religion, called that of the* Capuchins, *or* true Lamas Gokhar, *provided that none* others *interfere who come for Sake of their* private Interest; *these being arrived not to trade, but only with a View to do Good to all Men, to recommend the Works of true Saints, to conduct all Men in the true Road to Paradise, to teach Subjects to be very submissive, and to obey, with a sincere Heart, their* proper *Kings* [a], *their Vice-Roys, and their Ministers; and to extend the Law of the true God, that is to say, the Evangelical Law.*

THE Sovereign Pontiff, or Grand *and* Supream Lama *of all these Fathers, who as a tender Father extends his Compassion and Love to all Men, to draw them out of the Road to Hell, and render them Partakers of an eternal and immense Glory, as well as Felicity, in the Abode of Paradise; without regarding the incredible Expence, sends into all Kingdoms, as far as in his Power, Preachers of the true Law: And it is for the same End, and not for* other Motives [b], *that he has sent some again into our Kingdom. It is for this Reason, that we give for ever our Seal to all those who are called* European *Fathers, or, properly,* Lamas Gokhar [c]; *and to all those who shall come after them, Liberty to preach, and extend the Law of the* true *God, freely, openly, and publickly; not only in the City of* Lhasa, *but also throughout the Kingdom of* Tibet, *in all Places, and to all Persons, as well religious as secular.*

TO you all, universally, as before recited, more powerful, or less powerful, and in particular to the Chinese, *to the* Tartars Hor [d], *and to all others, whether religious, or secular, we command, that no Person attempt to hinder those whose Hearts are enlightened with the Light of the true God, to embrace the* true Law, *and who voluntarily desire to embrace the* true *Law, or have embraced it already. All you, as above, do not dare to hinder them from learning it; and when they have embraced it, let none obstruct them, or forbid them to observe freely, openly, and publickly,* this true *Law. Be it known likewise to you, that all who shall embrace and keep* this true Law, *shall be* reputed by us more faithful Subjects than those who retain the first [e]; *and that with respect to the Preachers of* the true Law, *or* apostolic Missioners, *we shall guard and defend them, taking them under our special Protection: Neither do any Thing, be it ever so trivial, that may give them the least Cause of Uneasiness; but live in Peace with them. All you, who are concerned as aforesaid, print these Letters. Given at* Kadeno Khagser [*before*, Khaden Khagn San] *the Residence of the Triumpher on all Sides, in the Year of the* Iron Bird, *the thirtieth of the seventh Month:* That is, the ninth of *September*, 1741. Horace de la Penna. 1741.

DURING the eight Years that *Horace* was absent from *Tibet*, the King's Affection for the *Romish* Religion (which the Memoir always takes-care to compliment with the Name of Holy) increased, it seems, instead of diminishing: In Proof of this, Part of a Letter is inserted, which we are told was written from the King, by his Secretary of State, to *Horace*, whilst in *Italy*; intimating, that *he gave Belief to his own Religion, only because he was bred in it* [f]; *whereas he believed in that of the* Capuchins, *and held it in great Devotion.* This he bid him *represent to his* Grand Lama. But he assigns no Reason why he believed in it; nor is the Date of the Letter, or of its Arrival, mentioned [g]. *The King's Steadfastness.*

WE are told next, that the Exposition of Doctrines, given by Friar *Horace* to the *Grand Lama*, had made the same Impression on that Pontiff, as on the King; as appears from his Privilege, which in Substance, as follows, is the same with the Royal.

WE universally command all Men under the Sun, particularly all the Ministers of our Residence, the Ministers of Lhasa, *--- that all these* European *Fathers of the Religion called that of the* Capuchins, *or* Lamas Gokhar, *in the Kingdom of* Tibet, *not being mixed with* the other, *who come for Sake of* Interest, *or only to trade; --- we command, we say, that where-ever they go, or stay, every one of you may assist them, and do them good Offices. --- And that throughout the whole Extent of the Kingdom they may carry-on, in Peace, the Work* *The Lama's Licence.*

[a] His Majesty should have said, their Catholic Kings. [b] To be sure he knew the Pope's Heart better than he did himself; nor ever heard that these *European Lamas* had been expelled *China* eighteen Years before, for contrary Suspicions. [c] How comes it this uncouth Term, though often inserted, is not explained? [d] These are a Sort of *Tartars*, never heard of in *Europe* before. [e] Meaning the established Religion of *Tibet*. Was ever such impudent Forgery? Would any Sovereign thus incense his Subjects, by stigmatizing them openly as Rebels? Does the Religion of *Tibet* assert the Independency of the Church on the State more than the *Romish*? But the Devil knows how to hide his cloven Foot till he has gained his Point. [f] It is strange this should not be as strong a Motive in *Tibet*, as it is in *Europe*; or that the People there should so easily get-over the Prejudices of Education, which in these Parts of the World are found so difficult to conquer. Does not this shew how egregiously mistaken and conceited we are, in fancying ourselves endowed with more Reason and good Sense than any of the *Asiatics*? [g] *Nouv. Bibl.* p. 64, *& seqq.* [h] Here the *Lama* is supposed to give the *Capuchin* Licence to overturn the established Religion, and dethrone himself, in Favour of *the Religion of the Capuchins*, which new Term seems to be coined to distinguish the Religion taught by them from that of the Jesuits. Such is the Rancor that reigns among these detestable Orders of Friars.

which

Miſſion to Tibet. *which they have been ſent to execute* [h]. *Written, and given, in our great Palace of* Putala, *the Year of the* Bird of Iron, *and twenty-eighth of the Autumn of the Star, called* Thrumaho; that is, the ſeventh of *October*, 1741.

Some Converſions made. OUR Friar likewiſe ſpeaks of *ſome Converſions*, which he had *made*, and of *certain Perſons* whom he had *baptized*. He obſerves, that the *Capuchins* he carried with him, having had Time to make a great Progreſs in the Language, which he taught them during the Voyage, he hoped b they would ſoon be able to preach the Goſpel, which the People of *Tibet* were very well diſpoſed to embrace: So that by the Protection of the King, the *Great Lama*, the Prime-Miniſter, and the whole Court, he did not doubt quickly to ſee the capital City intirely converted; eſpecially conſidering how well the Doctrine had been received by great Numbers both of the Clergy and Laity.

King of Batgao charmed, BUT he adds, that conſidering the great Ex- c tent of the Kingdom, and many Millions of Inhabitants, it would require a great Number of Miſſioners, diſperſed through the Provinces, to carry-on and compleat the Work ſo ſucceſsfully begun. On the other Hand, the Memoir declares, that the Apoſtolic Chamber was ſo poor, and much in Debt, that, far from ſupporting new Miſſions, it was not in a Condition to maintain thoſe already eſtabliſhed, the Number of Miſſioners requiſite for the Purpoſe was ſo d great. This Inability in the Apoſtolic Chamber happened to be the more unlucky, in regard the Kings of other Dominions bordering on *Tibet*, required Miſſioners: For the *Capuchin de Recanati*, Superior of the Miſſion, ſent to the Kingdom of *Batgao* in 1735, being with two of his Companions at *Nepal* the Capital; the King, it ſeems, was ſo enamoured with their Doctrine, that he aſſigned them a large Palace, confiſcated from one of the Grandees, for their Habitation; e and granted them Liberty of Conſcience, by the following public Edict, ſent by the ſaid Superior to the Procurator-General of his Order.

His Licence to preach. *WE* Zaervanejitta Malla, *King of* Batgao, *reſiding in* Nepal, *grant by Virtue of theſe Preſents, to all the* European *Fathers, Liberty to preach, teach, and gain-over to their Religion, the People under our Dominion; and in like Manner permit our Subjects to embrace the Law of the* European *Fathers, without Fear of being moleſted* f *either by us, or thoſe who bear Authority in our Realm.---However, theſe Converſions ought to be perfectly voluntary, and not procured by Force.* Thus it is. Kaſinat, *the Doctor, was the Writer:* Griſnanfarangh, *Governor-General, confirms it:* Biſoraja, *the Great Prieſt* [a], *confirms and approves it. Given at* Nepal, *in the Year* 861, *in the Month of the* Margſies. *Good Day. Health.*

" I Friar *Vito de Recanati, Capuchin* Miſſio-
" ner, teſtify, that this is a true Copy of
" the Original [b]."

THE ſame *Capuchin*, with his Companions, paſſing afterwards into the Kingdom of *Battia*, bordering on the *Mogol*'s Empire; the King being informed, that they preached a Law which it was neceſſary to embrace and follow, in order to be ſaved; ſent one of his Miniſters for them, to the Place where they then were, reſolving to hear himſelf what they had to ſay on that Subject. Accordingly they explained their Law, and pointed-out the Errors of that obſerved in the Country. All this they made him eaſily apprehend, by Means of a written Inſtruction, which pleaſed to ſuch a Degree, it ſeems, that he commanded them to remain with him, *becauſe*, forſooth, *their Religion being all Charity* [c], *he would needs have them preach it in his Kingdom* [d]. *Recanati* anſwered, that being deſtined by the Pope to the Miſſion of *Batgao* at *Nepal*, he could not comply with his Requeſt. The King replied, that *he would write himſelf to the Pope, to obtain his Permiſſion for them; not doubting but he would both grant it, and ſend him other Miſſioners.*

THE *Capuchin* hereupon ſubmitted, and received the Letter written by the King to his Sanctity, in theſe Terms. *I am in good Health, and wiſh the ſame to you. Some Time ago I was informed, that the Miſſionary Fathers have been ſent to do Good to Mankind. Out of a Deſire to have it explained to me, I ſent for them into my Preſence; and being ſatisfied that their Miniſtry is intirely Charity, I ordered them to ſtay in my Kingdom: But, as they tell me they* cannot obey me, without the Sovereign Pontiff's Permiſſion, *I intreat this Lord, the Sovereign Pontiff, to command ſome* Fathers *to remain in my Realm, which I ſhall conſider as the higheſt Favour. Given at* Battia *in the Year* 184, *and Month of the* Buſadabi. *Signed the King.* Thus it is. *I Friar* de Recanati, Capuchin *Miſſioner, atteſt that this is the true Senſe of the Original.*

THE ſame Miſſioner, we are told, ſent this

[a] Theſe *Pagan* High Prieſts, or Popes, contrary to what is found in *Europe*, are more tractable and honeſt than the inferior Prieſts. [b] Nobody doubts but the Friar would have ſworn to the Truth of a greater Falſehood, to ſerve his Religion, or Intereſt: For Friars are the ſame now as in the Time of the *Tartars*, and before. [c] O wicked Deceivers! Spawn of Satan! Well ye know, that it is the moſt uncharitable, cruel, and deſtructive Religion, both to the Souls and Bodies of Men, this Day on Earth. [d] As if there was little or no Charity among his People: Though the Miſſioners, both Proteſtant and Papiſt, repreſent the *Indian* Charity and Humanity every-where, as infinitely ſurpaſſing what is to be found among the greater Part of the Chriſtian Sects.

Letter,

Letter, with the King of *Batgao*'s Privilege, to a the Procurator-General; who received it the Beginning of this Year [a], before the Letters of *Horace*, from *Tibet*, reached his Hands. The Pope having received these Packets from the Procurator, sent them to the Congregation *de la Propaganda*. These being in Debt, and in no Condition to bear this new Expence, represented the Case to his Holiness; who notwithstanding the Poverty of the Apostolic Chamber, gave Orders for sending-over some Regulars, at his own b Expence, though not so many as were requisite. He wrote also to the King of *Battia* a *very fine Brief*, it seems, to acquaint him, that he *condescended* to his Request, and returned him Thanks, at the same Time exhorting him to be the first who should set his Vassals the Example of embracing the *Romish* Religion. He wrote another likewise to the King of *Batgao*, to thank him for the Privilege before recited, and make him the same Exhortation [b].

THIS is the State of the Mission in *Tibet*, *Batgao*, and *Battia*. But as it was not possible to support it, without greater Expences than the Pope and Congregation aforesaid, were able to supply; therefore the Procurator-General of the *Capuchins* published the preceding Account, not only to let all good Catholics see what a hopeful Prospect there was of propagating their Religion in those foreign Countries, but also to excite Grandees, and pious Souls, to contribute their d Cash to promote so glorious a Design.

THUS ends the Relation whereon the Journalist has made several pertinent Remarks, which we shall briefly touch on. First, he asks, since these three Kings required Missioners of their own Accord, why should it be at the Expence of those they apply to? Were they less inclined to maintain the Priests of a Religion they liked, than those of a Religion they were out of Conceit with? Secondly, that as the Capital of *Tibet* had been almost intirely converted in 1741, he cannot conceive how Friar *Horace* should speak of only *some Conversions* since that Time, and *a few Persons baptized*. He wonders also, since *Lhasa* was almost converted, that he says nothing of the Christianity of *Putala*, which is so near it; especially as he had the *Great Lama*'s Licence to make Proselytes [c]. ---- Thirdly, that the Facility with which the *Grand Lama* appears to favour the new Religion, is beyond all Imagination; especially, as they pretend to have acquainted him, that there was in *Europe* a Sovereign Pontiff, or *Dalay Lama*, who exercised the same Authority over the Christians, as he of *Tibet* did over that Kingdom, and all *Tartary*. This, says the Journalist, exposed a Clashing of Interests, Titles, and Jurisdictions, which ought to have incensed the *Lama* of *Putala* against him of *Rome*. Instead of that, after receiving Answers to his Objections (neither of which are laid before the Reader) he becomes as tractable as the King himself. What makes this Surrender of Power and Interest the more incredible, is the *Grand Lama*'s laying Claim to the Divine Attributes, no less than Christ himself [d]. Is it possible, that a Person who enjoys the Honours of a God, is accustomed to the same Adorations, and considers himself vastly superior to all Mortals, should so easily give-up all his Rights, and acknowledge, for his Superior, a Man he knows nothing of, residing in a distant Corner of the Earth [e]? Horace de la Penna. 1741.

c FOURTHLY, As the Missioners pretend they found the People of *Tibet* so ready to embrace the Evangelic Law, doubtless, the Reader would be glad to know, what were the Doctrines they preached: But they neither tell us whether those delivered in Scripture, or Pope *Pius* IVth's Creed, or, simply, the Institutes of their Order, are what they call *the Religion of the Capuchins*. They do not mention a Word of Jesus Christ, whereby one might judge it was him they preached. There are only two Things then mentioned in the Relation which could induce the *Tibetians* so easily to conform. The first is the outward Agreement, in the Form of ecclesiastical Government [f]. But this, instead of forwarding their Conversion, ought to be one of the greatest Obstacles: For where there is such a great Similitude, it must be the most difficult Thing imaginable to convince the People, that there can be any Reason for a Change [g]; besides, twenty e to one the *Pagan Lamas* would find they should be Losers by becoming *Christian Lamas*. In short, there needs no more to set the *Lamas* of *Tibet* against *the Religion of the Capuchins*, than obliging them to learn the *Latin* for their Offices. This single Innovation would make the greater Part of them revolt. *The fourth.* *Similar Hierarchies.*

THE other Thing which might facilitate the Conversion of the *Tibetians*, is, that the married Men can, by their Law, have but one Wife. f This is a very favourable Article, Plurality of Wives being, according to the Missioners, the great Obstacle to the Conversion of other Na- *Female Polygamy.*

[a] That is, 1742, when the Relation or Memoir was printed. [b] *Nouv. Bibl.* p. 70, *& seqq.* [c] It looks as if the *Grand Lama* was more ready to own himself an Impostor, than the Inferior were willing to lose the Benefit of the Imposture. [d] The Journalist says, than the Pope of *Rome*. But the Popes do not assume the Name of God in an absolute Sense, as the *Grand Lama* does. [e] *Nouv. Bibl.* p. 81, *& seqq.* [f] See before, *p.* 459. a. [g] See before, *p.* 212. Note f.

tions:

Travels in Tartary.

tions: But there is a Circumſtance mentioned by *Du Halde*, though not taken Notice of by Friar *Horace*, or thoſe who drew-up the Memoir, which knocks all in the Head again; namely, that although the Huſbands in that Country have but one Wife, yet the Women have ſeveral Huſbands [a]. If this be the Caſe, Woe be to the Miſſioners who ſhall attempt to deprive them of ſo important a Privilege. If the Men accuſtomed to a Plurality of Wives, riſe-up in Arms every-where againſt the Chriſtian Religion, which would reduce them to one, what Oppoſition muſt it meet-with from the Women, long uſed to half a Dozen Huſbands at a Time? Doubtleſs they would fly upon the Miſſioners, Tooth and Nail, in Defence of their Rights.

The fifth. FIFTHLY, The Privilege granted by the King and *Grand Lama*, for Liberty of Conſcience and Preaching, is not, perhaps, a Thing ſo rare, or of ſuch great Conſequence, as may be imagined, or the Memoir would repreſent it: For *Kempfer* affirms, that in moſt of the States of *Aſia*, as well as *Japan*, Liberty of Conſcience is readily granted [b], ſo that it be not inconſiſtent with the temporal Government, or prejudicial to the public Peace. But what is ſingular in the Privileges granted by the two Powers, ruling in *Tibet*, is, that they exclude the Miſſioners *who mix themſelves with* others, *who come for private* Intereſt, *and Motives of Commerce.* It would require no great Skill in conjuring, ſays the Journaliſt, to gueſs at thoſe *others*, who are to be excluded by the Edict [c]: But who told the King and *Lama*, adds the ſame Author, that there are Miſſioners of ſuch a mercenary Order [d]? Why, who ſhould, but their good Friends the *Capuchins?*

CHAP. VIII.

TRAVELS *into* Weſtern Tartary, *by Order of the Emperor of* China, *or in his Retinue, between the Years* 1688, *and* 1698.

By John Francis Gerbillon, *Jeſuit.*

INTRODUCTION.

Account of the Author, and his Work: Abſtract of it. Verbieſt's *Journey. The Emperor's Deſign, Train, and Equipage. Nature of the Country. View of the Emperor to awe the* Tartars, *and preſerve Health. Intenſe Cold, whence proceeding.* Tartar *Princes Homage. Kindneſs to the Miſſioners. Great Roads made.*

Account of the Author. ALTHOUGH in travelling between *Ruſſia* and *China*, there is a Neceſſity of paſſing-through *Tartary*; in Conſequence of which that Country has been croſſed in ſeveral different Parts, by thoſe who from Time to Time have performed the Journey; yet none of them have deſcribed their Travels with that Copiouſneſs and Accuracy, which is to be found in the Relation of *Gerbillon*, a *French* Jeſuit, who made eight ſeveral Journeys from *Pe-king* into different Parts of *Weſtern Tartary*, by Order of the late Emperor *Kang-hi*, or in his Retinue; which gave him far better Opportunities of making Remarks, than ſuch can be ſuppoſed to have, who travel with the Karawâns, or any other Way. Beſides, as being a good Mathematician, he was more capable of giving an exact Deſcription of Places, than the Generality of Travellers are. Accordingly we not only find every Place that occurs in the ſeveral Roads he took, ſet-down in his Journal; but their Bearing and Diſtance obſerved with much Care, and frequently the Latitude; three Things rarely to be met-with in the Relations of others. To theſe he has added the Variations of the Weather from Day to Day; and in the Surface of the Soil, whether hilly or plain, ſandy or ſtony, fertile or barren; with an Account of the Inhabitants of this deſart Region, and of the Occurrences that paſſed during his Travels.

THESE Journals of *Gerbillon*'s, which had been long expected by the Curious, were at length publiſhed by *Du Halde*, in his Deſcription of *China* and *Tartary* [e]; from whence we have

[a] See before, *p.* 457. d. [b] But not, we preſume, in ſo extenſive a Degree, giving Leave to any who will, to embrace the new Doctrine, and forbidding any to hinder them, *&c.* [c] He means, doubtleſs, the Jeſuits. [d] *Nouv. Bibl.* p. 90, *& ſeqq.* [e] Volume the fourth of the *French*, and Volume the ſecond of the *Engliſh* Folio Edition.

given

given an Abſtract. In doing this, we have not inſerted Occurrences at Length, nor confined ourſelves to the Order obſerved by the Author, but have brought Things of a Kind together: Such as thoſe relating to the Weather, Soils, Game, *&c.* that were diſperſed through the Journals, and made one Article out of the Whole, by giving the Subſtance in the conciſeſt Way. In like Manner, we have not always delivered the Bearing and Diſtance of Places in the Detail ſet-forth in the Original; but often, to ſhorten the Account, joined ſeveral Articles of the Kind together: For the Journey being, for the moſt Part, through deſart Countries, where there are no Towns, or ſcarce any Places of conſiderable Note, except now and then a Lake or River, the Reſult of a whole Day's Travel, and ſometimes of two or three, may ſerve as well as the particular Diviſions of thoſe Stages: But chiefly becauſe this Country having been pretty accurately ſurveyed by the Jeſuits, the Situations of Places muſt be laid-down in their Maps more truly than they poſſibly can be, by the Bearing or Diſtance taken in a curſory Manner.

FIVE Years before *Gerbillon* ſet-out on his *Tartarian* Travels, *viz.* in 1683, *Verbieſt* [a] performed a *Journey into Weſtern Tartary*, with the Emperor *Kang-hi*; the Relation whereof, publiſhed along with his Journey into *Eaſtern Tartary* [b], gives no Particulars of the Road, but only ſome general Remarks on the Country, and its Inhabitants; with an Account of the Order obſerved by the Emperor in his March, and his Reaſons for undertaking ſuch fatiguing Expeditions. The Subſtance of which Piece may properly ſerve as an Introduction to the Travels of *Gerbillon*.

KANG-HI, according to *Verbieſt*, undertook theſe Journeys into *Tartary* for ſeveral Reaſons. The firſt was to keep his Army in Exerciſe. Wherefore, after he had ſettled all Parts of his vaſt Empire in Peace, he recalled his beſt Troops out of every Province to *Pe-king*, and came to a Reſolution, in his Council, to make three ſuch Expeditions every Year, to teach them, by hunting Stags, Boars, Bears, and Tigers, how to vanquiſh the Enemies of the Empire, or at leaſt to prevent their Courage from degenerating through the *Chineſe* Luxury, and too long a Repoſe.

IN Reality, theſe Sorts of Hunting have more the Air of a military Expedition, than a Party of Pleaſure: For the Men, whom the Emperor had in his Train, were all armed with Bows and Simeters, were divided into Companies, and marched in Order of Battle under their Standards, to the Sound of Drums and Trumpets. During their Hunting, they ſurrounded Mountains and Foreſts, as if they were beſieging Cities, according to the Manner of the *Eaſtern Tartars*. *Introduction.*

THIS Army, which conſiſted of ſixty thouſand Men, and an hundred thouſand Horſes, had its Van, its Rear, and main Body, with its right and left Wings, commanded by ſo many Chiefs and Regulos. The Emperor rode on Horſeback at the Head of his Army, through theſe deſart Places and ſteep Mountains, far from the high Road, expoſed all Day to the Heat of the Sun, the Rain, and Injuries of the Air. Several who ſerved in the late Wars aſſured *Verbieſt*, that they did not then ſuffer ſo much, as they did in this Chace.

FOR more than ſeventy Days that they were on the March, there was a Neceſſity of tranſporting all the Ammunition on Waggons, Camels, Horſes, and Mules, through very difficult Roads: For in all *Weſtern Tartary* (ſo called by the Author in reſpect of *Eaſtern Tartary*) there is nothing to be found but Mountains, Rocks, and Valleys, without either Cities, Towns, or Villages [c]; nay, not ſo much as an Houſe, the Inhabitants dwelling in Tents ſcattered over the Plains. There they feed their Cattle, but breed no Swine, Pullets, Geeſe, nor any other Animals, excepting ſuch as can live upon the ſpontaneous Herbs. *Nature of the Country.*

THE ſecond Reaſon for undertaking this Journey, was to keep the *Weſtern Tartars* in Awe, and prevent their forming Deſigns againſt the State. This made him enter their Country with ſuch great Preparations of War: Among the reſt, he cauſed ſeveral Pieces of Cannon to be brought with him, in order to fire them, from Time to Time, in the Valleys; that by the Noiſe and Fire proceeding from the Mouths of the Dragons, with which they are adorned, he might ſtrike Terror where-ever he went. *View of the Emperor*

BESIDES this Train, he would be accompanied with all the Marks of Grandeur which ſurrounded him at *Pe-king*; and with that Multitude of Drums, and other muſical Inſtruments, which play in Concert while he is at Meals, and at the Sound whereof he goes-out of his Palace. He brought all this Equipage along with him, in order to amaze theſe barbarous People with ſuch exterior Pomp, and inſpire them with the Reſpect and Fear due to the Imperial Majeſty: For the Empire of *China* never had more formidable Enemies than the *Weſtern Tartars*, whoſe almoſt infinite Multitude, as it were, beſiege it on the North and Weſt Sides. *To awe the Tartars.*

[a] He was accompanied by *Philip Grimaldi*, of the ſame Order. [b] See before, *p.* 362. [c] Excepting towards the Great Wall of *China*.

Introduction. THE famous Wall, which ſeparates their Territories from *China*, was built to prevent their Incurſions. This is often carried-over very high Mountains; ſo that in one Place *Verbieſt* found it to be elevated a thouſand and thirty-ſeven geometrical Paces above the Horizon. It likewiſe winds in ſeveral Places, according to the Situation of the Mountains, inſomuch that inſtead of one Wall, there may be ſaid to be three, which ſurround a great Part of *China* [a].

And preſerve Health. THE third Reaſon which induced the Emperor to take this Journey, was his Health: Having found, by long Experience, that when he continues a conſiderable Time at *Pe-king*, without going abroad, he is attacked with ſeveral Diſorders, which he avoids by theſe long Journeys. All the Time he is on the Road, he never ſees any Women; and, what is more ſurprizing, there are none to be ſeen in all this great Army, excepting thoſe who attend the Queen-Mother [b], who went with him. Beſides, it was a Rarity, that ſhe accompanied his Majeſty this Year, it being a Thing that was never practiſed but once before [c], when he carried the three Queens with him, to viſit the Sepulchres of his Anceſtors.

Intenſe Cold, THE Emperor and Queen-Mother intended alſo, by this Progreſs, to avoid the exceſſive Heats at *Pe-king*, duing the Dog-Days: For in this Part of *Tartary*, there blows ſo cold a Wind in *July* and *Auguſt*, eſpecially during the Night, that one is obliged to wear warm Cloaths and Furs. The Reaſon that may be given for ſuch extraordinary Cold, is the Elevation of the Land, and great Number of Mountains in this Region; one of which they aſcended for ſix Days together, in their March. The Emperor being deſirous to know how much higher it was than the Plains of *Pe-king*, about three hundred Miles diſtant, on their Return, after meaſuring upwards of an hundred Mountains on the Road, the Jeſuits found it three thouſand geometrical Paces higher than the Sea neareſt that City. The Salt-petre, with which theſe Countries abound, may alſo contribute to the Cold, which is ſo intenſe, that in digging the Ground three or four Feet deep, they find Clods of Earth quite frozen, and even intire Pieces of Ice.

Whence proceeding.

Tartar Princes Homage. SEVERAL Regulos of *Weſtern Tartary* came three hundred, nay, five hundred Miles, with their Children, to ſalute the Emperor. Some of theſe Princes expreſſed a particular Kindneſs for the Jeſuits; who on ſuch weak Grounds conceived ſome Hopes, that their Religion might find an eaſy Acceſs among them: But *Verbieſt* thinks, the ſureſt Way would be to begin with the *Tartars*, who lie far-off, and are not in Subjection to the Empire, to which they may paſs by Degrees.

Kindneſs to the Miſſioners. THROUGHOUT the Journey the Emperor continued to give the Miſſioners, in Sight of his Army, ſingular Marks of his Eſteem; which he conferred on none beſides. He would ſtop to ſee them meaſure Heights, would call to them at a Diſtance to know how they did [d], ſpeak kindly of them to his Lords, often ſend them Meat from his own Table, and ſometimes cauſe them to dine in his own Tent. The Emperor's eldeſt Son, who got a Hurt in his right Shoulder, by a Fall from his Horſe, ſhewed them no leſs Kindneſs; which Favours of the Royal Family, the humble Miſſioners conſidered as the Effects of a particular Providence, which watches over them and Chriſtianity, meaning Popery: But, ſurely, the late Expulſion of both out of *China*, will convince them how little they are the Objects of the Deity's Care.

Great Road made. FOR more than ſix hundred Miles, which they travelled in going [e] and coming (for they did not return by the ſame Way) the Emperor cauſed a great Road to be made acroſs the Mountains and Valleys, for the Conveniency of the Queen-Mother, who travelled in a Chaiſe: He alſo cauſed an infinite Number of Bridges to be built over the Brooks, as well as the Rocks and Tops of Mountains to be cut with incredible Labour and Expence [f].

SECT. I.

The Author's *firſt* Journey *from* Pe-king, *towards the City of* Selingha, *in the Borders of the* Ruſſian *Dominions, as Interpreter to the* Chineſe *Ambaſſadors ſent thither to treat of Peace, in* 1688.

1. *Their* Journey *from* Pe-king *to* Quey-wha-ching, *or* Khukhu-hotun.

Deſign of the Author: Made Interpreter: Order of marching. Emperor's eldeſt Son. City Cha-ho. *Chains of Mountains. Inner Great Wall. Difficult Paſſes ſtrongly fortified.* Whay-lay. Pau-ngan chew. Swen-wha fû. *The* Yang-ho. *City* Hya-pû. *Paſs the Great Wall.* Halut-ſin. Nalin-kew *Valley. Ruined City. Beautiful Temple.* San-neſhan *Brook.* Imatu *River. Octogonal Tower. Company of* Lamas *meet the Ambaſſadors.* Quey-wha-chin,

[a] *Du Halde's China*, vol. 2. p. 271. [b] She was his Grandmother, a great Admirer of the *Bonzas* in 1682, when he made a Progreſs into *Eaſtern Tartary*. [c] *Viz.* [d] *Verbieſt's Chineſe* Name was *Nan-wha-jin*. How do you do? is *Hau-me?* [e] Their Journey ended at a great Mountain. [f] *Du Halde*, as before, p. 272.

or Khukhu-hotun. *Viſit to a* Khutuktu: *His Shape and Dreſs: Adored as a Deity: His State. The Ambaſſadors feaſted. The* Lamas *Apartment: Proviſions for the Journey: Confeſſion of a* Lama. *Ambaſſadors Superſtition.*

THE *Ruſſians* having, by Degrees, advanced to the very Frontiers of *China*, built the Fort of *Albaſin*, called by the *Tartars* and *Chineſe*, *Yakſa* [a], at the Confluence of a Rivulet of that Name, with the great River which the *Tartars* call *Saghalian ûla*, and the *Chineſe*, *Ya-long-kyang* [b]. The Emperor of *China* took and raſed the Fort: But the *Ruſſians* re-building it the Year following, they were again beſieged; and being apprehenſive of the Conſequences of the War, deſired the Emperor to end it amicably, and to appoint a Place for holding a Treaty.

THE Prince kindly accepted their Offer, and promiſed to ſend ſome of his Subjects to the *Selingha*, to treat with them. In the Beginning of 1688, he intruſted this Negotiation with two Grandees of his Court: The firſt was Prince *So-ſan*, Captain of the Life-Guard, and Miniſter of State: The ſecond *Tong-lau-yâ*, Commander of an Imperial Standard, and maternal Uncle to the Emperor, whence called alſo *Kiw-kyew* [c]. They were attended by ſeveral *Mandarins* of different Orders, and *Thomas Pereyra*, a *Portugueze* Jeſuit, and the Author, were appointed Interpreters for the *Latin* and *European* Languages. On this Occaſion they were conſidered as *Mandarins* of the ſecond and third Rank: They had Preſents made them likewiſe by the Emperor along with the principal *Mandarins* of the Embaſſy, and were appointed to accompany *Tong-lau-ya* to eat at his Table, and ſit by him at the Conferences. Among their Preſents, they had each a long Veſt of the beſt Brocade, with Dragons, but not embroidered; which none but the Emperor, and the Princes of the Blood, may wear, unleſs preſented to them by his Majeſty. He gave them alſo ſhort Veſts of Sables, lined with fine Satin, and Gold Buttons; being ſome of his own Cloaths. Yet they did not ſee the Emperor, as the reſt did: When they went to take their Leave of him on *May* the ninth, he only ſent to wiſh them a good Journey.

THE thirtieth they ſet-out early from the Houſe of *So-ſan*, and near the City-Gate found *Kiw-kyew* attended in a pompous Manner. There were a thouſand Horſe, and ſixty or ſeventy *Mandarins*, with eight ſmall Pieces of Cannon, conveyed on ſo many Horſes, and their Carriages on others. Theſe were drawn-up in Order, on each Side of the Road. The two Ambaſſadors alſo drew-up their Horſes, the Road being left clear for the Emperor's eldeſt Son, who came preſently after. He marched on a ſmall Horſe, with yellow Furniture, attended by ſeven or eight conſiderable Officers, and had a large String of Beads about his Neck, like the *Romiſh*; each tenth was of Amber. In Place of the Croſs, were four Strings of Pearl, or Cryſtal. Gerbillon. 1688.

HE ſtopped, near a League from *Pe-king*, under a homely Tent, ſeated on a Silk Cuſhion laid on a Woollen Carpet: The *Mandarins* of the Embaſſy, and Chiefs of Standards, ranged themſelves in the ſame Manner on each Side. The Prince treated them with *Tartarian* Tea, and then riſing-up, they all made nine Proſtrations with their Faces towards the Palace, to expreſs their Thanks to the Emperor, for the Honour, in ſending his own Son to accompany them ſo far. The Prince ſpoke to the Ambaſſadors, ſmiling; then both approached him, and kneeling, he took them by the Hand; after which he mounted his Horſe, and returned [d]. *Emperor's eldeſt Son.*

THE Ambaſſadors proceeded directly North to the City *Cha-ho*, fifty *Li* from *Pe-king*, croſſing two very beautiful Bridges of rough Marble, exactly alike, one on this Side, the other beyond that Place; each ſixty geometrical Paces long, and ſix or ſeven broad. Thence forty, or forty-two *Li*, they came, at Two in the Afternoon, to the Camp pitched at the Mountain-Foot, near a Fort built in a Straight, to ſecure the Paſs, whoſe Walls reached on both Sides to the Hills, which ſeemed inacceſſibly ſteep. There, as in all other Places, the *Mandarins* of the neighbouring Cities dreſſed in their Formalities, came to pay their Reſpects to the Ambaſſadors, and kneeled-down in the high Road to preſent their viſiting Billets. *City Cha-ho.*

THE Day was extreamly hot, but the Country very pleaſant, and well-cultivated, till they drew near thoſe Mountains, from their Barrenneſs (not having a Tree on them) called *the poor Mountains*. They lie North by Weſt of *Pe-king*, and join with others which ſurround that City; except to the South and South-Weſt, the Road lying between both Chains. *Chains of Mountains.*

[a] See before, *p.* 358. [b] *Saghalian ûla*, ſignifies the *Black River*; and *Ya-long-kyang*, the *Black Dragon River*. [c] That is, Uncle by the Mother's Side. [d] *Du Halde's China*, p. 273.

The Road from Pe-king *towards* Selingha.

May 30. To *Cha-ho* Town, N. - 50 *Li*

Proceed N.N.W. - 30
Then N. to *Nan-kew* - 12
Through

Travels in Tartary.

THE Place of their Encampment was called a *Nan-kew*, that is, *the Southern Mouth*, or Entrance of the Wall [a]. The Walls of this Fortreſs, thirty-five Feet high, are built with Freeſtone, to four Feet; afterwards with large Flints and Rock-Stones up to the Battlements, which are of Brick: They are ſix or ſeven Foot thick at the narrow Paſs; but neither ſo high, nor thick, where they ſtretch on the Rocks. All along the Walls are ſquare Towers of Stone or Brick, at proper Diſtances; and below the Fortreſs is a pretty large Town, called *Nan-kew-ching*.

Inner Great Wall.

Difficult Paſſes.

THE thirty-firſt, having paſſed-through this Place, they travelled forty-five *Li* North, between ſteep Mountains. The moſt difficult Parts of the Road are paved with large Stones, winding and turning among the Rocks, over which, on each Side, runs a great Wall with Stairs to go up, and fortified with Towers. It is in many Places built with Freeſtone, thick and high. You meet Gates, from Time to Time, each pretty like a triumphal Arch, built of Marble, about thirty Foot thick, with Figures in *Demi Relievo* up to the Rounding.

Strongly fortified.

AT every Gate is a Town or Village like the former, which might paſs for a ſmall City, and is a Fortreſs, in theſe Defiles, to keep-out the *Weſtern Tartars*; being ſurrounded by good Walls and Turrets, and entered through two or three Gates (whoſe Folding-Doors are covered with Iron Plates) between which are Places of Arms. Beſides Walnuts, Apricots, Plumbs, and other Fruit-Trees, which abound in theſe Streights, there are Gardens full of all Sorts of Grain and Pulſe, ſown in every Bottom between the Stones and Rocks, where there is ever ſo little Earth, watered by the Springs. The Mountains are cut in the Form of an Amphitheatre, and ſown where there is any good Soil.

Barren ſandy Plain.

HAVING paſſed four or five of theſe Villages, and as many Intrenchments, they deſcended into a barren ſandy Plain, ſeparating the Mountains, which had Forts at the Foot, and over them ran a large Intrenchment to the great Wall; needleſs Works, ſince a few Men might defend the Paſſes againſt Thouſands. After marching thirty *Li* Weſt, they encamped by a Rivulet [b].

Whay-lay.

THE firſt of *June* they proceeded fifty-five *Li* in the ſame Valley, forty Weſt, and fifteen North. They paſſed-by ſeveral Forts, as the Day before; and through two ſmall Cities, with Brick-Walls and Towers: The firſt *Whay-lay*, twenty *Li* from their Camp, where is a Rivulet with a fine Stone-Bridge; the other *Tû-mû* thirty *Li* farther, reſting four or five *Li* to the North of it. They always roſe by Two in the Morning, and ſet-forward before Five.

Gerbillon, 1688.

THE ſecond they marched ſeventy *Li* along the Hills, to the North of the Valley, which terminates ten *Li* beyond *Pau-ngan*. This City is more large and populous than the former: It is incloſed with a double Brick-Wall. They paſſed through it, and two or three other Towns. They encamped on the *Yang-ho*, a Rivulet.

Pau-ngan chew.

THE third, proceeding fifty *Li* North along the *Yang-ho*, they came to *Swen-wha fû*, lying at the End of a Plain, not far from that River. It hath a double Suburb, incloſed by Brick-Walls, ſtrengthened with Towers pretty near each other. They croſſed one Street as large as moſt in *Pe-king*, running the whole Length of the City, and full of wooden triumphal Arches [c], fifteen or twenty Paces aſunder. The Walls are more than thirty Foot high; and at each End of the City are three Gates (with Places of Arms between) whoſe Folding-Doors are covered with thin Plates of Iron, ſtrengthened by Nails, with Heads as big as Eggs. The North Suburb hath one very long and wide Street, with Rows of Trees on both Sides, which have a very agreeable Effect.

Swen-wha fû.

LEAVING the City, they wheeled-about, in order to croſs ſome Hills. From whence to the North, and North-Eaſt, they diſcovered the high Mountains they had before loſt Sight of, with the Towers of the Great Wall that runs over them. They met alſo Forts and Towers on the Road, with four or five Soldiers each. They encamped again by the *Yang-ho*, which runs about an hundred, or an hundred and fifty Paces from the Mountains on the South-Weſt, and two thouſand from thoſe to the North.

The Yang-ho.

THE fourth, marched forty-five *Li*, to *Hya-pû*, a ſmall City, at the End of the Valley that leads from *Swen-wha fû*, ſixty *Li* diſtant, within half a League of the Gate called *Chang-kya-kew*, that carries you out of *China* into *Tartary*. This is a ſmall City at the Foot of the Mountains, which bound the Empire of *China* on that Side; and is ſurrounded with thick Brick-Walls, thirty-five or forty Foot high, having two Gates, between

City Hya-pû.

[a] This is to be underſtood of the Inner Wall, dividing Part of *Pe-che-li* from *Shan-ſi*. [b] *Du Halde's China*, p. 274. [c] See before, *p.* 23.

The Road from Pe-king *towards* Selingha *continued.*

May 31.	Through the Mountains N.		50 *Li*
	In a ſandy Plain W.	-	30
June 1.	*Whay-lay* City	-	20
	Tu-mû City	-	30
	Encamp farther	- -	5 *Li*
2.	To the *Yang-ho*	- -	70
3.	To *Swen-wha fû*	- -	50
	Camp on the *Yang-ho*	-	15
4.	N.W. by N. to *Hya-pû*	-	45
	To Camp in *Tartary*	-	10 or 12

To

between which there is a Place of Arms. It is a very populous, and being one of the Entrances of *China*, has a great Trade. Not only the *Weſtern Tartars* traffic hither, but Part of the Karawâns, from the *Uzbek Tartars* and *Perſia*, come to this Place [a].

FROM hence they went North by Eaſt, to paſs the Gate *Chang-kya-kew*, which is ſituate between two ſteep and rocky Mountains. This Part of the Wall is but a Trifle, in Compariſon of that which ſtops the Entrance into the firſt b Mountains they paſſed: For it is a plain Wall, neither high, nor thick, and is tumbled-down in ſeveral Places, with its Towers, of which Part are only of Earth. The Forts and Towers are continued the Length of the great Road in the Valley, as before. The Wall which ſhuts-up the Paſs is very high and thick; and the Folding-Doors of the Gate, which ſtands in the Middle, are covered with Iron Plates, armed with large Studs. They found a numerous Guard at the c Gate, and encamped twelve or fifteen *Li* beyond, in *Tartary*, in a ſmall Valley, which winds between two Ridges of rocky Mountains, along a Brook. Their Camp reached within five or ſix hundred Paces of the Gate.

THE fifth, marching twenty-five *Li* N.E. the great Road divides into two, N.E. and N.W. They took this laſt, which lies through a Valley, at the End whereof they encamped on one of the Mountains, which here dwindle into little d Hills, in a Place called *Halut-ſin*, where are ſeveral good Springs. They found, on the Road, a few Huts of *Chineſe* (ſettled here to cultivate what good Land they could find) beſides ſome Tents of *Weſtern Tartars* (or *Mongols*) and their Sepulchres, diſtinguiſhed by ſmall Banners of painted Cloth. The Hills, or Downs, afford good Paſture for Cattle; but not a Tree.

THE ſixth, climbing a high Mountain, at the Top the Road divides in three. They took that e to the N.W. The Country was fine, but uninhabited, and without a Tree. They encamped by a Brook, in the Valley *Na-lin-kew*, fifty *Li* from *Halut-ſin*. Here the Ambaſſadors received a Preſent of 400 Oxen, and 6000 Sheep, from the Emperor, whoſe Cattle feed in this Plain. The 7th, they advanced 70 *Li*, winding among little Hills, the Country as the Day before; and met ſome *Mongols*, either in Tents, or driving ſmall Carts with two Wheels, drawn by Cows and Horſes. They encamped on a Rivulet [b]. Gerbillon.

THE 8th, they travelled about 100 *Li* W. in 1688. a large Plain, watered by Brooks, with good Paſtures; yet but one Tree. The Road good. *Ruined City.* They encamped by a Brook, within a Mile of a Hamlet, where the *Chineſes* are baniſhed, near the Ruins of a City, or large Town. The 9th, they went 90 *Li*, almoſt always W. The Way was partly over Hills, and partly through Plains; one 5 or 6 Leagues over, called *Na-lin-kew*. In *Beautiful Temple.* the Midſt is a Temple, built by the Emperor of *China*, for the chief *Lamas* to reſt in, when travelling to *Pe-king*. It is ſmall, but one of the moſt beautiful the Author had ſeen, being intirely wainſcotted, gilded, painted, and varniſhed. On one Side is a ſorry Building, where 4 or 5 *Lamas* dwell. About it were *Mongol* Tents, and *Chineſe* Huts. They encamped 20 *Li* to the W.

THE 10th, at 30 *Li's* End, they left the *San-neſſian* Plain, and marched 20 more over Hills and Val- *Brook.* leys, through a deſart and uninhabited Country, to *Sanneſhan*, a Brook. Next Day they advanced through Valleys, the Country being rough and hilly, without Houſe or Tree. They ſaw ſome yellow Goats, not unlike the Gazella, or Antilope; which go in Herds of 1 or 2000, but ſo wild, that they fly at the Sight of a Man. They encamped at *Loto-haya*, on a Rivulet called *Imatu*. The 12th, after 30 *Li*, they kept winding among Hills, and ſteep Rocks full of Shrubs. They croſſed the Rivulet ten or twelve Times, and encamped again on its Banks 40 *Li* farther; the direct Diſtance not above 40 [c].

THE 13th, they followed the Brook 25 *Li*, *Imatu River.* paſſed by a ruinous Fortreſs of Earth, and then entered Mountains, abounding, like the Valleys, with dwarf, and other Trees. After 25 or 30 *Li* more, they entered an agreeable Plain, where a large Rivulet, ſuppoſed to be the *Imatu*, winds, e running W. Here they found Trees, and a ſorry Temple, ſome *Mongol* Tents, and Mud-Houſes of *Chineſe* Slaves, ſent to till the Ground. They marched in all 60 *Li* W. which may be reduced to 50, and encamped in a Plain called *Horhokol*, (or *Korkokol.*)

THE 14th, their Road lay all through a large Plain, 3 or 4 Leagues wide. To the N. and N.W. are Mountains with intire Woods. The Plain, through which the aforeſaid Rivulet paſſes, is cultivated in many Places, where there are Hamlets of

[a] *Du Halde's China*, p. 275. [b] The ſame, *p.* 276. [c] The ſame, *p.* 277.

The Road from Pe-king *towards* Selingha *continued.*

June 5.	To *Halut-ſin*, N. by W.	50 *Li*
6.	To Valley *Na-lin-kew*	50
7.	To a Rivulet	70
8.	To another, W.	100
9.	To a *Lama* Temple, W.	70
	Farther	20 *Li*
10.	To *Saneſhan* Brook, W. by N.	50
11.	To *Loto-haya* Plain, W. by S.	40
12.	To River *Imatu*, N.W.	70
13.	To *Horhokol* Plain, W. by S.	60
14.	To their Camp, W.	50
15.	To *Khukhu-hotun*, N.W.	10

Travels in Tartary.

of 7 or 8 Mud-Houſes. At the End of 40 *Li* they came to a Tower, ſaid to be built 400 Years ago, pretty intire, except the Roof. It is a regular Octogon, with 8 Stories, each 11 Foot high, beſides the firſt, which exceeds 15 without the Coping; in all 100 Foot. It is built of Brick as white as Stone, embelliſhed with Ornaments of the ſame Materials, plaiſtered over. Its Architecture, though quite different from the *European*, and a little rude, has its Beauty. The firſt Story is round, and ſhaped like a Cup, adorned with Foliages. You go-up to this by a Ladder, and there begins the Stair-Caſe leading to the reſt; in each of which are two Statues in Demi-Relief, near as big as the Life, but ill-done. Here, probably, ſtood a City; for there is ſeen a large Compaſs incloſed by Mud-Walls, half demoliſhed, built by the *Weſtern Tartars*, when poſſeſſed of *China*. Ten *Li* farther they pitched their Camp [a].

Octogonal Tower.

Company of Lamas

As they approached this Place, the *Mandarins* of *Qua-wha-chin*, or *Huhu-hotun* [b], came to meet the Ambaſſadors; and ſoon after 12 or 15 *Lamas* on Horſeback, moſt dreſſed in yellow Silk, with large red Scarfs, which covered their whole Body. At their Head was a young handſome *Lama*, very full-faced, and of ſo white and delicate a Complexion, that *Gerbillon* took him for a Woman. He wore a Hat with very large Brims, all gilt, and running-up to a Point: Another had on likewiſe a gilt Hat, but ſmaller, and quite flat at-Top. Theſe two did not light-off their Horſes, as the reſt did, when they approached the Ambaſſadors; who having diſmounted, the *Lamas* came-up to them: Then their Captain alighting, fell-on his Knees, and enquired after the Emperor's Health: This done, they all went to the Tents prepared for them; where being preſented with *Tartarian* Tea, after a ſhort Converſation their Chief roſe-up, and took his Leave of the Ambaſſadors, who waited on him without the Tent, and ſtaid till he had mounted his Horſe; which he did three Paces from them, with the Aſſiſtance of 2 or 3 *Lamas*, who held him up by Way of Reſpect [c].

Meet the Ambaſſadors.

Quey-wha-chin, or Khukhu-hotun.

THE 15th, they went and encamped near *Quey-wha-chin*. This City, though ſmall, and inconſiderable at preſent, was a Place of great Trade, and very populous, whilſt the *Weſtern Tartars* were Maſters of *China*. The Walls are of Brick, and pretty entire; but the Rampart within is come to nothing. Several of the Temples here are better built, finer, and more decorated, than moſt of thoſe the Author had ſeen in *China*. Almoſt all the Houſes are no more than Cabins of Earth; but the Suburbs are ſomewhat better built, and peopled. The *Weſtern Tartars*, and *Chineſe*, live promiſcuouſly in this Quarter; and the Emperor of *China* governs, by his Lieutenants. Its chief Trade is in the Province of *Shan-ſi*, which is but 2 good Stages, or 18 Leagues diſtant.

Gerbillon 1688

Viſit to Khutukt

THE Ambaſſadors going directly to the chief Temple, were conducted into it by ſome *Lamas*, through a pretty large ſquare Court, well-paved. There they found one of thoſe *Lamas*, who, as they pretend, never dies; but when his Soul is ſeparated from his Body, it immediately enters that of an Infant; whence the *Chineſe* call them *Ho-fo*, that is, *the living Fo* [d], who are worſhipped as God on Earth.

His Sta and Dr

THIS counterfeit Immortal, who was about 25 Years old, flat-faced, and very long viſaged, ſat in an Alcove at the farther End of the Temple, having under him two large Cuſhions, one Brocade, and the other yellow Satin. He was covered with a large Mantle, or Gown, of the fineſt *Chineſe* yellow Damaſk, from Head to Foot; ſo that nothing could be ſeen but his Head, which was quite bare: His Hair was curled, and his Mantle edged with a party-coloured Silk Galoon, four or five fingers broad, after the Manner of a Prieſt's Cope, which the Mantle nearly reſembled. All the Civility he ſhewed the Ambaſſadors was, to riſe from his Seat when they appeared, and continue ſtanding while he received their Compliments, or rather Adorations.

Adm Dan

WHEN they were five or ſix Paces from the *Lama*, they caſt their Bonnets on the Ground, and proſtrated themſelves thrice, knocking the Earth with their Foreheads. After this, kneeling by Turns at his Feet, he put his Hands on their Heads, and made them touch his Chaplet, or Beads. The Ambaſſadors then paid a ſecond Adoration, and the counterfeit God [e] being firſt ſeated, they took their Places in Alcoves, one on each Hand, ſome of the moſt conſiderable *Mandarins* ſitting next to them. A few of the Retinue alſo paying their Adorations, received the Impoſition of Hands, and the Touch of the Beads.

MEAN-TIME they brought *Tartarian* Tea in large Silver Pots. The pretended Immortal had a particular one carried by a *Lama*, who poured it out for him into a fine China-Cup, which he

[a] Here the Author found the Sun's Meridian Altitude very near 72 Degrees, 20 Minutes. [b] Written alſo *Kuku-hotun*, or rather *Khukhu-hotun*. This is the *Tartar* Name: *Quey-wha-chin*, the *Chineſe*. [c] *Du Halde's China*, p. 278. [d] This was one of the *Hutuktû's*, or *Khutuktû's*, who are the Deputies of the *Grand Lama* of *Tibet*, ſent to reſide among the *Tartars*. [e] The Jeſuit ſhould be put in Mind of his Wafer-God, which is much more like a Counterfeit.

reached

reached himſelf from a Silver-Stand placed near him. As in making this Motion his Mantle opened, *Gerbillon* obſerved, that his Arms were naked up to the Shoulders, and that he had no other Cloaths underneath, but red and yellow Scarfs wrapped about his Body: He was alſo ſerved firſt, the Ambaſſadors ſaluting him, by bowing the Head both before and after Tea, according to the Cuſtom of the *Tartars*: But he did not make the leaſt Motion in Return to their Civility.

A LITTLE after a Collation was ſerved-up, a Table was firſt ſet before the living Idol; then one for each of the Ambaſſadors, and the *Mandarins* who attended them: They did the Jeſuits alſo the ſame Honour. The Treat conſiſted of Diſhes of ill-dried Fruits, and thin, long Cakes made of Meal and Oil, which had a very ſtrong Smell. After this Collation, which the Miſſioners did not touch, though highly acceptable to the *Tartars*, Tea was ſerved a ſecond Time. A little after, the ſame Tables were brought-in with Meat: There was on each Side a large Diſh of Beef and Mutton, half-dreſſed, a China-Diſh full of Rice, very white and good, beſides another of Broth, with ſome Salt diſſolved in Water and Vinegar. The ſame Sort of Victuals was ſet before the Ambaſſadors Attendants, who ſat behind.

GERBILLON was ſurprized to ſee how the illuſtrious *Mandarins* devoured this Meat, which was half raw, cold, and ſo tough, that he could not get a Morſel down. But none played their Part ſo well as two *Kalka Tartars*, who fell-on with a ſurprizing Appetite: For each holding a Piece of Fleſh in one Hand, and his Knife in the other, never ceaſed cutting large Gobbets, eſpecially of Fat; which after dipping them in the Salt and Water, they ſwallowed-down. The Tables being removed, Tea was ſerved-in again; after which they converſed for ſome Time. The living Idol kept his Gravity very well: During the whole Time he ſpoke no more than five or ſix Words (and thoſe very ſoftly) in Anſwer to ſome Queſtions of the Ambaſſadors: He was continually rolling his Eyes, looking earneſtly now at one, then at another, and ſometimes vouchſafed to ſmile. The Converſation was kept-up by another *Lama*, who ſeemed to be the Superior: For all the reſt, who waited at Table as well as his Servants, obeyed his Orders.

AFTER this the Ambaſſadors went round the Temple to view the Paintings, which are very coarſe, after the *Chineſe* Manner. This Building is about 45 Foot ſquare: The Middle is an Oblong of 20 Foot by 13, with a very high Cieling, and very lightſome. Around the Oblong are ſmall Squares, with very low and coarſe Cielings. There are 5 Rows of Pillars, which are interrupted by the oblong Square: The Cielings, Walls, and Pillars, are painted in a plain Manner, without Gilding. You ſee no Images, as in other Temples, but Pictures of their Deities painted on the Walls. At the inmoſt Part of the Church is a Throne, or Altar, on which the mock Divinity ſits, under a Canopy of yellow Silk, where he receives the Adoration of the People. On each Hand are ſeveral Lamps, although they ſaw but one lighted. Gerbillon. 1688.

GOING-OUT of the Temple, they aſcended to a pitiful Gallery, that encompaſſes the oblong Square, and has Chambers round it. In one of theſe was a Child of 7 or 8 Years old, with a Lamp burning beſide him, dreſſed and ſeated like the reigning Idol, and ſeems deſigned for his Succeſſor: For theſe Cheats have always a Subſtitute ready, in caſe of Mortality; therefore ſome of the *Mongols* in the Retinue paid the ſame Adoration to this young Impoſtor (who neither ſpoke, nor moved) as they had done to the elder: But the Author did not know whether the Ambaſſadors did ſo [a], becauſe they were in the Chamber before him [b]. *A young Impoſtor.*

OVER the Porch of the Temple was a very neat Room, with a Throne, after the *Tartarian* Manner; and by it a beautiful Table, very finely varniſhed, and inlaid with Mother of Pearl: On this Table was a Cup on a Silver-Stand, and a Spitting-Box of the ſame Metal. This is the Chamber of the pretended God-incarnate; and in another little naſty one, they found a *Lama* ſinging his Prayers, wrote upon Leaves of coarſe black Paper. The Ambaſſadors having taken Leave of the counterfeit Deity, who neither ſtirred from his Seat, nor paid them the leaſt Civility, went to another Temple to viſit the *Lama*, or living *Fo*, who had met them the Day before: But *Pereyra* and the Author returned to the Camp, where he found the Sun's Meridian Altitude the ſame as the Day before. *The Lamas Apartment.*

THE 16th, they laid-in Proviſions for the reſt of their Journey. *Pereyra* was viſited by five *Gentile* Pilgrims of *Hindúſtán*, who were clad much like *Romiſh* Hermits, in a looſe threadbare Cloak of a Dun-Colour, and a Cowl which came-up a little above their Head. Next Day Millet was diſtributed to all the Travellers, as a Preſent from the Emperor; and 400 *Weſt Tartar* Horſemen were preſſed to go with them to the Frontiers of the Kingdom of *Halha*, or *Kalka*, where they were to encamp in Troops. *Gerbillon* found the Sun's Meridian Altitude, taken with all poſſible Exactneſs, 72 Degrees, and near 30. Minutes. *Proviſions for the Journey.*

[a] Could not he have enquired?

[b] *Du Halde's China*, p. 279.

ONE

Travels in Tartary.

ONE of the Ambaſſadors let the Miſſioners know, that he made very little Account of thoſe Impoſtors, and had paid his Adorations merely out of Complaiſance to the other, who deſired it; becauſe, he ſaid his Father had adored the ſame *Lama* in another Body: He farther told them, that the *Lama* who met them the Day of their Arrival, had ingenuouſly confeſſed, that he could not conceive how it was poſſible for him to have exiſted in any other Body, than what he then had: That he had no Proof of it, farther than that the other *Lamas* aſſured him of it, on the Authority of the *Grand Lama*, or High Prieſt, whom they worſhip as a true Deity [a]: That beſides, he remembered nothing of what they ſaid befel him, during thoſe other Lives they told him of.

Confeſſion of a Lama.

Ambaſſadors Superſtition.

A CHRISTIAN of this Town informed the Jeſuits, that every *Lama* keeps a Woman, or two: Moſt of them, at leaſt the better Sort, are *Chineſe*, and the greateſt Traders in all the Country. They came into the very Camp to ſell Horſes, Camels, and Sheep. *Gerbillon* ſaw 3 of them make a Preſent of 4 Camels and 3 Horſes to the chief Ambaſſador [b]; by whom they were very much careſſed, the principal *Lama* being placed near him, on the ſame Carpet; an Honour he would not have ſhewed even to the greateſt *Mandarins*.

2. *Their* Journey *from* Quey-wha-chin, *through the* great Deſart.

Plain of Quendulen: *March different Roads. A* Mongol *Regulo.* Mongol *Princes, their Condition. Sandy Deſart. Kinds of Game. Diſmal Country. Plains of burning Sands. Change their Rout. A wild Ox.* Kalka *Emperor's Brother: His pitiful Train.* Kalkas *not ſtout: They fly the* Eluths: Mandarin *taken Priſoner: They join the reſt: Orders to return: They ſet-out. A* Kalka Tayki. Grand Kalka Lama. *Feaſt in the Deſart. Cautions againſt the* Eluths. *A* Khutuktu *arrives. Hunting of Hares, and other Game. Poſts ſettled. A Wolf taken. Yellow Goats deſcribed. The* Eluths *retreat.* Grand Kalka Lama. *Salt-Mine diſcovered. Strayed* Chineſes *recovered.* Ruſſian *Ambaſſador's Anſwer: His Character.*

Plain of Quendulen.

DURING the three Days that they ſtaid at *Quey-wha-chin*, their Camels being ſurprizingly recruited, the 18th they ſet-forward, and travelled 60 *Li* N.W. among rugged Mountains, ſome of them covered with Verdure; and encamped in a Plain, called *Quendûlen*, by a ſmall Brook which runs acroſs it, and affords good Paſture. They found, in a Bottom, by the Way, ſome Trees, and Plenty of Buſhes.

THE 19th they ſtaid to look for ſtrayed Camels and Horſes. One of the Ambaſſadors loſt 35 in one Night, but they were found again; which was better Luck than others had. This Day it was reſolved to divide into 3 Companies, and each to take a different Rout, as far as the Reſidence of the Emperor *Halha Hân* (or, as the *Chineſe* and *Eaſtern Tartars* call him, *Kalka Hân* [c]) for better Supply of Water and Paſture.

THE 20th, one of the two chief Ambaſſadors, with whom the Jeſuits went, took the Road due North: The other three ſtruck-off more to the Eaſt. They travelled-over Plains covered with Graſs, firſt 30 *Li* due N. 13 N.N.W. 11 N. and 6 N.N.E. then encamped in a very large Plain, near a Rivulet, whoſe Water was extreamly cool from the Nitre, which appears above-Ground, half white, and exceeding ſavory. This makes the Paſture excellent. They ſaw neither Tree, nor Buſh; but 2 or 3 Tents, with ſome Hares and wild Geeſe, called by the *Chineſe*, *Whang-ya*, or *yellow Ducks*; becauſe Part of their Feathers are yellow [d].

THE 21ſt, their Road lay 50 *Li* N. and 30 N.N.W. through an intire Deſart, without Tree, Houſe, or Culture. The Soil moſtly dry and ſandy. They ſaw Partridges, as well as Hares, and yellow wild Geeſe. They encamped by a Brook, where a petty King, or Regulo, tributary to the Emperor, came with his Son to compliment *Kiw-kyew*. He had only 10 or 12 Perſons in his Retinue, all pitiful Fellows, except one dreſſed in Silk. He alighted at a good Diſtance from the Ambaſſadors, out of Reſpect; and having made a ſhort Viſit, mounted again in the ſame Place, *Kiw-kyew* waiting on him juſt without the Tent; to whom next Day he brought a Preſent of Beef, Mutton, and Milk, all carried in Skins dried in the Sun: It was loathſome Victuals, yet delicious to the *Mongols*.

A Mongol Regulo.

KIW-KYEW informed the Author, that this Prince, and moſt of the reſt, dignified by the Emperor with the Title of Regulo [e], might have about 2 or 3000 Subjects, ſcattered-over theſe Deſarts; 4 or 5 Families in one Place, and 7 or 8 in another: That his Riches conſiſted of 300 Horſes, with Oxen, Cows, and Sheep in Proportion; but chiefly in the 5000 *Taïls* given him annually by the Emperor: And that they were ſubject to the preſent *Tartar* Family, while Maſters of *Lyau-tong*, before they conquered *China*.

Mongol Princes, their Condition.

THE

[a] This muſt be the *Grand Lama*, of *Laſſa* in *Tibet*. [b] This was *So-ſan-lau-ya*, a Favourite of the Emperor. [c] Or, *Khalkha Khân*. [d] *Du Halde's China*, p. 280. [e] *Vang*, or *Whang*, in the *Chineſe*.

The Road continued.

June 18. *Quendûlen* Plain, N.N.W.	60 *Li*	20. Due N. to a Brook	60 *Li*
		21. To a Brook	80
		23. To a Rivulet, N.W.	50

THE 23d, they travelled about 50 *Li*, almoſt a all the Way N.W. in a beaten Road, through an uneven Country, full of Sand, Nitre, and Saltpetre; to which *Gerbillon* imputes the Intenſeneſs of the Cold, and the Lands throughout this Part of *Tartary* being uncultivated, as there are no Mountains nor Foreſts to the North, whence thoſe piercing Winds could proceed. They encamped in a Valley, with Hills on both Sides, affording excellent Paſture, and watered by a wholeſome Rivulet. They met, on the b Road, ſome *Mongol* Merchants going to *Queywha-chin* (or *Khukhu-hotun*) to ſell Camels and Horſes.

THE 24th, they went but 20 *Li* N. by E. through Plains, and a few Hills ſet with Buſhes and Shrubs, to the ſame Rivulet, where they found Hares, Partridges, wild Geeſe, and Ducks. Next Day they marched 50 *Li* N.W. over Hillocks, moſt of them covered with Broom, the reſt full of Stones, broken Flints, and Rocks c ſticking-out of the Ground. They encamped in a ſmall Plain, by a little Brook of good Water; and ſaw on the Hills ſome Deer, and yellow Goats [a].

THE 26th, 80 *Li* N.N.W. through large ſandy Plains, with not a Buſh, and ſcarce Graſs any-where ſufficient for Cattle. They encamped by a Brook. In the Night the Waggoners heard the Howling of Wolves. Here the Country of the *Kalkas* begins, and they found 5 or 6 of d their Tents.

THE 27th they croſſed little Hills, after marching 25 *Li*; the reſt of the Way through looſe Lands. Hares and Partridges plenty. They dug Pits at their Camp, to get Water. Next Day the Soil was hard Sand. They encamped at the Foot of a Hill, and dug again for Water: Met Troops of *Kalkas*, and ſome Shrubs, but not a Tree. On a riſing Ground they found a ſhining Gritſtone, which ſeemed mixed with Gold. The e 29th, their Road lay between the Hills, through looſe Sands, into a large graſſy Plain of firm Sand. Gerbillon. 1688.

THE 30th, through Plains of the ſame Kind, the Country growing more deſart and barren: Only one Tree appeared, but ſeveral Herds of Deer, and Flocks of Partridges; beſides a wild Mule, exactly like the *European*, but yellowiſh. This Country abounds with them. They dug for Water to ſupply their numerous Cattle. *Kiw-kyew* alone had 400 Horſes, and 120 Camels.

JULY 1. They marched through Plains of burning Sands; ſometimes firm, ſometimes looſe, without Trees, Water, or Paſture. The 2d, they ſaw ſome Trees, and ſpangled Gritſtones; alſo Shrubs with Leaves and Branches, like the Belvedere, amongſt which were the Tracts of wild Mules. Deer and Partridges not ſo numerous as on the preceding Days. *Gerbillon* never ſaw ſuch Flights of Partridges as on the 3d. The 4th, they marched through Plains, and between little Hills. The 5th, they met-with a little Graſs among the Sands, which was the beſt Forage they had had for 5 or 6 Days. The 7th, where they encamped, was a Camp of *Kalka Tartars*. The Soil barren and uneven, as before. Several *Lamas*, and others, came to viſit *Kiw-kyew*. *Plains of burning Sands.*

THE 9th, as the Guides aſſured them, that they muſt travel 7 or 8 Days farther before they ſhould find any Water, or Forage, *Kiw-kyew* reſolved to go meet *So-ſan Lau-ya*, and ſent to deſire that Lord to wait for him. Accordingly, next Day they returned by the ſame Road they had kept for 2 Days paſt. The Author ſaw, upon the Road, a tamed wild Ox of *Tartary*, led in a Halter. He was neither ſo high, nor large, as the common Ox; his Legs being very ſhort, and his Hair long, like the Camel's, but much thicker: He had been exchanged for two Horſes, was quite black, and had a Saddle on his Back: He walked very ſlowly, and heavily. *Change their Rout.* *A wild Ox.*

THE 11th, they kept the ſame Road; and the 12th,

[a] *Du Halde's China*, p. 281.

The Road continued.

June 24.	To the ſame Rivulet, N.	20 *Li*
25.	To a Brook, N.W.	50
26.	To a Brook, N.N.W.	80
27.	To a Plain, due N.	50
—	N.N.W.	30
28.	N.W.	30
—	W.	30
29.	N.W.	20
30.	Due N.	20
—	To ſome Hillocks N.N.W.	55
July 1.	N.W. through ſandy Deſarts	65
2.	N.W.	61
3.	N.N.W. through ſandy Deſart	40 *Li*
—	N.W.	40
4.	N.W.	50
5.	N.W.	45
6.	N.N.W.	50
7.	N.W.	40
—	N.N.W.	30
8.	To a good Spring, N.N.W.	40
—	N.	40
9.	S.S.E.	40
10.	Due S.	10
11.	Due S.	30
—	S.S.E.	30

July

2 Journey in Tartary.

12th, travelled 100 *Li* E. and N.E. to meet-with a Water [a]. The 13th, they encamped near the Camp of the *Kalka* Emperor's Brother, who had fled from the *Eluths*, for 8 Days without ſtopping, and taken Refuge here. He was pretty well ſtocked with Cattle and Sheep, and had about 30 ſorry Tents for himſelf, and Attendants: One of whom he ſent to tell *Kiw-kyew*, that being the Son of an Emperor, he could not give Place to him. Yet that Lord went to ſee him, and took Part of an Entertainment; which ſeemed a very b ſlovenly one: For next to the *Kafrs* of the *Cape of Good Hope*, the Author never ſaw a dirtier People. Next Morning he ſent his Compliments to *Kiw-kyew*, by a Prince his Couſin, cloathed in an old dirty Jacket, bordered with an ordinary Skin. His Cap was lined with Ermin, and well-worn. He had a ruddy Face, and a ſneaking Look, and was attended by 4 or 5 frightful, ſlovenly Fellows.

Kalka Emperor's Brother.

His pitiful Train.

GERBILLON was informed, by a *Kalka* in c the Service of the Ambaſſadors Relation, that during the extream Cold in Winter they never ſtir-out of their Tents; in the Middle of which there is always a great Fire [b]. They do not ſeem to be very ſtout; for the *Mohammedan* Karawâns, that travel through their Country, pillage and carry-off with Impunity both them and their Cattle, whom they ſell at *Pe-king*; as was the *Kalka*, who gave this Account.

Kalkas, *not ſtout.*

THE 15th, they encamped at the Foot of a d Rock, where they found Wells ready ſunk, by their Van. As *Kiw-kyew* received Advice, that *So-ſan* and *Ma Lau-ya* continued their March, without Fear of the *Eluths*, the Empire being in Peace with them, he began to repent of having changed his Rout. This Day, and the next, they met-with Troops of flying *Kalkas*, in ſuch a Fright, that they knew not what was become either of their Emperor, or the *Lama* his Brother [c].

They fly the Eluths.

THE 18th, they met-with 2 *Kalka* Camps, and ſome deep Pits of Water. The Road was ſtrewed with Horſes, and other Beaſts, which probably died of Thirſt. The Country never appeared ſo deſolate and barren, as this Day; and the burning Sands heated the Air to ſuch a Degree, by their Reflexion, that it was inſupportable, though the Wind blew very freſh, ſhifting with the Courſe of the Sun. Gerbi 168

THE 19th, the Soil continued ſandy, and uneven. They met with pretty good Forage, but no Water. More Fugitive *Tartars*. They encamped by a Pit, where ſat a poor ſick Woman, deſtitute of Aſſiſtance; and about it many dead Cattle. Here they were informed, that a *Mandarin*, ſent to get Intelligence of the *Kalka* Emperor, and *Lama*, was taken by the *Eluths*; whoſe King, at firſt, treated him roughly, forbidding him to ſpeak to him, unleſs on his Knees: But he bravely refuſed, inſiſting that he was not his Vaſſal, but the Emperor of *China*'s Officer. Being aſked why they came with an Army into the Country, and if it was to aſſiſt the *Kalkas*? He anſwered in the Negative, and that they were going to negotiate a Peace with the *Ruſſians*. Hereupon the King diſmiſſed him, with a Preſent of 200 Sheep, 10 Horſes, and a Camel. On this Report, *Kiw-kyew* was very eaſy, finding he might ſafely continue his Journey. Manda taken P ſoner,

THE 20th, they got to the Place where *So-ſan* *Lau-ya*, *Ma Lau-ya* (the two other Ambaſſadors) and *Pa Lau-ya*, Preſident of the Tribunal of *Ling-fa-ywen*, were encamped, called *Narat*, waiting for *Kiw-kyew*; who was elegantly entertained by the firſt of the three other Ambaſſadors. Next Day *Ma Lau-ya* viſited the Jeſuits, and they waited on *So-ſan*; who diſputed for 2 Hours about Religion with *Pereira*. They the re

THE 22d, two *Mandarins* arrived with Diſpatches from the Emperor; who, hearing of the War between the *Eluths* and *Kalkas*, ordered his Ambaſſadors to return to the Frontiers of *Tartary*, ſubject to him, unleſs they had paſſed the *Kalka* Territories, where the Armies were. He e likewiſe commanded them to acquaint the *Ruſſian* Plenipotentiaries [d] at *Selinga*, with the Cauſe of their Return; and invite them either to come to the Frontiers of his Empire, or find ſome other Method of holding the Conferences. Accordingly Orde tary.

[a] *Du Halde*'s *China*, p. 282, & *ſeq.* [b] What farther is ſaid of their Way of Living, agrees with the Account already given of them. [c] *Du Halde*, as before, *p.* 284. [d] Theſe were *Okolniz*, Lieutenant of *Brunſkoye Theodore Alexieviez Golowin*, and his Colleagues.

The Road continued.

July 12.	E. through ſandy Deſart	-	60
—	N.E.	- - -	40
13.	E. by S.	- -	45
14.	N.E.	- -	28
15.	Due E.	- -	20
—	N.	- -	10
—	E.N.E.	- -	8
16.	N.N.W. through ſandy Deſart		46 *Li*
17.	N.	- - -	25
—	N.W.	- -	25
18.	N.N.W.	- -	30
—	Due E.	- -	48
19.	N.W.	- -	60
—	N.	- - -	20
20.	To *Narat*, Northward	-	30

To

ingly the 4 Ambaſſadors, glad of the Occaſion, a reſolved to return: But before they ſet-out, wrote to the *Ruſſian* Plenipo's, purſuant to the Emperor's Orders: The Letter [a], which tranſlated into *Latin* by the Jeſuits, was ſigned *Songo-tu*, Captain of the Life-Guards, and Counſellor of State; *Tong-que-kang*, *Kong* [b] of the higheſt Order, Chief of an Imperial Standard, and Uncle to his Imperial Majeſty; *Arnhi*, Preſident of the Tribunal for foreign Affairs; and *Ma Lau-ya*, principal Enſign of an Imperial Standard. The 23d, three *Mandarins*, with a Train of 30 Perſons, ſet-out for *Selingha*, with Orders to return in a Month to a Place appointed.

THE 24th, they began to return, by the Road *Se-ſan Lau-ya* had followed, as the ſhorteſt and beſt of the 4 they had taken: For he computed but 110 Leagues from *Húhû-hotun*, met-with more Forage, and never wanted Water. The 26th and 27th, they ſaw Abundance of Slate, and very fine Pieces of white Marble; which ſhews there muſt be Quarries here. Vaſt Numbers of Horſes, and other Animals, lay dead along the Road. The Country as before, ſometimes level, ſometimes rough, or full of Ups-and-downs. Their Equipage was in bad Condition, and their Horſes extreamly harraſſed. The 29th, through looſe Sands, to ſome Hillocks over-grown with large Buſhes and Shrubs, like the Belvidere [c].

THE 30th, the Author was affected with a Nauſea. The 3d of *Auguſt*, the Ambaſſadors were viſited by a *Kalka Tayki*, or Prince of the Blood, dreſſed in a ſilken Jacket, trimmed with Silver in ſome Places, which did not greatly become him; nor was he much handſomer than the reſt of his Attendants, who were 12 or 13. However, he was honourably received, and nobly entertained. The 5th, the Country was more elevated than the former. They hunted Hares. Every Day, ſince their Return Southward, they ſaw many Coveys of Partridges.

THE 6th, a *Mandarin* brought Word, that the Emperor intended to ſet-out the 11th Inſtant to hunt in *Tartary*, by Way of *Kû-pe-kew*, a great Gate of the Wall to the Eaſt. The 7th, the *Grand Lama* of *Kalka*, the King's Brother, who was encamped but 30 *Li* diſtant, with 1000 Men, ſent to compliment the Ambaſſadors. The 8th, they encamped on the Frontiers of *Kalka*, and Limits of the Empire; where *Gerbillon* found the Latitude 43 Degrees, 12 Minutes, but could not be ſure within 5 Minutes. Next Day he found it 42 Degrees, 51 Minutes. Gerbillon. 1688.

HERE *U Lau-ya*, 2d Preſident of the Tribunal for foreign Affairs, treated the Ambaſſadors, and almoſt all their Retinue, after the *Tartarian* Manner. This Feaſt conſiſted of 2 Diſhes of Meat, ill-haſhed, and half raw; with a large Diſh that held almoſt a whole Sheep cut in Pieces, for each Ambaſſador, ſerved-up in Copper: The reſt had a Diſh between 2, ſerved in ſmall Platters, like Hog-Troughs in *Europe*. There was likewiſe Rice, ſour Milk, and weak Broth, with ſmall Slices of Mutton in it, and *Tartarian* Tea in Plenty. The Diſhes were placed on Mats, which were ſpread on the Sand under a Tent, and ſerved at the ſame Time for Table, Cloth, and Napkins. There was a Sort of Wine, but ſuch, that none, but ſome *Mongols*, durſt venture to taſte it [d]. *Feaſt in the Deſart.*

THE ſame Day a *Mandarin* of the Palace paſſed by, who was ſent by the Emperor to know the King of *Eluth*'s Pretenſions for commencing a War. Mean-time his Majeſty gave Orders to all the *Mongol* Regulos, from *Lyau-tong* to the End of the great Wall, to take Arms, and form Camps on the Frontiers: He alſo detached Part of his Houſhold Troops, under the Command of Regulos, to poſt themſelves beyond the principal Paſſes of the Mountains, along which the great Wall runs, that they might be ready to defeat the Attempts of the *Eluths*, if they ſhould advance towards *China*. *Cautions againſt the Eluths.*

THE 11th, the four *Ta-jin* (or great Officers) ſent *U Lau-ya* to pay their Reſpects to the *Grand Lama* of *Kalka*, whom all the *Mongol Lamas* reverence *A Khutuktu arrives.*

[a] This Letter recites the Occaſion of the War, and Injuries done by *Alexis*, Governor of *Yakſa*, who ſeized the Country of *Hegunniuma*, and other Diſtricts; invading alſo that of *Kûmari*. [b] *Kong* is the chief Dignity of the Empire next to that of the Regulo (or *Vang*) and anſwers to our Dukes and Peers. [c] *Du Halde*'s *China*, p. 285, & *ſeq.* [d] The ſame, *p.* 287.

The Road continued.

July 24.	To a Spring, S.S.E.	60 *Li*
25.	Near due S.	77
26.	S.S.E.	57
27.	S.S.E.	60
28.	S.	50
29.	To a Spring, S.S.E.	40
30.	S.S.E.	20
31.	To bad Wells, S.	35 *Li*
Auguſt 1.	To bad Wells, S.E.	30
3.	S.E.	30
4.	To little Hills, S.S.E.	40
5.	To a great Pool, S.S.E.	45
6.	E.S.E. S.S.E.	60
7.	S.E.	30
8.	To the *Kalka* Frontiers, E.S.E.	40

2 Journey in Tartary.

verence as their Superior, acknowledging him for their chief *Lama*, next to him of *Tibet*, who is their Sovereign Pontiff. There arrived alſo one of the two pretended Immortals from *Huhú-hotun*; whom the great Officers did not fail to viſit, and wait-on next Morning, when he ſet-out for the Place where the *Grand Lama* reſided, although he had not ſtirred-out of his Tent, nor ſo much as ſent to know how they did.

Hunting of Hares,

AFTER his Departure, they went a-hunting Hares; 157 were killed, or taken, in leſs than three Hours, within 3 Rings made by 3 or 400 Men, who were on-foot, with Bows and Arrows. None but the Ambaſſadors, and ſome of the principal Officers, rode-about within the Ring, ſhooting at them: While the poor Creatures ran here and there to find an Out-let; and then attempted to croſs, through a Shower of Arrows, between Peoples Legs, who trod-on, or kicked them back: Some ran with Arrows ſticking in their Bodies, others on three Legs, the fourth being broken. Without the Ring ſtood Footmen, ſome with great Cudgels, others with Dogs, and ſome few with Guns, to prevent any from eſcaping.

And other Game.

THEY remained in their Camp till the 14th, and then ſet-forward to the S. E. towards the Emperor's Hunting-Place. The Country ſtill looſe Sands, yet met-with Forage and Water. The Author's Nauſea ſtill continued, and a Fever came-on, which he cured with Tea and Treacle. The 16th, they ſaw a few Deer, and the Tracts of Flocks of yellow Goats in the Sands. They daily hunted Hares, as they went forward, and met with Partridges; but thoſe found in the ſandy Deſarts are far inferior in Taſte to the *European*, and not worth catching. The 18th, they learned, that the King of *Eluth* [a] advanced Eaſtward towards the Province of *Solon* (in *Eaſtern Tartary*) marching by a River not above 12 Leagues from the Ambaſſadors. The 19th, the Sands were full of high Weeds, which ſheltered Hares [b].

Poſts ſettled.

NEXT Day they encamped by the beſt Spring they had met-with in their whole Journey, in a Valley encompaſſed with Hillocks, over-grown with high Graſs. Here *So-ſan Lau-ya* received a Command to ſettle Poſts in all the Roads of *Weſtern Tartary*, for Conveniency of diſpatching Orders to the Regulos and *Mandarins* encamped along the Frontiers. The 22d, there came a vaſt Number of Partridges to drink at the Spring; ſome of the common Sort, others whoſe Fleſh was blacker, and not ſo well-taſted, called by the *Chineſes*, *Sha-ki*, or, *Sand-Hens*. *Gerbillus* 1688

THE 25th, Orders came for all the *Mandarins*, Horſemen, and others, in the 4 Ambaſſadors Train, to return to *Pe-king*; as they did the next Day: But the *Ta-jin*, and the Jeſuit-Interpreters, were to wait till they received an Anſwer from the *Ruſſians*. The 27th, the Ambaſſadors ſet-forward towards the Emperor's Hunting-Place, finding ſeveral Camps of *Mongols* in the Way, and good Forage. This Day they were feaſted by a *Tayki*, after the *Tartarian* ſlovenly Manner.

A Wolf taken.

THE 28th, the *Ta-jin* ſet-out to hunt yellow Goats in the Ring, or Circle, as before-mentioned. Next Day they returned, and, beſides ſeveral of thoſe Creatures, brought a Wolf they had killed with the reſt: He had a very ſharp Snout, almoſt like a Greyhound's, and his Hair was a little whiter and ſhorter than thoſe of *France*. Although there are neither Woods, nor Buſhes in this Country, yet theſe Beaſts uſually follow the yellow Goats, whereon they prey.

Yellow Goat deſcribed.

THE yellow Goat is a Sort peculiar to this Part of *Tartary*: For it is neither Antelope, Deer, nor Roebuck: The Males have Horns not above a Foot long, and about an Inch thick by the Root, with Knobs at regular Diſtances: They reſemble our Sheep about the Head, and Deer as to their Size and Hair; but their Legs are longer and ſlenderer: So that they are extreamly fleet; and as they run a long while without being tired, no Dog or Greyhound is able to overtake them. Their Fleſh is tender, and taſtes well enough; but the *Tartars* and *Chineſe* know not how to ſeaſon it. Theſe Animals go in great Herds, delighting in the deſart Plains, where there is neither Tree nor Buſh; for one finds none of them in the Woods. They are extreamly fearful, and when they perceive anybody, never reſt till they are out of Sight; not leaping, but always running in a ſtrait Line, not a-breaſt, but in File one after another.

The E... with retreat...

THE 31ſt, a Courier paſſed-by their Camp,

[a] This was the famous *Kaldan*, in the Hiſtory of the *Mongols*, before-mentioned, *p.* 382, *& ſeqq.* [b] *Du Halde's China*, p. 288.

The Road continued.

Auguſt 14.	F.S.E. Sandy Deſart	-	15 *Li*
15.	E.	-	35
16.	E.	-	40
17.	To Wells, S. by E.	-	20 *Li*
18.	S.E.	-	40
19.	E.	-	40
20.	To a Spring, S.S.E.	-	80
27.	E. by N.	-	50

Septem.

with News, that the King of *Eluth* was haſtily returned into his own Dominions, on Information that the *Mohammedan Tartars*, his Neighbours [a], had ravaged his Country, as he had done the Kingdom of *Kalka*.

THE 3d of *September*, *So-ſan Lau-ya* made an Entertainment for the other *Ta-jin*, with a few *Mandarins* and Officers who remained in their Camp: He invited the Jeſuits to eat with him alone, and even at his own Table; while *Kiw-kyew*, *Ma Lau-ya*, and *U Lau-ya*, were ſerved at another near it. The Author never ſaw Meat ſo neatly dreſſed and ſerved-up ſince they began their Journey. As ſoon as it was over, they went to courſing Hares.

THE 4th, an Officer of the Palace, ſent with the Emperor's Compliments to the *Grand Lama* of *Kalka*, rode Poſt by them. He brought-back a *Lama*, who had been diſpatched to ſalute his Majeſty on the Part of his Maſter. This *Lama* was handſome, and well-featured, with a Complexion naturally as white as the *Europeans*, but a little Sun-burnt: He had alſo a more eaſy Carriage; and ſeemed much wittier than any other *Kalka* the Author had met-with. He was cloathed after their Manner, in an old Jacket of red Silk, all ſullied with Greaſe: For theſe Gentlemen uſe no other Napkin to wipe their Fingers and Mouth, but their Cloaths: Accordingly, this *Lama*, after ſupping fat Broth, readily wiped his Mouth with his Sleeve.

THE 7th, their Servants diſcovered a Sort of Salt-Mine, mixed with Sand, about a Foot under-Ground; of which there are many in this Country. The *Mongols*, to purify it, put both together into a Baſon, and pouring-in Water to diſſolve the Salt, they decant it off the Sand into another Veſſel; then boil it, or let it dry in the Sun: Or elſe they procure it more eaſily in Ponds of Rain-Water, which gather in the hollow Grounds, and drying-up by the Sun, leave a Cruſt of very pure and fine Salt, ſometimes a Foot or two thick, which they cut-away by Lumps.

THIS, and the following Days, ſome *Chineſes*, who had ſtrayed in the Deſart, were brought-in by the *Mongols*. One of them had been ſtripped, and enſlaved by a *Kalka*; who happening himſelf to be ſtripped of all, even to his Wife and Children, by another *Kalka*, the *Mongols* obliged this latter to give-up the *Chineſe*, and the Money taken from him: But his Cloaths had been diſpoſed of before [b].

THE 9th, in the Evening three of the principal Officers, who had been ſent to the *Ruſſian* Plenipotentiaries at *Selinga*, arrived in the Camp, with their Anſwer in *Ruſſian*, and a *Latin* Tranſlation. The Jeſuits tranſlated it into *Chineſe*; and the *Ta-jin*, with their Help, into the *Tartarian* Language, that it might be diſpatched away to the Emperor. The Perſon who wrote this Letter ſhewed himſelf a Man of Ability, and well-verſed in public Buſineſs. He ſent them Word, he would continue all the Winter on the Frontiers; and deſired immediate Notice from them, when and where they deſigned to hold the Conferences.

Gerbillon. 1688.

His Character.

THE Meſſengers ſaid the Ambaſſador had the Air of a great Lord; that he had treated them handſomely, and with Diſtinction: However, they complained of ſome Truths that he had told them, and agreed with the *Ta-jin* in ridiculing the Plenipotentiaries, and their Retinue; treating the *Ruſſians* as a mean, ill-mannered, and unpolite People: Who, no Doubt, on their Side, ſays the Author, diverted themſelves at the Expence of the *Chineſe* and *Tartars*. Next Day the ſame Officers, though extreamly fatigued, ſet-out Poſt to carry the *Ruſſians* Anſwer to the Emperor, and give him an Account of what had paſſed at the Interview [c].

3. *The* Ambaſſadors *turn-back to attend the* Emperor.

Orders to return. So-ſan *goes before. The Country improves. A* Thoriamba's *Treat: Meet with Hills. Emperor's Paſtures.* Ulana *Fruit. Agreeable Country, well watered.: Pleaſant Valleys: Timber-Floats. Emperor's large Camp deſcribed: Small, or Hunting-Camp: The Imperial Tents: Way of living, and travelling.* Sirga-tayya.

Orders to return.

THE 11th, they decamped, and went-on hunting Hares; and the 12th, incredible Flights of Sand-Partridges flew into their Camp. The 15th, a Courier brought an Order, requiring their ſpeedy Attendance on the Emperor, where he was hunting; and that his Favourite *So-ſan Lau-ya* (who, it ſeems, had deſired to ſee the Stag-call, his Majeſty's darling Diverſion) ſhould come firſt. *Kiw-kyew*, *Ma Lau-ya*, and the Jeſuits, had Leave to come at their Leiſure: But *U Lau-ya*, with other Officers of his Tribunal, were ordered to ſtay where they were, to obſerve the *Mongols* poſted on the Frontiers, and take-care that the Orders of the Court were ſpeedily diſperſed throughout the Country.

[a] That is, the *Uzbeks*. [b] *Du Halde's China*, p. 289, & *ſeq.* [c] The ſame, *p.* 291.

a Journey in Tartary.

ACCORDINGLY the 16th, they all ſet-out at Day-break, and having accompanied *So-ſan Lau-ya* a little Way, he took-up 25 or 30 Poſt-Horſes for himſelf and Equipages, and left them behind. This Day they ſtarted a few Quails among the Game. The Country as uſual, ſandy and firm, but barren, and full of Salt, which whitened the Surface. The 17th, they pitched near a ſmall Meadow full of Forage, with ſeveral Ponds of Water about it; the moſt commodious and agreeable Place they had encamped in for 3 Months before. More Quails were caught, which taſted delicately enough [a].

So-ſan goes before.

The Country improves.

THE 18th, the Country grew a little more agreeable than before, interſperſed with Hillocks and large Pools of Water, generally brackiſh, and full of Salt-petre: The Soil began alſo to mend; for the Sand had a greater Mixture of Earth, and produced very high Graſs in ſeveral Places: They likewiſe ſaw ſeveral little Camps of the *Mongols*, and ſmall Spots of tilled Land, from which they had gathered their Millet. The Number of Hares leſſened: But that of Partridges and Quails increaſed in the long Graſs. Laſtly, they obſerved two Trees, which were a great Novelty.

A Thoriamba's Treat.

IN the Evening a *Thoriamba*, or *Mongol* Grandee of the Palace, who had been encamped on the Frontiers for 2 Months, came to viſit *Kiw-kyew*, and invited him to dine the next Day in his Camp, 12 or 15 *Li* off. The Treat conſiſted of Mutton, and an ill-dreſſed Gooſe: What the Author reliſhed moſt, was a Sort of pickled Pulſe, prepared with Muſtard (they told him it was the Leaf and Root of the Muſtard itſelf) and Broth made of Mutton-Gravey, which was ſerved-up after Dinner like Tea.

Met with Hills.

THE Country ſtill mended on the 19th, as the Day before. After 25 or 30 *Li*, they croſſed-over Hills; which running from North-Eaſt to South-Weſt, probably join thoſe on which the great Wall is built: They are partly of Sand, mixed with a little Earth, and covered with Graſs. They halted in a Plain, which had ſeveral Ponds, and good Forage, near a Camp of *Mongols*, furniſhed with Wells of good Water. The 20th, they proceeded among low Hills; the Country ſtill improved, being granted to the Princes and *Tartar* Grandees; whoſe Slaves, or Vaſſals, keep their Horſes and Flocks there. The Author ſaw a vaſt Breed of Horſes, as well as Herds of Cattle, belonging to the *Mongol* King's eldeſt Brother, on whom the Emperor had beſtowed thoſe Lands, which are very good, but not much cultivated. *Cerbillon* 168

THE 21ſt, they marched partly among Hills, and partly in a ſpacious Plain, interſperſed with *Mongol* Camps. In the Middle runs a Brook, ſaid to be a Branch of the great River *Lan-ho*: Beyond which, towards the S.E. the Soil is very good; and to the N.W. there are two Towers, built upon an Eminence. They encamped at the End of the Plain, by the Foot of the Hills, near the Camp of the Emperor's *Mongols*, who look-after his Flocks and Breed of Horſes, which graze here. In the Evening *Kiw-kyew*, and *Malau-ya*, ſent *Pereira* a Baſket of ſmall Fruit, named *Ulana*, by the Inhabitants; which he fancied was good for his Nauſea; as both he and *Gerbillon* found it, though half rotten. It is like a ſour Cherry, only a little more clammy, being excellent to help Digeſtion. When full ripe, the Taſte is very agreeable: They grow on ſmall Plants in the Valleys, and among the high Graſs at the Foot of the Hills, in this Part of *Tartary*. *Emperor's Pasture.* *Ulana.*

THE 22d, their Way lay from S.E. to N.E. in a much-beaten Road, winding between Hills, which were very agreeable to the Sight, as well as the Valleys, and little Plains which they formed. One beholds, on every Side, Shrubs, Trees, and Buſhes; which make a Variety of little Groves. The Valleys were filled with ſmall Roſe-Buſhes, wild Pear, and other Trees. There was Abundance of Apricot-Trees on the Declivity of the Mountains; while Filberd and Alder-Trees graced the winding-Banks of 3 or 4 Brooks, affording Fiſh. The Sides of one of them were ſtocked with Cattle, Goats, Oxen, and Sheep. There alſo they ſaw *Mongol* Tents in greater Number than before. This Country belonged to two Princes of the Blood. *Agreeable Country.*

THE Country, on the 23d, was much like the former: But they met-with no Camp, nor Habitation of the *Mongols*. They forded two ſmall Rivers of fine Water, by the laſt of which they encamped, and met with ſeveral little Brooks. Theſe, they ſay, all riſe in *Mount Pecha*, which lies to the N.E. and having run S.W. a pretty While,

[a] *Du Halde's China*, p. 291.

The Road continued.

September	11. E. Sandy Deſart	-	30 *Li*
	16. To brackiſh Water, due E.		100
	17. To Ponds, due E.	-	80
	18. S.E.	- -	100
	19. To good Wells, S.E.	-	60 *Li*
	20. S.E.	- -	60
	— E.S.E.	- -	40
	21. E.S.E.	- -	60
	22. To a Brook	-	70
	23. To a River almoſt E.		70

While, return Eaſtward, and fall into the Oriental Sea. They always kept the great Road, which the Emperor, and his Train, had made, when they paſſed-through this Country to hunt the Stags, after they had done with the yellow Goats. From their Camp they had a remote Proſpect of Mountains S.E. alſo S. and S.W. all full of Trees, and a pretty large, uneven Plain, diverſified with Shrubs and Buſhes [a].

THE 24th, they advanced along a fine Rivulet, between ſteep Mountains, moſt covered with large Foreſt-Trees, as Pines, Filberd, and Alders; and full of Stags, which they hunted. The two next Days, their Road was in the ſame Valley: They every-where found Forage, wild Roſe-Trees, and Ulana Shrubs, which are not above a Foot and half high, and conſiſt of a ſingle Branch crouded with Fruit. The *Ta-jin* hunted Pheaſants along the River. At 30 *Li* End they croſſed a Mountain into another pleaſant Valley, 2 Leagues wide; having Mountains on each Side, diverſified with Rocks, and little Groves of Pines, Alders, Oaks, and other Trees. The Brooks, that deſcend from the Hills, form a little River. They marched 20 *Li* in this Valley, and the 27th, 80 *Li* Eaſtward; then croſſed it, and paſſed the River, on whoſe Banks they ſaw a great Quantity of bulky Timber, moſtly Fir. This they let float-down the River, when moſt ſwelled, into the Sea of *Japan*; then conveying it into another River, bring it within a Day's Journey of *Pe-king*; which makes Wood for Building very reaſonable there. As the Emperor gives the Merchants free Liberty to fell it, it coſts them nothing but the Labour, and rolling it into the River, which is very near theſe Mountains.

HAVING croſſed this Plain, they went about 25 *Li* N.N.E. in a great Road crouded with Paſſengers, leading directly to the Imperial Camp, which they croſſed, taking-up 3 Quarters of a League, in a Valley called *Puto*. The Body of the Camp conſiſted of Cavalry: In the Front was a Row of Tents, which extended the Breadth of the Valley; with a large Opening in the Middle, ſerving inſtead of a Gate, and guarded by Soldiers: The Brigades were encamped near one another, all in a Line, each making a great Square compoſed of Tents; thoſe of the Officers and Servants being placed in the Middle, with their Standards. Each Square had one or two Openings, for going out and in. The Cattle grazed round the Camp, where likewiſe ſtood the Tents of the Suttlers. At the End of this long Row were erected the Tents of the Court Lords, and the Houſhold of the Emperor, who had his Quarters at the End of the Camp to the N.N.E. But he had removed that Morning, to another Valley more commodious for Stag-Hunting, 25 *Li* farther, whither the Ambaſſadors followed him. Gerbillon. 1688.

THIS ſmall Camp conſiſted of about 1000 or 1200 Tents; at the Head of which, and innermoſt of all, was placed his Majeſty's, ſurrounded with 3 Incloſures: The firſt, compoſed of the Tents of the Guards, which made a Kind of Wall: The ſecond, of ſmall Cords, faſtened to Stakes, diſpoſed Lozenge-wiſe, not much unlike Fiſhing-Nets: The third and innermoſt, of Hangings of coarſe yellow Cloth, being a Square of 50 Paces to a Side, and 6 or 7 Foot high: It had only one Folding-Door, but the two other Incloſures had each a Gate to the E. the S. and W. all with Guards. Between the firſt and ſecond Incloſures were placed the Kitchens, with the Tents of his Majeſty's inferior Officers: Between the 2d and 3d, the Tents of the Officers of the Guards, and Gentlemen of the Bed-chamber [b]. *Small, or Hunting-Camp.*

IN the Middle of the third Incloſure ſtood the Emperor's Tent, like a great Wooden-Cage, of the ſame Form as the reſt, but ſomewhat larger and handſomer. It was covered with coarſe *Chineſe* Stuffs, only the upper-Part had a Wrapper of pretty white Linen, and on the Top appeared a Crown in Gold Embroidery: There were ſeveral other Tents for his Majeſty's Children. On the North-Side were placed thoſe of the Grandees, and Crown-Officers. Two Princes of the Blood had diſtinct Quarters, near the Emperor's: One of them, his eldeſt Brother, who is called the *Grand Regulo*, was of a large Size, well-ſhaped, affable, and popular. They were both dreſſed and mounted as plain as the reſt of the *Mandarins*. *The Imperial Tents.*

WHEN they arrived at the Camp, the Emperor was not returned from the Stag-call; with *ing*, which he is ſo delighted, that he ſpends whole Days in it, ſetting-out two Hours before Light, and not returning till two Hours after Sun-ſet, and ſometimes later. His Proviſions are brought into the Foreſt, where a Bed is made for him, to take *Way of liv-*

[a] *Du Halde's China*, p. 292. [b] The ſame, *p.* 293.

The Road continued.

September 24.	E.S.E.	30 *Li*
25.	To a Mountain, E.S.E.	40
26.	To a Mountain, E.S.E.	30 *Li*
—	To a Rivulet, E.	20
27.	E.	80
—	To the Emperor's Camp	100

Septem-

Journey in Tartary.

take a little Reſt about Noon. Several Stags were killed this Day. He had not above 100 Perſons in his Train: For he ſeldom goes attended with more than the Gentlemen of his Bedchamber, and ſome Officers of the Guards. They found a great Number of Grandees on Horſeback at the Head of the Camp, waiting for his Majeſty. As ſoon as they heard the Noiſe of the Horſes belonging to his Train (for it was very dark, and there were no Flambeaux) they alighted, and holding every one his Horſe by the Bridle, fell on their Knees by the Road-Side. One of his Sons, about Ten or Eleven, with a little Bow, and Quiver full of Arrows, rode next behind him: The Emperor himſelf carried his Bow and Quiver at his Girdle. When he approached the Camp, they came with Lanthorns to meet him; and being entered, he called for ſomewhat to eat.

And travelling.

Sirga-tayya.

THE 28th and 29th, the Emperor ſpent the Day in the Woods, as uſual; while the Camp removed, by his Order, 50 *Li* farther, to *Sirga-tayya*, marching through Valleys like the former. Halfway they found a fine Spring, full of ſmall Fiſh; and ſoon after met the Emperor's eldeſt Son, not far from his Camp, with only 25 or 30 Attendants, going to call the Stag.

4. *The* Jeſuits *Return from the* Camp *to* Pe-king.

They leave the Camp. Farm-Houſes, and cultivated Country: Beautiful Valley: Poro-hotun *Plain: The River* Tû-ho: *The* Lan-ho: Gan-kya-ton *Village. Great Elevation and Cold: The Cauſes. Populous Country. The Great Wall.* Ku-pe-ku, *and its Fortifications.* She-kya *Fortreſs.* Mi-yung hyen. *Arrive at* Pe-king. *The Weather.* Kalkas *poor and naſty: Way of living: The Women frightful.* Eluth *Invaſion.*

They leave the Camp.

AS ſoon as they were arrived at *Sirga-tayya*, the Jeſuits went to enquire after the Emperor's Health, and to know his Commands. He ſent Word, that having no farther Occaſion for them near his Perſon, he gave them Leave to return to *Pe-king*. Accordingly the 30th, they left the Camp; and having proceeded 80 *Li*, turned aſide to viſit a Farm of *Kiw-kyew*, 30 *Li* farther, at the End of a cultivated Plain. The Road lay over, and between Hills, ſome covered with Ulanas, with which they regaled themſelves. The beſt Sort is the paleſt Red, and taſtes like four Cherries: Some are ſourer, and others extreamly ſweet [a].

Gerbillon 16

THE Farm-Houſe was large, built of Earth and Wood, and thatched with Straw. There belonged to it a large Incloſure of Mud-Walls, ſurrounded with a high Paliſade of Fir, to ſecure the Cattle in the Night from Tigers, who are very numerous in the Mountains. At the Foot of theſe, all-along the Road, they met with Colonies of *Chineſe* Slaves, belonging to the Regulos, Princes, and other Grandees of the Court, to whom the Emperor had given theſe Lands; which are generally well-cultivated, and very fruitful in Millet, and ſmall Beans for their Horſes: But as this Country is extreamly cold in Winter, and the Ground frozen for eight or nine Months together, it will bear neither Wheat, nor Rice. The ſole Buſineſs of theſe Slaves, who have built Houſes of Earth and Wood, at the Foot of theſe Mountains, with each a ſmall Garden, is to cultivate the Ground, and rear the Horſes, Cows, Sheep, Hogs, Geeſe, Ducks, and Fowl, for their Maſters Uſe, eſpecially when they come to hunt with the Emperor.

Farms and Cultivation.

THE River made by the Streams, ſpoken of before, glides along the great Valley, through which the high Road to *Pe-king* lies. This Valley is generally about 3 *Li* in Breadth, but extreamly ſtraightened, in ſome Places, by very ſteep Rocks, whoſe Tops are covered with tall Pines, which yield an agreeable Proſpect. *Gerbillon* never ſaw a more beautiful Landſkip: The River was almoſt covered with maſſy Pieces of Fir, which float down the Current, or are conducted in large Rafts to *Pe-king*: The Stream is very rapid almoſt every-where, and yet winds in ſuch a Manner, that they forded it 6 Times in leſs than half a League: All theſe Parts abound with Pheaſants.

Beautiful Valley.

THE 2d, they travelled 20 *Li*, to regain the high Road they had left the Day before. Having paſſed and re-paſſed the River, they entered on a very agreeable Plain, called *Poro-hotun*, interſperſed with Farms, Hamlets, and Villages; whereof one, towards the End of the Plain, was very large, containing 4 or 5 Temples; and the reſt had at leaſt one apiece, built of Brick, covered with Tiles, and embelliſhed after the *Chineſe* Manner. The Houſes are all built of Wood, Reeds,

Poro Plain.

[a] *Du Halde's China*, p. 294.

The Road continued.

September 29.	E.N.E.	- -	30 *Li*
—	To *Sirga-tayya*,	S.S.W.	20
30.	W.	- - -	40
—	S.W.	- -	30 *Li*
October 1.	S.W.	- -	110
2.	To *Poro-hotun*,	S.S.E. -	20
—	To a Village,	S.S.W. -	50

October

Journey in Tartary. Reeds, and Earth, and covered with Thatch. In the Plain and Valleys, as far as the Great Wall, they ſow Abundance of *Turkey* Millet, and other ſmall Grain, Flax, and Hemp. Theſe People make a Sort of ſmall Cakes with the Meal of *Indian* Corn, and a Drink, called *Chau-myen*, by ſteeping it in Water: They uſe this Liquor chiefly in Summer, becauſe it is cooling: The Grandees of the Court themſelves drink of it, when they are upon a Journey, mixing a little Sugar; which makes it more cooling, and corrects its Rawneſs.

River Hô. HENCE they regained the high Road, and travelled 80 *Li* farther (though in a direct Line, not above 50 S.W.) winding very much among the Mountains. They firſt entered between frightful Precipices, though crowned with lofty Firs, and other Trees. The River *Tû-ho*, though very rapid, ſo winds among them, that they croſſed it 18 Times in leſs than 40 *Li*, and then came to a pretty large Village; lodging in a wretched Inn, where there was neither Meat, Wine, nor Bread. Abundance of wild Vines grew along theſe narrow Valleys, from which they gathered ſeveral Cluſters of ripe black Grapes, but ſomewhat ſour.

Lan-ho. THE 3d, they travelled 90 *Li*; which, abating 20 for the Circuits about the Mountains, may be reduced to 70. They met-with Plenty of Pheaſants, and forded two Rivers; the *Lan-ho*, at the End of 30 *Li*; and 30 *Li* farther, the *Tau-ho*: Both which run Eaſtward to join the *I-tſû-ho*; which having paſſed, they croſſed a very high Mountain. Thirty *Li* farther, they came to *Gan-kya-ton*, a large Village; beyond which they croſſed another Mountain, and got to a ſmall Hamlet, with an ill-provided Inn, like the former. The Roads over theſe Mountains are commodious enough, being made by the Emperor's Orders, who takes this Way every Year when he goes a-hunting; inſomuch that the Ladies Calaſhes carry them with Eaſe, when they accompany his Majeſty. They met-with Grapes on the wild Vines, and Plenty of wild Pears, in Shape and Taſte like the *French* Foreſt Pears [a].

THE 4th, having proceeded 70 *Li*, they came to a Mountain, whoſe Aſcent was ſmall, but the Deſcent conſiderable. They obſerved alſo, that the Country ſtill grew lower, till they came to *Kû-pe-kew*, a Gate of the Great Wall, where the Horizon is at leaſt 7 or 800 geometrical Paces lower than at *Gan-kya-ton*, but 8 Leagues diſtant. The Author was aſſured, that the Mountain *Pe-cha*, 7 or 8 Days Journey to the North of *Sirga-tayya*, where they had left the Emperor, was elevated 9 *Li* [b] above the Horizon of *China*, although not much higher than the neighbouring Lands: And he had himſelf obſerved, by the Rapidity of the Rivers which flow from the ſame Mountain, that there was a continual Deſcent from North to South.

Gerbillon. 1689.

GERBILLON attributes the great Coldneſs which reigns in this Country, though it lies in the ſame Climate with *France*, not only to this great Elevation of the Land, and vaſt Quantity of Salt and Saltpetre mixed with the Sand; but alſo to two other Cauſes: Firſt, the prodigious Number of Mountains, covered with Wood, and full of Springs: Secondly, the immenſe Space of deſart and uncultivated Land, which reaches from the North-Sea to the Borders of *China*. However that be, the Author obſerves, that it froze Night and Morning for a Month before, often hard, producing Ice an Inch thick; as it did this Day. On the contrary, at *Kû-pe-kew* he was told, that they had no hoar Froſt hitherto, and that it ſeldom fell before the firſt of *October*; which ſenſible Difference, in Places ſo near each other, he ſays, muſt needs be owing to the different Elevation of the Horizons.

Hard Cold, the Cauſes.

THEIR Road lay through Streights of Mountains, and narrow Valleys, where they met-with Hamlets and Houſes, for the moſt Part *Chineſe* Places of Entertainment: For during the Time that the Emperor hunts in theſe Mountains, Crouds of People are continually paſſing between *Pe-king*, and his Camp. Their Stage, though 70 *Li*, may be reduced to 50.

Populous Country.

THE Great Wall (as *Gerbillon* took Notice in ſeveral Places, near *Kû-pe-kew* [c], where there are conſiderable Breaches) conſiſts of 2 Fronts, each not above a Foot and half thick, the Space between being filled with Earth, raiſed to the Parapet: The Wall, as well as the ſquare Towers, has many Battlements, and is built with large ſquare Stones, 6 or 7 Foot above Ground: The reſt is of Brick; the Mortar ſeems to be very good. It is generally no more than 18, 20, or 25 geometrical Foot high; but the Towers are ſeldom fewer than 40, and their Baſis may be

The Great Wall.

[a] *Du Halde's China*, p. 295. [b] Ten make a *French* League. [c] This is the ſame Place, called in ſome *Ruſſian* Journals, *Kapki*; and by the *Tartars*, *Moltojo Toka*, or *Tuka*; which laſt Word anſwers to the *Chineſe* *Kow*, that is, *a Gate*.

The Road continued.

October 3. S.S.W. - - - 30 *Li*

— To a Hamlet, S.W. - 40 *Li*

4. To *Kû-pe-kew*, S.W. - 50

Octo-

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be 12 or 15 ſquare; but that leſſens inſenſibly to a the very Top. They have made Steps of Brick, or Stone, on the Platform, between the Parapets, for more eaſily getting up and down. There being 60 or 80 *Li* of narrow Streights between the Mountains from North to South, there are not near ſo many advanced Forts, Intrenchments, and Fortreſſes here, as on that Side where they entered *Tartary* at ſetting-out.

Kû-pe-kew, and

A SMALL fordable River runs at the Foot of the Great Wall in this Place. There are likewiſe two little low Gates; one has Communication with a ſmall Fort on the Eaſt-Side cloſe to the Great Wall; the other Gate communicates with the Suburb of *Kû-pe-kew*, which forms a Kind of Fortreſs: It is encompaſſed with Walls and Towers, like the other, and has two or three Places of Arms, with as many Gates, to paſs in and out: But they ſaw neither Guards, nor Soldiers, at any of them: Nor are they in a Condition to be ſhut; and, in Truth, they are quite needleſs. There yet remain ſeveral Incloſures of Walls in ſome Places, and *Gerbillon* obſerved, that on the Weſtern-Side there was a double Range on two different Chains of Mountains, that met very near the Valley through which they returned into *China*. Though *Kû-pe-kew* is no conſiderable Place, yet they met with large purple Grapes, very fine Peaches, Pears, and other good Fruit. They ſow good Corn in the Lands about it.

Its Fortifications.

She-kya Fortreſs.

THE 5th, their Way lay firſt between Mountains, and then through Valleys; in which they came firſt to a Fortreſs, called *She-hya*, whoſe Walls and Towers begin to decay: The Foundation is Freeſtone, for two Foot; the remaining 20 Foot of Brick. Next *Mi-yung hyen*, a ſmall City; where having reſted, they ſet-forward at Night-Fall, that they might reach *Peking* betimes next Day, and travelled 50 *Li*, ſometimes W. ſometimes S.S.W. and ſometimes S.W. As the Country opened very much, they ſcarcely ſaw any Mountains towards the Eaſt; and thoſe to the Weſt were at a conſiderable Diſtance. The Country was full of Villages and Hamlets, but the Houſes were of Earth and Wood, and thatched with Straw.

Mi-yung hyen.

Arrive at Pe-king.

THE 6th, they travelled 90 *Li*, Part S. and Part S.S. W. and S.W. their S.S. W. Courſe being 85 *Li*. The Country ſtill grew finer and fuller of Hamlets, as they drew near *Pe-king*, where the Miſſioners arrived, very feeble, and tired. They went near 12 or 15 *Li*, all in the *Tartarian* City, before they got to the Jeſuits Houſe.

THE 15th, the Emperor returned to *Pe-king*[a]. In this Journey the Weather was generally very hot and ſweltry, all *June*, *July*, and *Auguſt*: For the whole Time it was frequently rainy, and the Wind very variable. They had often Storms, ſometimes attended with Thunder and Lightening; as *June* 11, 15 and 20; *July* 1; *Auguſt* 20; *September* 13 and 23. *July* 26, ſome Hailſtones fell, as large as Pigeons Eggs. In *September*, the Air grew conſiderably cooler: So that from the 3d of that Month, to the 3d of *October*, they had ſcarce a Day without a Froſt, Night and Morning; with ſometimes Ice an Inch thick, and the Dirt of the Roads hard.

Gerbillon 1688. The Weather.

To ſpeak a Word or two of the *Kalkas*, and the War. Nothing can be imagined worſe than their Tents, which are lower, ſmaller, and poorer, than thoſe of the *Mongols* bordering on *China*: They are likewiſe, as to their Perſons, naſtier, and more deformed; but ſpeak the ſame Language: Their Children go ſtark-naked, and the Parents have nothing but ſorry Linen Garments lined with Wool: Many have no other Cloaths than Sheep-Skins, and thoſe neither dreſſed, nor curried, but only dried in the Sun.

Kalkas and War.

THE Author could ſcarce comprehend, how they could feed ſuch a Number of Camels, Horſes, Cows, and Sheep, as they had, in a Country which ſeemed deſtitute of Forage; and how they themſelves could live amidſt thoſe burning Sands, upon which their Children, and ſome of their Wives, went bare-foot: The Children had their Skin very much Sun-burnt; nevertheleſs the Men ſeemed vigorous and active. Many, of both Sexes, came into the Camp to exchange their Cattle for Linen-Cloth, Tobacco, and Tea. Some made *Kiw-kyew* a Preſent of 2 or 3 Sheep; for which he ordered them Tobacco, and the like. Some of the principal Women alſo came to preſent him with Tea, but in very naſty Diſhes.

Way of living.

THESE latter are modeſtly dreſſed, wearing a Gown, which reaches from their Neck to their Feet: Their Head-Dreſs is ridiculous, being a Bonnet very like the Mens: But to ſee their ugly Faces, with the Ringlets of curled Hair falling down over their Ears, one would take them for real Furies.

The Women.

NEWS was brought, *July* 9, to the Ambaſſadors Camp, that the King of *Eluth* had entered the Country of *Kalka*, and that the Terror of his Arms had put to Flight the *Grand Lama* himſelf, Brother to the Emperor of *Kalka*, who fled to the Frontiers of *China*, as hath been already men-

[a] *Du Halde's China*, p. 296.

The Road continued.

October 5. *Mi-yung hyen*, Southward	50 *Li*	6. To *Pe-king*	50 *Li*
			90

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mentioned, and they frequently met the flying *Tartars* on the Road. The 23d, the *Mandarin*, who had been ſtopped by the *Eluths*, reported, that their King [a] had ſcarcely 4 or 5000 Horſe with him; that he had pillaged the Country where the King of *Kalka* kept his Court; that he burnt the Temple of the *Grand Lama* [b], with all the Tents, and other Things he could not carry-off; and had made Detachments to ravage the Country on all Sides [c]; but was returned to his own Dominions, on the Occaſion already mentioned [d].

SECT. II.

Gerbillon's *ſecond* Journey *to* Nipchew, *or* Nerchinſkoy, *with the* Chineſe Ambaſſadors, *in* 1689.

1. *The* Road *as far as the* Karu, *or Limits of the* Empire.

Time and Place appointed. Ruſſian *Envoy.* *Jeſuits Audience.* *Ambaſſadors ſet-out.* Kû-pe-kew. *The* Lan-ho. *The River* Iſkiar. *Large Pool.* *Wild-Fowl.* Tahan Nor. *Antiquities.* Taal Nor. *Fiſh, prodigious Quantities.* Kurkuri *River.* *Moving Sands.* Chirkir *Brook, very winding.* Unighet *on the* Chikir. Tezi *and* Sûhutu-pulak. Hûleſtay. *The* Karû, *or Limits.* *Viſit of a* Tayki: *His miſerable Subjects.*

THE 27th of *April*, 1689, the two Jeſuits, *Pereyra* and *Gerbillon*, going to the Emperor's Pleaſure-Houſe, called *Chang-chun-ywen*, to enquire after his Health, were adviſed by *Chau-lau-ya*, to offer their Service to wait-on the Ambaſſadors this Year into *Tartary*; which was accepted of by his Majeſty.

MAY 23, there arrived an Envoy from the *Ruſſian* Plenipotentiaries at *Selingha*, accompanied by about 70 Perſons, with a *Latin* Letter for the Emperor's Miniſters, importing, that his Majeſty was deſired to name a Place of Treaty on the Frontiers, and appoint a Time for his Deputies to meet thoſe of *Ruſſia*. In Anſwer to which, the *Chineſe* Miniſters wrote Word, that his Majeſty appointed *Nip-chew* [e], a City to the N.W. of *Yakſa*, for holding the Conferences, and that the Deputies ſhould ſet-out the 13th of *June* for that Place. Gerbillon. 1689.

THE 5th of *June*, the *Ruſſian* Envoy, with Part of his Train, paid the Jeſuits a Viſit, by the Emperor's Permiſſion, conducted by a *Mandarin*. He was a handſome Perſon, and during his ſhort Stay, gained the Reputation of a Man of Senſe [f]. He behaved always with Civility, and his Anſwers diſcovered much Wit and Judgment. They judged him to be either an *Engliſhman*, or a *Dutchman*; for he had nothing of the *Ruſſian* Pronunciation, underſtood the *Roman* Characters, and read *French* with Eaſe. The Emperor would not ſuffer *Pereyra*, or *Gerbillon*, to repay his Viſit; but gave Leave to *Suarez* and *Bouvet*: Who, when they came-back, ſent him a Preſent of Wine and Grapes; which he returned, by giving each of the two Servants a Sable Skin. Ruſſian Envoy.

THE 10th, the Jeſuits *Thomas*, *Bouvet*, *Pereyra*, and *Gerbillon*, had a private Audience of the Emperor; who talked very graciouſly to them, and made them dine in a Hall near his own Chamber. The 11th, his Majeſty ſent the two laſt each a Saddle, embroidered with the Dragons of the Empire; and next Day they took their Leave of him [g]. Jeſuits Audience.

THE 13th, the Ambaſſadors ſet-out from *Peking*, with 2000 Horſe; and the 14th, after paſſing-through *Mi-yung hyen*, encamped in a Plain, called *Tyau-yu-tay*, that is, *the Fiſhery*. The Ground begins to be full of Stones and Flints, the nearer you approach the Mountains. This Day they diſcovered the Wall; and next Day, after marching along a ſmall River, that paſſes-through the Wall, got to *Kû-pe-kew*, a Town with a poor Citadel, called in *Tartarian*, *Moltojo tuka* [h]. Here entering *Tartary* through the great Gate, they travelled through high and ſteep Mountains 80 *Li*, allowing for the Turnings to *Lang-ſhan*, 4 or 5 *Li* beyond *Ngan-ya-kya-tun*, a great Village. They croſſed the *Lan-ho*, which runs in the Valleys S.E. ſeveral Times, and encamped on its Banks for 4 Days together, Ambaſſadors ſet-out. Kû-pe-kew. The Lan-ho.

in

[a] Why not Emperor, as well as the *Hân*, or *Khân*, of the *Kalkas*? [b] See before, p. 681. Note c. [c] *Du Halde's China*, p. 283. [d] See before. [e] So the *Chineſes* call the City, but the *Ruſſians*, *Nerchinſkoy*. [f] Whereof his proſtrating himſelf with a great deal of Modeſty and Reverence, in Honour of the Images upon the Altars in the Jeſuits Church, was, doubtleſs, a Proof. [g] *Du Halde*, as before, vol. 2. p. 300. Thus far is taken from the firſt Journal, as ſeeming properly to belong to this. [h] *Tuka* anſwers to the *Chineſe Kew*, or *Gate*, as before obſerved.

Road from Pe-king *to* Nip-chew.

June 13. N.E.	-	90 *Li*
14. *Mi-yung hyen*, N.E.	-	40
— *Tyau-yu-tay* Plain, N.E.	-	50
15. To *Kû-pe-kew*, N.E.	-	50 *Li*
16. To *Lang-ſhan*, N.	-	60
17. To *Tſe-tſyan yin*, N.	-	60
18. To *Euch-tau-ing*, N.	-	50
19. To *San-tau-ing*, N. by W.	-	60

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in the ſame Sort of Country. All the Mountains were covered with Trees, as Oaks, Pines, and the like; the Valleys full of Forage, and watered by Rivulets, beſides the *Lan-ho* and the *Kurkis*; which laſt riſing in *Mount Pe-cha*, after running a conſiderable Way S.W. and S. falls into the *Lan-ho*. They forded it ſeveral Times on the 20th, and encamped beſide it. They did the ſame at its Source next Day, after marching along it the whole Stage. It is full of Fiſh. Here the Country began to open more, but then b was more barren, and diſagreeable. They killed 2 Roebucks, the Mountains being full of Game, and the Valleys of Quails and Pheaſants. The *The River Iſkiar.* 22d, the Country was quite open, and pretty level, ſtored with Forage; but not many Inhabitants. The Hills, on each Hand, naked, with only here and there a Tree. They encamped in *Túrghen Iſkiar*, a Plain on the River *Iſkiar*; which riſing in *Mount Pe-cha*, falls S.W. into the *Lan-ho*, and this into the Eaſtern Sea. c Next Day, the Ambaſſadors were viſited by the Son of a powerful *Mongol* Regulo, accompanied by 3 *Taykis*, or Princes, the Sons of other Regulos. He kept his Court 20 or 30 Leagues off where he had a fixed Habitation of Houſes, very uncommon among the *Mongols*. The 24th, they encamped at *Uſtû-kure*, by a ſmall River, with a rapid Stream, running from N. to S.W. whoſe Banks yield Plenty of good Forage.

Large Pool. THE 25th, the Road lay through little Hills d of moving Sands (thrown-up by the Winds) which you are continually mounting or deſcending: This is very troubleſome, eſpecially for Carriages. The Pool where they encamped, was about 3 or 4 Leagues in Compaſs, and, though ſhallow, is never dry: Its Water is very clear, and wholeſome; its Bottom Slime, and affords very fat and well-taſted Fiſh: Although *Wild Fowl.* neither Reeds, nor Graſs grow in it, they ſaw Abundance of wild-Fowl there. *So-ſan Lau-ya* e having launched a Bark there, which was carried in Pieces on a Camel, killed 4 or 5 Swans, and ſome wild-Geeſe, all without Feathers in their Wings, it being their Moulting-time. They had ſcarce ſet-up their Tents, when the dry Graſs, which covers the Country, took Fire, and by Means of a boiſterous W. Wind, ſpread far and near in an Inſtant; obliging Part of their People to decamp, and all to reſolve never more to pitch among dry Stubble [a]. Gerbillon 1689.

THE 26th and 27th, they paſſed many Hills of moving Sands, digging for Wells. The 1ſt Tahan N. Day they found great Pieces of Ice. The 2d, they encamped near *Tahan Nor*, a Pool 3 Leagues in Compaſs. To the W. appears a little rocky Hill; and before this, 3 ſhattered Walls of a Temple. South of theſe are the Ruins of a little Houſe, and to the North a Grotto, in which you ſee the Remains of a Chapel, with ſeveral Images ſtill ſtanding on the Walls. Here they *Antiq.* found two old broken Coffers, full of Writings, on very long and narrow Slips of Paper, in the *Mongol*, and 2 other Languages: Some of which *Gerbillon* took away. They ſeemed to be Prayers taken from the ſacred Books of the *Lamas*. In the Front of the Grotto ſtands a Pillar of white Marble, 10 or 12 Foot high, and 4 broad, with Dragons carved over the Pedeſtal, which is c about a Foot thick, and on it are cut a great many *Chineſe* Characters, importing, that the Pagod was built by a *Hya-tſe* of the *Ko-lau*'s Tribunal [b], in Honour of *Fo*, during the Empire of the *Mongols* in *China*, and this Part of *Tartary*.

HALF a League from theſe Ruins, which lie Taal in a vaſt Plain, 15 or 20 Leagues in Compaſs, and quite ſurrounded by little Hills, except on the Weſt; they ſaw a great Salt-Lake, called *Taal Nor* [c], 15 or 16 Leagues in Circumference, in which, they ſay, 4 ſmall Rivers loſe themſelves. It was very ſhallow on the South-Side, where they were; but it is ſaid to be very deep towards the Middle; the Bottom is ſandy. There appeared neither Ruſhes, Reeds, nor Graſs on it; but Abundance of Swans, wild-Geeſe, Ducks, and other Water-Fowl. It is ſo full of Fiſh, F that at three Draughts of a large Net, they caught above 20,000, all of one Sort, and of different Sizes, but none over a Foot in Length: It required 60 Men to draw it on Shore. In 3 Draughts with this Net, and another much leſſer, they could not take fewer than 30,000. This Fiſh has Scales like a Carp, but is much leaner. There were enough to ſerve the Ambaſſadors Train, conſiſting of 6 or 7000 Perſons. Multitudes ran, ſome with Sacks or Waggons, others with Camels or Horſes, to make Proviſion of them.

[a] *Du Halde*'s *China*, p. 302. [b] The *Hya-tſe* are thoſe immediately under the *Ko-lau*. [c] *Nor*, in the *Mongol* Language, ſignifies *a Lake*.

The Road continued.

June 20. On the *Kurkir* River, N.	-	50 *Li*
21. On the *Kurkir*, N.	-	60
22. To the *Iſkiar* River, N.N.W.	-	60
24. To *Uſtû-kure*, N.N.W.	-	70 *Li*
25. To a large Pool, N.E.	-	75
26. N.	-	38
27. To *Tahan Nor*, N.	-	60

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them. What is ſurprizing, the Nets were caſt in no more than two Foot and half of Water; but the farther they went in, the bigger they met-with, and in greater Quantity. They ſaw two that had on their Gills a Kind of Wart, like a Clot of Spawn.

THE 28th, their Road lay through a ſandy Plain, and very level. Twice they croſſed a little River, ſaid to run S.W. into the *Taal Nor*. They encamped in a Place called *Obûlong*, by another ſmall fordable River, called *Kûrkûri*, b which riſes in the Mountains N.E. of the Plain, and winds along the ſame to the S. and S.W. through fine Meadows, abounding with Forage. Here they received Proviſions, ſent by the Emperor, of 200 Oxen, and 2000 Sheep. As many came by another Road, with 3000 Horſes, and 1000 Camels, laden with Rice, which were to join them at *Nipchew*, or on the Road, as Occaſion required.

THE 29th, they travelled over 3 Plains, di- c vided by Hillocks of moving Sands. The laſt Plain is watered with a fine Brook, called *Chirkir*, that runs N. and N.E. They encamped on the Banks, in a Place called *Chirkir Sekien*, that is, *the Source of the* Chirkir.

JULY 1, at the End of 45, or 50 *Li*, N.N.E. they entered the narrow Paſſes of Mountains, higher than the former, with only a few Trees and Buſhes at the Foot of them. They often croſſed the *Chirkir*, which, though it winds d much, is very ſwift: Whence it appears, that the Land falls conſiderably in advancing Northward. The Plains watered by the *Chirkir*, are never without Store of good Forage. They encamped in a Valley, called *Hapſheli-pûlom*, on that River which is always pretty low, and in this Place no better than a Brook. Though their Stage was 66 *Li*, yet, on Account of the Windings among the Hills from E.N.E. to N.W. they ſhould be reduced to 55.

THE 2d, their Road was through a large Plain, 5 or 6 Leagues wide from E. to W. full of yellow Goats, which they chaſed, and killed ſome. The *Chirkir* winds along it, but with ſo ſmall a Stream, that in the Place where they encamped, it was almoſt quite dried-up. The 3d, after marching 40 *Li*, they entered Hillocks of a looſe Sand, for 3 or 4 *Li*, then through Plains: In one of which, called *Shari-pûritun*, which ſignifies, *there is Wood to burn*, they encamped, on the Banks of the *Chirkir*, which is deeper here. All the Way they chaced yellow Goats and Hares, which abound on the Heights and Bottoms of the looſe Sands, and in the high Graſs in the Plain: There are alſo Sand-Partridges, and ſome true Partridges [a].

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THE 4th, they had a flat Country of looſe Unighet on the Chikir. Sands, and bare of Trees, to *Unighet*, that is, *the Place where there is Water and Forage*, on the Side of the *Chirkir*, whoſe Stream was very ſmall. Next Day, they encamped near *Tezi-pulak*, a Spring of very good Water: And the 6th, in a Plain called *Sûhutu-pulak*, by another ſuch Spring. They hunted Hares, and yellow Goats, by the Way, and met-with but little Forage. The 7th, they had about 20 *Li* of Hills in their Road, and then entered a flat open c Country, as before. They encamped by a Brook, ſhaded with Trees; along which they marched for a While, in a Place called by the *Mongols*, *Hûlaſtaye*, where there was good Water and Forage.

Tezi, and Sûhutu-pulak.

Hûleſtay.

THE 8th, through a more uneven Deſart than before, to *Tonnedadu Nobaſſûkin*, on the Banks of the *Ughęſchin* [b], a little River, that does not run far. It is without the *Karû*, or Limits of the Empire; yet not in the Dominions of *Kalka*, Karû, or Limits. but is, as it were, a neutral Place between both.

AT *Chona*, a Rivulet beyond the Marſhes, where next Day they encamped, a Prince of the Blood-Royal of *Kalka* came to meet the Ambaſſadors. As ſoon as he drew near, they alighted on both Sides, and the *Tayki* advancing, fell on his Knees, to enquire after the Emperor's Health: Then riſing-up, he ſaluted them, by touching both their Hands with his own: After which he took Horſe again, and returned to his Camp not e far diſtant. This Prince, who ſeemed to be in Years, was flat-faced, but very fair complexioned: He had very few Attendants, beſides 3 or 4 Viſit of a Tayki. Perſons, who were either his Sons, or near Relations, and had ſilk Veſts on as well as himſelf: The reſt were miſerably clad, and made a pitiful Figure. In the Evening he ſent 6 Oxen, and 150 Sheep, to the Ambaſſadors; who paid double

[a] *Du Halde's China*, p. 303.

[b] Or, *Oughęſchin*, as in the Jeſuits Map.

The Road continued.

June 28.	To *Obulong*, N.E.	-	53 *Li*
29.	To *Chikir-ſekien*, N.N.E.	-	60
July 1.	To *Hapſheli-pulom*, N.N.W.		55
2.	On the *Chikir*, due N.	-	68
3.	N.	-	40
—	To *Shari-pûritun*, W.	-	30 *Li*
4.	To *Uneghet*, N.N.W.	-	63
5.	To *Tezi-pulak*, N. by W.	-	79
6.	To *Sûhutu-pulak*, N. by E.	-	69
7.	To *Hûlaſtaye*, N. by W.	-	60
8.	To *Tonnedadu Nobaſsûkin*, N. by W.		30
9.	To *Chono* Rivulet, N.N.W.	-	42

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ble the Worth in Silks, Linen, Tea, and Tobacco.

His miserable Subjects.

THIS *Tayki* was forced to quit his Northern Territories, for Fear of the *Russians*, with whom the *Kalka Tartars* have no good Understanding; and no less dreaded the *Tartars* of *Eluth*, who the Year before had ravaged their Country. He has about 1000 Subjects, or rather Slaves; who are extreamly poor, leading the most miserable Life that can be imagined. In Autumn they sometimes go to hunt yellow Goats in the open Countries, or other Beasts in the Woods. All the rest of the Year is spent in their wretched Tents, where they dream away their Time without Reading, Gaming, or any other Kind of Employment, except drinking their *Aqua vitæ*, when they have it, and sleeping. Here they changed their tired Horses and Camels, with the *Kalkas*, for fresh ones, giving them Silk, Tea, and Tobacco to-boot [a].

2. *The* Road *continued to* Nipchew, *or* Nerchinskoy, *on the* Russian Frontiers.

Chorchi Kebur. Holostay Pulak. *Propagating Mules.* Erdeni Tolo-whey. *River* Kerlon. Hûtu-baydu. *The* Tarbiki *Animal.* Obodu Nor. *Plagued with Gnats.* Olon Nor. *River* Porchi *difficult to cross.* *Quails: Field-Rats.* Kalka *Robbers.* *River* Turghê. *The* Whashu *Tree.* Hulanghu *Brook.* *River* Wen-tu. *Delicious Fish.* *News from* Nip-chew. Whashû *Woods: Fruit-Trees: Strawberries.* Telengon *Brook: Meet with Hamlets.* *The Ambassadors met by the* Mandarins: *Arrive at* Nip-chew: *The Governor's Complaint against the* Russians. *The Ambassadors Camp.* *Situation of* Nip-chew.

Chorchi Kebur.

THE 11th, they travelled through a Country full of Forage, to *Chorchi Kebur*, a Place by a small Pool. Here the Author found the Sun's Meridian Altitude, by 2 Quadrants; 65 Degrees, 15 Minutes, by the larger of a Foot Radius, and 65 Degrees, 30 Minutes, by the lesser. Next Day, at *Holostay Pulak*, where there is a good Spring, they met-with the best Forage they had yet. This Day, and the 13th, they advanced among Hillocks, hunting all the Way. They marched in Form of a Half-Moon, till they came to their Camp: Then closing the Horns of it, to make a Circle, killed 2 young Wolves, and 60 yellow Goats, under a Year old; for the large ones escaped through Showers of Arrows: Their Flesh was distributed among the Soldiers. Among the rest was killed a young wild Mule, which the *Mongols* call *Chiktey*, a Female of a Sort that propagate: It had large Ears, a long Head, a slender Body, and long Legs: Its Hair of an Ash-Colour; its Hoofs and Feet uncloven, like other Mules.

Holostay Pulak.

Gerbillæ 1689

Propagating Mules.

THE 14th, being encamped at *Erdeni-Tolo-whey*, a *Kalka Tayki*, who lived pretty far Eastward, came to visit the Ambassadors, and offered them a Present of Cattle: But they did not accept of them. He had a better Aspect than those they had seen before; was clad in red Taffety, and his Attendants had all green Jackets, some of Silk, some of Linen. This Day, and the 2 following, the Country was pretty rugged and open, full of Forage, but without Trees, Bushes, or considerable Hills. They met also with some Pools of Water. They encamped the 16th, on the farther Bank of the *Kerlon* [b], where was excellent Grass above a Foot high.

Erdeni-Tolo-whey.

River Kerlon.

THIS is a moderate River, rising in the Mountain *Kentey*, 170 or 180 Leagues distant W. by N. Its Course is from W. to E. winding sometimes to the N. or S. It was but 15 geometrical Paces wide, and 3 deep, in the Place where they crossed it; which is 25 or 30 Leagues from the Lake, called by the *Tartars*, *Kûlon*; and by the *Russians*, *Dalay*, into which it falls. Its Bottom is Mud: It is full of Fish, large and good, which they caught with the Nets. Among them were Abundance of Carp, and a Kind of white Fish, which is very fat and delicious. The Sun's Meridian Altitude was 63 Degrees, 15 Minutes, by the larger Quadrant, and 63 Degrees, 30 Minutes, by the smaller.

Hûtu-baydu.

THE 17th and 18th, the Country was much like the former. The last Day they saw 3 little Lakes, or Pools, not far asunder: *Hûtû-baydu*, the Place where they encamped, was beside the third, which was stocked with River-Fowl, and near a cool Spring. Here 2 or 3 *Taykis* came to salute the Ambassadors, and offer Presents; which were not accepted. They had retired beyond the *Kerlon*, for Fear of the *Russians* [c].

THE 19th, at the End of 60 *Li*, they came to

[a] *Du Halde's China*, p. 304. [b] Or, *Kerulon*. [c] *Du Halde*, as before, *p.* 305.

The Road continued.

July 11.	To *Chorchi Kebur*, due N.	-	51 *Li*
12.	To *Holostay Pulak*, due N.	-	78
13.	To *Hûptû*, a Spring, N.	-	33
14.	To *Erdeni Tolo-whey*, N.	-	68
15.	N.	- -	31 *Li*
—	To *Kedu*, or *Kondu*, N.N.W.		31
16.	To the *Kerlon*, N.	-	49
17.	To *Chiraki*, N.	- -	88
18.	To *Hutu-baydû*, N. by E.	-	77
19.	To *Oodu Nor*, N.N.E.	-	92

July

to a Pond with Ducks on it. They likewiſe ſaw a certain Animals, called by the *Mongols*, *Tarbiki*: Theſe make Holes in the Earth, where they live all Winter, on their Summer Proviſion of Graſs, which is their only Food. Their Hair is much of the ſame Colour as the Wolf's, but finer and ſofter. They reſemble the Otter in Size and Shape: Their Fleſh is ſaid to be very delicious. There was Plenty of Quails, which were catched by Hawks. They encamped by the Side of a large Spring of excellent Water, which forming a little Brook, falls into a Lake near it, called *Obodu Nor*. There came two more *Kalka Taykis* from beyond the *Kerlon*, to compliment the Ambaſſadors.

THE 20th, they met-with ſeveral Pools. The Country like the former. This Day they began to be peſtered with Gnats, which harboured in the long Graſs. Juſt before they came to *Olon Nor*, a pretty large Pool, they paſſed a Spring, which forming a little Brook, waters a ſpacious Plain. The 21ſt, they had more uneven Travelling, and more Gnats; but a better Soil. They met-with ſeveral little Pools, and one larger, with Ducks on it, 20 *Li* before they came to *Hûleochi Pûlak*, a ſmall Brook of good Water. It runs between Hills covered with Forage; but without Tree, or Buſh.

THE 22d, they croſſed a pretty little Brook, about the Middle of their Stage. The Soil ſeemed to improve, and be fit for Corn, or ſmall Grain. At firſt it was uneven. The laſt 20 *Li* were through a vaſt Plain, bounded on the N. by Hills. They turned-off a little to the W. and encamped on an Eminence, one *Li* from *Porchi*, a little River of good Water, only 15 or 20 Paces wide, but much ſwelled with the late Rains. This Stream riſes in the Mountains to the S.S.E. and running very ſwiftly W. N. W. falls into the River *Saghalian*, which paſſes by *Nip-chew*. Its Banks are ſet with large Willow-Trees. Here they were cruelly plagued with Gnats, of which the Country was full.

THE 23d, the River being much ſwollen in the Night, and overflowed, they had much Difficulty to croſs it. The Beaſts loaded with ſuch Things as would not bear wetting, were conveyed-over in 2 Barks, which the Ambaſſadors carried in Pieces. The Horſes waded, the Sheep ſwam. Two Men who could not ſwim, fell-in, and were drowned.

THE 24th, they marched through the ſame ſmooth Plain, very fertile in Forage, being watered by ſeveral Springs and Brooks, beſides ſome Pools. They ſaw nothing but Quails, and the Holes of *Tarbikis*, made in Places ſomewhat elevated, where the Graſs is moſt thick and high. The *Mongols* make Caps and Borders for their Veſts of the Skin. The Author remarked here, as well as elſewhere, that the Rats of this Country bring-together a pretty large Heap of Graſs at the Mouth of their Holes, to feed-on in Winter; an infinite Number of which he ſaw ſcattered over the Plain. Gerbillon. 1689. *Quails.* *Field-Rats.*

ON the Road, an Officer of the Van-Guard, with the *Tartars* called *Kapſhân*, brought to the Ambaſſadors a Troop of 14 *Kalka* Rovers, who had been pillaging the *Ruſſian* Territories, where they had ſlain a *Tartar* of *Solon*, ſubject to *Ruſſia*, and carried-off ſome Women and Children, beſides 12 Horſes; but the former they afterwards left behind. They were ſent-back with the Ambaſſadors Paſs. They encamped beſide a Rivulet, called *Sundê*, which riſes in the Mountains to the E. and E. S. E. and having run for ſome Days Journey to the W. and W. N. W. falls into the *Saghalian*: Its Stream, though winding, is very rapid. *Kalka Rovers.*

THE 25th, advancing a little Way, they croſſed another Rivulet, called *Turghê-pira*; its Courſe like the former: But as it was ſomewhat larger, and the Banks lined with ſtiff Mud, the Paſſage was more difficult. Not far beyond it, the Plain grows narrower, and they entered among the Mountains, which at firſt are covered with nothing but Graſs; but about 30 *Li* farther, are full of Woods. Towards the Top, the Author obſerved a few Pines; but almoſt all the other Trees were of a Kind, which he had not met-with in *Europe*. It is called *Wha-ſhu*, by the *Chineſe*, and does not grow to any great Height: It reſembles the Aſpin, and has, like it, a white Bark, of which they make Sheaths for Knives, and ſuch-like Things. *River Turghê.* *The Wha-ſhu Tree.*

TWENTY *Li* onward, they came to a little Wood, ſo thick ſet with Trees, that the loaded Beaſts had much Difficulty to get through; its Breadth being a Mile and half: But at going-out they were more embarraſſed with Quagmires, where the Cattle ſtuck till unloaded. Thence they continued their Way through Hills, ſome almoſt covered with Woods, which grow thinner the farther you advance Northward. The Paſſes and Declivities abound with Springs and

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The Road continued.

July 20. N.N.E. - - 27 *Li*
— To *Olon Nor*, N. - 28
21. To *Hûleochi Pûlak*, N. - 71
22. To River *Porchi*, N. - 74 *Li*
23. To ford the River - 8
24. To *Sundê* Rivulet, due N. - 84
25. To *Hûlanghew*, N. - 70

July

2 *Journey in* Tartary.

and Brooks, which produce Quagmires. They met with an excellent Forage, the Graſs in ſeveral Places being above a Foot and half high. In all Likelihood Corn would thrive very well here. They encamped on a Brook, called *Hulanghew*, which runs at the Foot of a Hillock to the N. The 80 *Li* they travelled this Day, may be reduced to 70, on Account of the Windings among the Hills [a].

Hulanghew Brook.

THE 26th, after 10 *Li*, they with much Difficulty paſſed a narrow, ſhallow River, but incommoded with Quagmires. They followed the Stream, running with much Rapidity to the N. and N.N.E. and falling 30 *Li* diſtant into the *Wen-tû*, which they alſo forded a little above their Confluence. This River is more than 100 Paces wide, and not five Foot in Depth; but the Ford ſo narrow, and the Current ſo ſtrong, that 4 Men, 30 Horſes, and 7 Camels were loſt. The Road between theſe 2 Rivers is full of Mud and Quagmires, winding and turning among high, ſteep, and unpaſſable Mountains: For theſe Reaſons, the 47 *Li* they marched, may be reduced to 40.

River Wen-tû.

Delicious Fiſh.

THEY encamped 10 *Li* beyond the Ford, on the Northern Banks of the *Wen-tû*; which is ſaid to abound with Fiſh, particularly a large Sort, of a moſt delicious Taſte. This often invites the *Ruſſians* hither, who alſo bring their Cattle to graze in the adjacent Meadows. Here they found a long Pole erected on an Eminence, by the Perſons ſent to compliment the *Ruſſian* Plenipos, with a Paper, dated the 24th, importing, that the Country abounded with Stags, Foxes, Sables, and Ermins; but the bad Roads would not permit Hunting.

News from Nip-chew.

THE 27th, the Ambaſſadors were informed, by one of the Deputies ſent to *Nip-chew* to notify their Approach, that being arrived on the 25th near that City, the Governor next Day came-out of his Houſe to receive them, in a very polite Manner: And when he enquired after the Emperor's Health, bowed his Head to the Ground: He ſaid the Czar's Plenipotentiaries were not yet arrived; but that he had ſent an Expreſs to acquaint them with the Coming of the Ambaſſadors. The ſame Day *Ma Lau-ya*, with all the Soldiers from *Aygû* [b], and the Barks laden with Proviſions, arrived in Sight of *Nip-chew*: The Road to which being full of Sloughs, 5 or 600 Men were detached to lay Faſcines of Boughs and Graſs, to keep the loaden Beaſts from ſinking.

Gerbillo 1680

THE 28th, they travelled among Mountains, through large and very thick Woods of *Wha-ſhû* Trees, without either Brambles, Thorns, or Shrubs: So that the Journey would be very eaſy and pleaſant, but for the Mud and Dirt. The Country is full of Springs, and Fruit-Trees. They gathered Strawberries, like thoſe of *Europe*, both in Shape and Taſte. Some, who had killed ſeveral Stags in the Mountains, reported, that they often found the Tracks of Bears; and that there are wandering *Tartars* in the Woods, little better than Savages. They encamped on the Heights beyond the *Telengon*, a large Brook. Next Day a Deputy, from the Governor of *Nip-chew*, came to compliment the Ambaſſadors, attended by 10 other *Ruſſians*, all a mean Sort of People, clowniſh, and ſomewhat wild in their Behaviour. He made his Compliment ſtanding, and then put-on his Hat, after the Faſhion of his Country. After this being deſired to ſit, they were treated with Tea, and diſmiſſed.

Wha-ſhû Woods. *Fruit-Trees.* *Strawberries.* *Telengon Brook.*

THE 30th, travelled 42 *Li*, reckoning the Windings, all the Way through Mountains, and Woods of *Wha-ſhû* and Fir-Trees: The firſt reſembling Aſh, if it be not Aſh itſelf [c]. They abound alſo with Strawberries, and Springs, which make Quagmires. They met-with little Hamlets on the Road, conſiſting of ſorry Huts, made with Trunks of Fir-Trees, laid one upon another, without any Carpenters Work. In one there was a Chapel, known by the Croſs at-Top. The Inhabitants had retired to *Nip-chew*, on the News of the Ambaſſadors Approach. About theſe Dwellings were tilled Lands, producing very fine Rye, and other ſmall Grain, watered by a Brook, ſeveral of which they paſſed. They encamped beyond the 2d Hamlet, upon little Hills, at the Foot of which runs a ſmall, but fiſhy Brook, called *Ayergon*, which gives its Name to the Hamlets [d].

Mist Hamlets.

THE 31ſt, they marched 44 *Li*; but reckoning the Windings no more than 36 *Li*, E.N.E. they croſſed three large Brooks in the Way. The Country was full of Mountains, but opener than the former: For they did not paſs-through any Woods, except one little Grove of Fir, where Heaps lay ready cut, a Mile and half ſhort of *Nip-chew*, on the Side of the River *Saghalian*, which

The Road continued.

July 26. On the *Wen-tû*, N.N.W. - 40 *Li*

28. To *Telengon* Brook, N. - 36 *Li*
30. To *Ayergon* Brook, N.N.E. - 30
31. To *Nip-chew*, E.N.E. - 36

[a] *Du Halde*'s *China*, p. 306. [b] This ſeems to be *Tſitſikar*, deſcribed before, *p.* 356. [c] *P.* 687, it is ſaid to be the Aſpin. [d] *Du Halde*, as before, *p.* 307.

which is there above a *Li* wide, though of a good Depth every-where. *Ma Lau-ya*, one of the Emperor's Deputies at the Conferences for Peace, the *Tſyan-kyun*, or General of the Troops at *Aygû*, and in all the Country to the North of *Ula*, two *Kû-ſay-chin*, or Chiefs of the eight Imperial Standards, beſides ſeveral other conſiderable *Mandarins*, came forwards above a League to meet the Ambaſſadors, and enquire after the Emperor's Health, on both Knees.

A LITTLE farther-on, they met another Company of *Mandarins*, who had been baniſhed to *Ula*, *Aygû* [a], *Ninguta*, and other Places of *Eaſtern Tartary*. They were reduced to the Condition of private Soldiers, and employed in the moſt laborious Offices; ſuch as felling Wood for the Emperor's Service, and drawing the Barks. The Beards of moſt of them were grey, and the Dreſs of all melancholy and negligent.

BEING arrived over-againſt *Nip-chew*, they found the Soldiers Tents diſpoſed in Order, upon the Southern Bank, and the Barks with their Flags and Streamers, lying in a Row along it. Near them were 100 others, of a middle Rate, built like Galleys, which went both with Sails and Oars; but were uſually hauled-along with Ropes. Fifteen hundred Soldiers arrived in theſe Barks; who, with the Crew, made at leaſt 3000; to which adding the 1400 Soldiers who came by Land, the *Mandarins*, the Ambaſſadors Guards, their numerous Domeſticks, and Servants, the Whole might amount to 9 or 10,000 Men. There were 3 or 4000 Camels, and at leaſt 15,000 Horſes. *So-ſan Lau-ya* alone had above 300 of the firſt, and 1500 of the latter, beſides 100 Domeſticks to attend him. *Kiw-kyew* had no fewer than 300 Horſes, and 130 Camels, with 80 Servants; and the other *Mandarins* in Proportion.

THE Governor of *Nip-chew* was ſurprized at the Arrival of the Soldiers in the Barks, becauſe he had no Notice given him. He alſo told the firſt Officers, ſent to compliment the *Ruſſian* Plenipotentiaries, that he had Reaſon to complain of their Behaviour: That they had acted as if they came not to treat of Peace, but to make War, and ravage the Country: That they had poſted themſelves about the Fortreſs, and their Intention being aſked, anſwered, They would give no Account, but go where they thought fit. He farther complained, that the Men, who brought the Horſes belonging to the Barks, had ſpoiled the Harveſt along the Road; and ſeizing the Subjects of the Czar's, would have forced a teem to diſcover the *Tartars* of *Solon*, who had ſubmitted to the *Ruſſians*. As ſuch Proceedings were contrary to the Emperor's Inſtructions, and might have kept the Plenipotentiaries back, the Ambaſſadors ſent Notice to the Commander of the Troops, to remove farther from the Fortreſs, and not give the *Ruſſians* any Cauſe of Complaint. Gerbillon. 1689.

THE Place for encamping being marked-out by the *Meyrain Chain*, or Camp Marſhal, on the Bank of the *Saghalian*, the Tents were ranged in great Circles, according to their reſpective Standards: The Commanding-Officer's Tent was within the Circle, thoſe of the inferior Officers and Civil *Mandarins*, without; and each Chief of the Embaſſy in the Center of the Circle belonging to his Standard, which was diſtinguiſhed by 4 Field-Pieces planted at the Entrance, 2 Brocade Banners with the gilt Dragons of the Empire, and 6 Pikes before their Tent. *The Ambaſſadors Camp.*

THE ſame Day, the Governor of *Nip-chew* ſent to compliment the Ambaſſadors on their Arrival; and, *Auguſt* 1, made them a Preſent of 10 Oxen, and 15 very fat Sheep.

TO the Eaſt of the Fortreſs of *Nip-chew* [b], which gives Name to the Place, but beyond Cannon-Shot, are Mountains of a moderate Height; to the Weſt very pleaſant little Hills, diverſified with Woods and arable Lands; to the North, a large open Country bounds the Site; and to the South lies the great Bay [c], near three Quarters of a Mile wide. *Site of* Nip-chew.

BY an Obſervation made very carefully, the 4th of *Auguſt*, with both Quadrants, *Gerbillon* found the Sun's Meridian Altitude 55 Degrees, and about 15 Minutes: Whence the Latitude of *Nip-chew* is 51 Degrees, 56 Minutes; which he judges to be exact. The 8th, he found the Meridian Altitude 54 Degrees, and about 15 Minutes; whence the Latitude 51 Degrees, 49 Minutes.

3. *What paſſed at* Nip-chew, *till the Concluſion of the* Peace.

The Ambaſſadors meet: Order of the Conferences: The Chineſe *diffident.* Ruſſian *Pomp: Their chief Ambaſſador. Order of the Aſſembly. The Conferences begin: Propoſals relating to the Limits agreed to: The* Ruſſians *fly-off from their Agreement: So do the* Chineſe, *in their Turn. All Matters ſettled: Articles of the Treaty: Form of ſigning, and ſwearing. Jeſuitical Artifice. Count* Golowin's *Treat, and Preſents. The Ambaſſadors Preſents: Gifts to the Jeſuits.*

[a] This ſeems to be the *Chineſe* Name for *Tſitſikar*; as that of *Ay-kom*, or *Ay-kong*, is commonly given to *Saghalian-ula Hotun*. See before, *p.* 357. [b] Or, *Ni-po-chew*; written alſo *Nip-chû*, the *Chineſe* Name; the *Ruſſian*, *Nerchinſkoy*, from the River *Nerchin*, at whoſe Confluence with the *Saghalian* it ſtands. [c] Or Port, in the River *Saghalian*.

2 Journey in Tartary.

The Ambaſſadors meet.

AUGUST 1, the Ambaſſadors wrote to the *Ruſſian* Plenipotentiaries to haſten forward; and next Day a Meſſenger came from them, to compliment the *Ta-jin*. He behaved extreamly well for one ſo young, and gave Hopes, that thoſe who ſent him would ſoon arrive. On the 7th, the Secretary of the chief Plenipo brought Word, that though his Maſter was not far-off, he ſhould be detained 9 Days waiting for his Retinue. On the 10th, the Ambaſſadors received an Anſwer from the chief Plenipo, who apologized for his Delay, and promiſed to be at *Nipchew* by the 21ſt. The *Ta-jin* not liking to wait ſo long, ſent three *Mandarins* to compliment the *Ruſſian* Lord, and haſten his March. The 18th, he arrived, and ſent to compliment the Ambaſſadors. The two next Days were ſpent in ſettling Preliminaries.

Order of the

AT laſt it was agreed, that the firſt Conference ſhould be held on the 22d: That the *Chineſe* Ambaſſador ſhould paſs the River with 40 *Mandarins*, and 760 Soldiers, 500 of whom ſhould be drawn-up on the Bank before their Barks, at equal Diſtance from the Place of Conference and the Fortreſs: That the other 260 Men ſhould attend the Ambaſſadors to the Place of Conference, and poſt themſelves at a certain Diſtance behind: That the *Ruſſian* Plenipotentiary ſhould have an equal Number of Guards and Attendants, poſted in the ſame Manner: That the 260 Soldiers, on both Sides, ſhould carry no Arms, but Swords: That the Ambaſſadors ſhould meet under their Tents, which ſhould be placed one beſide the other, as if the two were but one; and that they ſhould ſit in their Tents one over-againſt another.

Conferences regulated.

THE 22d, the Ambaſſadors, and their Train, went and encamped in the Place for holding the Conferences, marked-out by their Camp-Marſhal the Day before. They had agreed, that 500 Soldiers ſhould remain aboard the Barks: But being entire Strangers to the Law of Nations, which renders their Perſons ſacred, and ſecure from Danger, or Inſults, they not caring to truſt the *Ruſſians* too far, poſted them on the Bank of the River. This had like to have ſpoiled all: But by the Interpoſition of the Jeſuits the Matter was accommodated, and the Soldiers ſuffered to remain where they had taken their Quarters: Yet ſtill the Miſſioners had much-ado to get the *Ta-jin* [a] to croſs the River, ſuch Jealouſies had been infuſed into them by the General of the Troops from *Eaſtern Tartary*, who had often been deceived by the *Ruſſians*, when he had any Affair to tranſact with them.

The Chineſe diffident.

THEY were attended by the Officers of their Train, all in their Robes of State: But when they were told with what Pomp the *Ruſſian* Plenipos were advancing, they reſolved to ſet-forward without any Parade, or other Mark of Dignity, than a great ſilk Umbrella, which was carried before each of them [b].

Gerbil. 168

THE 260 *Ruſſian* Soldiers, who were to be near the Place of Conference, came in Battalia with Drums, Fifes, and Bagpipes: Next the Plenipotentiary on Horſeback, followed by his Gentleman, and other Officers, with five Trumpets, and a Kettle-Drum. He had, for his Colleague, the Governor of *Nip-chew*, who preſided alſo over all the Country of the Czar's on this Side; and another Officer of the Chancery, who had the Title of Chancellor of the Embaſſy.

Ruſſian Pomp.

THE chief Ambaſſador was *Theodore Alexieviez Golowin*, Grand-Maſter of the Pantry to the Czars, Lieutenant of *Branxi*, and Son of the Governor-General of *Siberia*, from *Tobolſkoy* to the Eaſtern Sea. He was magnificently dreſſed, in a Gold Brocade Veſt and Coat lined with Sable, the fineſt and blackeſt the Author ever ſaw, worth 1000 Crowns at *Pe-king*. He was a ſhort, corpulent Man, but of a good Preſence, and eaſy Carriage. His Tent was neatly fitted-up, and ſet-off with *Turkey* Carpets. Before him was a Table with two *Perſian* Carpets, one of Silk and Gold: On this Table were his Papers, his Ink-ſtand, and a very neat Watch.

Their Ambaſſ.

THE *Chineſe* Ambaſſadors met under a plain Linen Tent, and ſeated themſelves on a Bench, that had no Ornament but a Cuſhion; which the *Tartars*, who ſit on the Ground, always carry with them. Of the *Ruſſians* none ſat, but the three already mentioned; the two firſt in Chairs of State, and the laſt on a Bench; all the reſt ſtood behind their Principals. On the other Side, excepting the ſeven *Ta-jin*, who had the Title of Ambaſſadors, and a Vote in Council, none ſat but four Camp-Marſhals, *Pereyra*, and the Author. Theſe two Jeſuits were ſeated at the Side of the Ambaſſadors, in the Space between them and the *Ruſſian* Plenipotentiaries, who ſat facing them: The Marſhals had Seats behind, and all the reſt ſtood.

Order

Aſſo

AS ſoon as every-body had taken his Place, a *Poliſh* Gentleman, of the *Ruſſian* Embaſſy, opened their Commiſſion, by Word of Mouth, in *Latin*. After which, the *Chineſe* Ambaſſadors were deſired to produce theirs, and begin the Conferences: But they excuſed themſelves, being willing that the *Ruſſians* ſhould firſt explain themſelves. At length the *Ruſſian* Plenipotentiary aſked, if they had full Power to treat of Peace, and the Limits; offering to ſhew his own, written in Form of Letters Patent: But the *Chineſe* Ambaſſador declined to ſee them, and

[a] This Word ſignifies, *great Men*.

[b] *Du Halde's China*, p. 309, & *ſeq.*

took his Word. It was then agreed not to mention any other Matter, till they had fettled the Limits between the two Empires, which was the main Point.

THE *Ruſſian* Plenipotentiary propoſed the *Saghalian Ula* [a], called by them *Onon Amûr*, for the Boundary: But the Ambaſſadors would by no Means conſent, becauſe ſeveral populous Cities and Territories, beſides the Mountains where Sables are hunted, were on the North-Side of this River. They alſo, to be even with the *Ruſſians*, propoſed, that they ſhould retire beyond *Selengha*, and leave this City, *Nip-chew*, and *Yakſa*, with all their Dependencies, to the *Chineſe* Empire, pretending thoſe Places had formerly belonged to, or paid Tribute to it. Thus the Conferences broke-up for the firſt Day.

THE 23d, the *Ruſſian* Plenipotentiary ſent to enquire after the Health of the Ambaſſadors, and invite them to a 2d Conference. They immediately repaired thither, and a long Time was ſpent in intreating one the other to ſpeak firſt, and make new Propoſals. At length the *Ta-jin* demanded, that the *Ruſſians* ſhould not paſs beyond *Nip-chew*, adding, that they would leave them that Place for Conveniency of their Trade to *China*. The *Ruſſians* anſwered with a Laugh, that they were much obliged to the Ambaſſadors for leaving them in Poſſeſſion of what could not be diſputed. The *Chineſes* vexed at this Raillery, ſent to pack-up their Tents, as if they intended to have no farther Conference with People, by whom they thought themſelves ill-uſed: Yet as they deſired Peace, the Jeſuits had Leave to viſit the *Ruſſians* next Day, as from themſelves, and declare what were the Bounds they intended to inſiſt on; which included *Yakſa*, and the Country about it.

THE Plenipotentiary anſwered, that ſince it was ſo, he deſired the Ambaſſadors to let him know their laſt Reſolution. Accordingly, the 26th, ſending a Deputy to them, the *Ta-jin* ſhewed him a large Map, and pointed-out for Bounds on one Side, a Rivulet, called *Kerbechi* [b], which riſing Northward, near a great Chain of Mountains that extend to the Eaſtern Sea, falls into the *Saghalian*, 30 or 40 Leagues below *Nip-chew*: What lay Weſt of this Rivulet, and beyond the ſaid Mountains, they yielded to *Ruſſia*. On the other Side, that is, to the South of the *Saghalian*, they aſſigned for Boundary the River *Ergone* [c], which riſing in a great Lake [d] to the S.E. of *Nip-chew*, falls likewiſe into the *Saghalian Ula*. They alſo inſiſted, that the *Ruſſians* ſhould not ſettle on the Lands between the *Saghalian*, and a Chain of Mountains a little to the South of that River, nor advance farther into the Land of the *Kalkas*, moſt of whom had lately ſubmitted to the Emperor of *China*: But this laſt Article the *Ruſſians* objecting to, they waved [e]. Gerbillon. 1689.

MATTERS ſeemed to be thus ſettled. But the 27th, when the Jeſuits went to carry the Ambaſſadors final Reſult to the *Ruſſians*, and demand theirs; the chief Plenipo took his Map, and tracing the Bounds a little beyond *Yakſa*, ſaid he would not give-up one Inch. The Jeſuits ſurprized at this unfair Dealing, after they had in Effect conſented to yield that Place, reproached them with having abuſed their Sincerity, and retired. *The* Ruſſians *fly off*

THE *Chineſe* Ambaſſadors hereupon ordered their Troops to paſs the River, and block-up *Nip-chew*. The *Ruſſians* perceiving their Camp in Motion, ſent their Interpreter to endeavour to renew the Negotiations, conſenting to ſurrender *Yakſa*, and that the *Ergona* ſhould be the Bounds of both Empires; in ſhort, to every Thing elſe propoſed by the Ambaſſadors of *China*. Upon this the *Ta-jin*, though loth to truſt them, yet fearing, if the Hopes of Peace ſhould be ruined by ſome Act of Hoſtility (the Troops having croſſed the River) that they ſhould be blamed by the Emperor; they at length permitted *Gerbillon* to go himſelf to the Plenipos, attended only by a few Domeſticks; and he was ſo happy as to bring Matters to an entire Concluſion: At which the Ambaſſadors, who expected him with Fear and Impatience, were filled with Joy. *From their Agreement,*

THE 30th was ſpent in drawing-up the Form of the Treaty, and rendering it into *Latin*, which the Jeſuits carried to the *Ruſſians*; who, *Sept.* 1, ſent Deputies, to deſire an Explanation of one Article, wherein ſomething was inſerted not mentioned before: For it muſt be obſerved, that the Mountains, at the Source of the *Kerbechi*, form two Ridges of high Rocks, one of which extends almoſt due Eaſt, running nearly parallel to the River *Onon*, or *Saghalian*: The other Ridge, called *Noſſe*, runs N.E. entering the Sea, by the *Ruſſian* Map, at near 80 Degrees. Now between theſe two Chains of Mountains lies a vaſt Country, watered by Rivers; on the chief of which, called *Udi*, the *Ruſſians* have ſeveral Colonies. In thoſe Parts the choiceſt Sables, black Foxes, and other Furs are found. Along the Shore alſo, between the Extremities, they catch thoſe huge Fiſh, whoſe Teeth are whiter and harder than Ivory, and in great Eſteem with the *Tartars*, who make Rings of them, to ſave their right Thumbs in drawing the Bow. The Am- *So do the* Chineſe,

[a] Or, River *Saghalian*, the *Tartar* Name. [b] Said in the Original to be near the River *Shorna*, called *Urwon*, in the *Tartarian* Language. [c] *Argona*, or *Argun*. [d] The *Kulon*, or *Dalay*. [e] *Du Halde's China*, p. 312.

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baſſadors being aſked, which of thoſe two Chains was intended by them for the Boundary, anſwered, that called *Noſſe:* On which the Deputies retired, ſaying, that they did not believe their Plenipotentiaries would ever conſent to it [a].

In their Turn.

THE Ambaſſadors not hearing next Day from the *Ruſſians*, found that by aiming at more than they had Orders to demand, they ran the Riſk of breaking-off the Negotiation. In ſhort, in the Evening a *Ruſſian* Horſeman brought a Declaration from the Plenipos, drawn-up in a very good Form, and elegant *Latin*; offering to leave undecided what related to the Country in Diſpute, till they were furniſhed with proper Orders for the Purpoſe, and proteſting, that they would not be anſwerable for the Evils that might enſue, in caſe the Ambaſſadors perſiſted in their Demand. This had all the Effect the *Ruſſians* could have deſired; and, the 3d, the Jeſuits carried the Article relating to the Minutes ſo qualified, that the *Ruſſians* remained ſatisfied.

All Matters ſettled.

AT length after ſettling many little Diſputes about Words, and other Formalities, the Articles of Treaty were concluded, and *Latin* Duplicates drawn-up. In the *Ta-jin*'s Copy, the Emperor of *China* was named before the Great Dukes; and their Ambaſſadors, before the *Ruſſians:* So the Plenipos ſet their Great Dukes and themſelves firſt in their Copy. This Treaty conſiſted of nine Articles [b].

Articles of the Treaty,

BY the firſt, the Bounds of the two Empires were ſettled, as before-mentioned. By the 2d, the Fortreſs built by the *Ruſſians*, in the Place called *Yakſa* [c], was to be demoliſhed, the *Ruſſians* ſettled there withdrawn, and neither Nation to paſs beyond the Bounds to hunt, or plunder, under Pain of Death. 3. All paſt Tranſactions to be buried in Oblivion. 4. Neither Power to receive any Fugitive, or Deſerter, who was to be ſent-back. 5. Such Subjects of one Empire, as were then in the other, to remain as they were. 6. The Subjects of each Empire to have Liberty to go-trade in the other, provided they have Paſſports. 7. The Articles of the Treaty to be reduced to Writing, and punctually obſerved. 8. The chief Ambaſſadors, on each Side, are obliged to give each other two ſealed Copies of the aforeſaid Treaty. 9. The Treaty is to be engraven in the *Tartarian*, *Chineſe*, *Ruſſian*, and *Latin*, upon Stone, to be placed at the Bounds ſettled between the two Empires.

Form of ſigning,

AS ſoon as the Duplicates were finiſhed, the Parties met in great State, in a Tent prepared for the Purpoſe. The *Ruſſian* Plenipotentiaries alighted firſt, and advancing a few Steps to meet the *Chineſe* Ambaſſadors, invited them to enter the Tent firſt, ſaying, it belonged to them. They took their Seats on Benches covered with *Turkey* Carpets, at a Table over-againſt each other. The Jeſuits were ſeated at the upper-End, all the reſt of the Retinue ſtanding-up. Compliments over, *Gerbillon* read aloud the Copy of the Treaty, and then gave it to the *Ruſſian* Interpreter; who alſo read it, while he attended to the Copy. This done, each Party ſigned and ſealed the two Copies that were to be delivered to the other, *viz.* the *Ta-jin*, one in *Tartarian*, and a ſecond in *Latin*; the *Ruſſians*, one in their own Language, and another in *Latin*. However, only the two *Latin* Copies were ſealed, with the Seals of both Nations.

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AFTER this, the Ambaſſadors riſing all together, and holding each the Copies of the Treaties of Peace, ſwore, in the Names of their Maſters, to obſerve them faithfully; taking Almighty God the Sovereign of all Things, to witneſs the Sincerity of their Intentions. On this Occaſion, *Gerbillon* pretends, that the Ambaſſadors had expreſs Orders from the Emperor to ſwear the Peace by the God of the Chriſtians, believing that nothing could influence the *Ruſſians* more to an inviolable Obſervance of the Peace, than their knowing it was ſworn in the Name of the true God; and that they had for the Purpoſe compoſed the Form of an Oath, of which he gives the Tranſlation [d].

And ſo ſwearing.

IN this Oath, there is no Mention of the God of the Chriſtians, only *the Almighty God, the Sovereign of all Things*, by whom they ſwear, and who muſt needs be the true God, is twice referred to: But it ſeems their Deſign was to have read this Form of Oath on their Knees, before an Image of the God of the Chriſtians [e], and to adore him, by proſtrating themſelves on the Ground, according to their Cuſtom; and then to burn the ſaid Formula ſigned with their Hand, and ſealed with the Seal of the Emperor's Troops: But the *Ruſſians*, to whom *Gerbillon* propoſed the Thing from the Ambaſſadors, fearing ſome Superſtition might creep-in, or being unwilling to tie themſelves down to foreign Cuſtoms, ſaid, that each Party ſhould ſwear after his own Manner [f].

THE Peace being thus ſworn, and Exchanges

[a] *Du Halde*'s *China*, p. 313. [b] The ſame, *p.* 314. [c] The Fortreſs was called *Albazin*, by the *Ruſſians*. [d] *Du Halde*, as before, *p.* 315. [e] From hence it ſhould ſeem, that by the God of the Chriſtians, the Jeſuits mean Chriſt, or his Image, *alias* Idol. [f] In which, doubtleſs, they were right: For all Nations have moſt Regard for their own Forms of ſwearing, and often deſpiſe thoſe of others. A Proteſtant has little Security from a Papiſt ſwearing on a Common-Prayer Book, or an *Engliſh* Bible. Beſides, as the *Ruſſians* admit only of Pictures in religious Worſhip, they could not reliſh the Jeſuits foiſting in the Uſe of Images, on any Occaſion.

made

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THE 8th, the Chief of the *Ruſſian* Plenipo- c tentiaries ſent his Compliments to the Ambaſſadors, with a Preſent of a ſtriking-Clock, three Watches, two Veſſels of Silver gilt, a Teleſcope of about four Feet, a Looking-Glaſs ſomewhat more than a Foot in Height, and ſome Furs. The Value of the Whole could not exceed 5 or 600 Crowns: Beſides, he had ordered almoſt all the beſt Things for the Head of the Embaſſy; at which *Kiw-kyew*, the Emperor's Uncle, ſeemed extreamly offended: But the Jeſuits compoſed the Matter the d beſt they could, by pretending, that the Preſent was deſigned in common for both Ambaſſadors; who accepted it, after making ſome Difficulties, reſolving to keep nothing of it to themſelves, but offer it to the Emperor. Count *Golowin* gave the Miſſioners alſo an Invitation, acknowledging the good Offices they had done his Nation; and promiſing to preſs the Czar's to retaliate them to thoſe of their Society at *Moſkow*.

WHILE they were there, Meſſengers came e from the *Chineſe* Ambaſſadors, with Preſents to him of a Saddle embroidered with Gold, whereon were the Dragons of the Empire, and two little Gold Cups, very neatly made and engraven; alſo a large Parcel of the fineſt *China* Silks, Satins, Damaſk, and Gold Brocade: So that this Preſent made a much better Show, and was more valuable, than that which they had received. There were beſides 100 Pieces of Linen for the Servants, 100 for the *Mongol* Interpreters, 10 Pieces of Silk for the *Latin* Interpreter, and his Secretary: Beſides this, ſeveral Pieces of Silk were ſent to the Governor of *Nip-chew*, and ſome to the Chancellor of the Embaſſy.

WHEN the Jeſuits were about to take Leave of the Plenipotentiaries, their Chief gave them ſome Skins of Sables and *Shûlons*, with ſome Ermins, but of little Value. On which Occaſion *Gerbillon* takes-care to let us know, that the *European* Curioſities, which he preſented that Lord, were as much in Value as his Preſent. From thence they went to ſee the Governor of *Nip-chew*, who likewiſe gave each of them two fine Sables; and the Chancellor of the Embaſſy obliged them to accept of one [a]. Gerbillon. 1689.

4. *The* Author's Return *from* Nip-chew, *to* Pe-king.

They leave Nip-chew: *Repaſs the* Kerlon: Kalka *Emperor's Viſit, Perſon, and Train.* Kalkas *miſerable State: Without Laws, or Order. Death of the Empreſs. The Cattle reduced. Paſs the* Karu, *or Limits. A* Lama *Meſſenger: His cold Reception. Brook of* Chikir. *Leave the old Road. Agreeable Valleys, and Plains.* Mount Pe-cha, *difficult Deſcent. Hot-Water Springs.* Kiw-kyew's *Affliction. The Emperor's Camp: They leave it, and return to* Pe-king. *Emperor learns Mathematics.*

THE 9th of *September*, they left *Nip-chew*, and as they returned by the ſame Road that they came, the Author ſpeaks only of ſuch Matters as he had not mentioned before. Being arrived at the End of their firſt Stage, two *Ruſſian* Officers came to compliment the Ambaſſadors from the Plenipotentiaries: They excuſed their bringing ſo ſmall a Train, and not bearing them Company any farther, for that they durſt not venture near the revolted *Kalkas*. Although the River *Wen-tû* (which falls into the *Saghalian* 3 or 4 *Li* from the Place where they croſſed it) was much ſhallower on the 11th, than when they paſſed it before; yet 3 or 4 Perſons, who fell-off their Horſes, were drowned. But on the 14th they paſſed the *Porchi* with Eaſe. *They leave* Nip-chew,

THE 21ſt, the River *Kerlon* being ſwelled with the Rains, the talleſt Horſes could ſcarce paſs it without ſwimming: So that Part of their Retinue croſſed-over on Camels. Four *Taykis*, or *Kalka* Princes, Relations of *Che-ching Hân*, came to meet the Ambaſſadors, from their *Hân*, or Emperor, who the Year before had become Tributary, or Vaſſal, to the Emperor of *China*, f and in his Name gave 490 Sheep, and 19 Oxen, for the Soldiers: They alſo offered the Ambaſſadors Horſes; but they would not accept of any, returning the Value of the other Animals in Pieces of Silk, Linen, Tea, and the like. They were rejoiced to find, that the Peace was concluded; hoping, through the Emperor's Media- *Repaſs the* Kerlon.

[a] *Du Halde's China*, p. 316.

tion,

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tion, to obtain good Terms of the *Ruſſians* for a themſelves.

THE 22d, they hunted the yellow Goats all the Way they went, killing ſeveral, beſides two Wolves, that followed them.

Kalka Emperor's Viſit,

THE 25th, ſome Hours after they had been encamped, the above-mentioned *Kalka* Emperor came in Perſon, accompanied with ſeveral *Taykis*, or Princes of his Houſe, and attended by about 30 Perſons, to viſit the Ambaſſadors; who having had Notice of his Arrival, were aſſembled b in the Tent of *Kiw-kyew* to receive him. All his People, and even the *Taykis*, alighted, on entering the *Quaran* [a], or Circle of Tents, formed by the Soldiers of each Standard; but he advanced to the Middle of the Circle before he diſmounted. The *Ta-jin*, who had ſent to receive him at the Entrance of the *Quaran*, went to meet him to the Place where he alighted. They ſeated him alone, at the upper-End of the Tent, and ranged themſelves on one Side, the *Taykis* c ſitting on the other over-againſt them. The Jeſuits alſo ſat beſide the Ambaſſadors, with a good Number of *Mandarins* belonging to their Retinue.

Perſon, and Train.

THIS Emperor was a young Man, of about 20 Years of Age, tolerably handſome in the Face for a *Kalka Tartar*; who are generally hideous Figures. Both he and the *Taykis* were dreſſed in Veſts of Gold and Silk Brocade of *China*, edged with black Furs. He wore Boots of Satin, and a Bonnet furred with a Kind of white Fox-Skin, d inclining to Aſh-Colour. He ſpoke very little during the Viſit, and eat ſcarce any Thing of the Collation that was ſerved-up: But his Attendants fell-to luſtily, and took-care to leave nothing after them, filling their great Pouch, which they always carry at their Girdle, with the Remainder.

Kalkas miſerable State,

THE *Kalkas*, when the *Eluth* King invaded them, were divided among 3 Emperors, 2 of whom being driven-out of their Dominions e by that Prince, with no more than 7 or 8000 Horſe, became Tributary to *China*. As ſoon as the 3d (who was Father of this *Che-ching Hân*, and kept his pitiful Court upon the *Kerlon*, 70 or 80 Leagues Weſtward of the Place where the Ambaſſadors paſſed it) heard of the Defeat of the other two *Hâns* of his Houſe, he fled to the Eaſt, and took Refuge one or two Days Journey from the Camp, where they reſted on the 25th. At the ſame Time he ſent to the Emperor of f *China*, offering to become his Vaſſal. On his Death, which happened ſhortly after, his Son ſent to *Pe-king*, requiring to be inveſted with the Dignity of Emperor; which Ceremony was performed in *February* before, by *U Lau-ya*. In ſhort, this Emperor is reduced to ſuch Indigence, that he could give but 50 Sheep for the Soldiers, which did not ſuffice for one Meal; and offered each of the Ambaſſadors a Camel, a Horſe, and an Ox; which they would not accept of.

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THE Ambaſſadors exhorted him, and his People, to ſettle ſome Order among them: For they have neither Rewards, nor Puniſhments, but every one lives according to his own Will, without ſubmitting to any Law; the Stronger oppreſs the Weaker, all robbing with Impunity whenever they can, and keep their Word with nobody. It is not poſſible, ſaid they to him, but you muſt deſtroy one another, or elſe be deſtroyed by your Neighbours, who are not willing to ſuffer ſuch Diſorders. In ſhort, moſt of the *Taykis* of this pretended Emperor's Houſe, who are all his Vaſſals, have withdrawn themſelves from his Obedience; ſome have ſubmitted to the *Ruſſians*, others become independent, and almoſt all are as poor as himſelf. When the Viſit was over, *Kiw-kyew*'s Tent was ſo infected with the Stink of theſe *Kalkas* [b], who had ſat there a While, that the Ambaſſadors were forced to leave it, and go take the Air [c].

Without Laws, or Order.

THE 26th, *Che-ching Hân* alſo came to bear the Ambaſſadors Company on Horſe-back, a little Way on the Road; and ſoon after he was returned, *So-ſan Lau-ya*, and *U Lau-ya*, took Poſt by Order, to wait on the Emperor, who left *Pe-king* the 21ſt Inſtant, to hunt the Stag in the Mountains, where they found him the Year before. His Majeſty ſet-out later than uſual, on Account of the Death of the Empreſs, who died of a Miſcarriage. The Mourning continued 27 Days, as uſual. This Princeſs was Daughter of *Kiw-kyew*'s Brother, and Couſin-German of the Emperor, who loved her tenderly. She had been declared Empreſs but on the Morning ſhe died, though ſhe enjoyed almoſt all the Honours of that Dignity, and was the firſt of the 3 Queens. Some People ſaid, the Emperor was unwilling to nominate her Empreſs, though often urged to it by his Grandmother, when alive; and lately by all the ſupream Tribunals, on Occaſion of the Drought; becauſe he looked-on that Title as fatal to the Perſon inveſted with it; the two former Empreſſes, whom he was likewiſe very fond of, having died in Childbed one after the other.

Death of Empr.

THEIR Cattle, for Want of good Forage while at *Nip-chew*, were grown exceeding lean and weak; eſpecially the Camels, who cannot live in a Place where there is no Saltpetre, which makes them ſtrong, and fat. Since they had croſſed the River *Porchi*, they had ſcarce met-with any good Paſture, much leſs Water; moſt

The

[a] Or, *Karan*. [b] Hence called by the *Chineſe*, *ſtinking Tartars*. See before, *p.* 369. a. [c] *Du Halde's China*, p. 316, *& ſeq.*

of

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of the Pools they found in going being dried-up, for Want of Rain, and the Graſs all withered: So that a Multitude of tired Beaſts were left on the Road; beſides, ſeveral were ſtolen by the *Kalkas*, who every Night lay on the Lurch to ſeize ſuch as ſtrayed. For this Reaſon the Ambaſſadors diſtributed all the Horſes, ſent by the Emperor, among the Horſemen and Officers, to make-uſe of on Occaſion: Likewiſe all that was left of Silk, Linen, Tea, and the like, in order to be exchanged with the Inhabitants for Camels and Horſes; which Camels, Horſes, Silks, and Linen, however, every one was to return at *Peking*, in either Goods, or Money, according to Cuſtom.

THE 27th, they re-entered the Territories belonging to the Empire of *China*, and paſſed what they call the *Karû*, or *Limits*; where they found the Men, Horſes, and Camels, they had left there, in very good Condition. Here a *Tayki* of *Kalka* came to ſalute *Kiw-kyew*, in Company with 2 or 3 *Mongol Taykis*, who had Orders from the Emperor to convoy Proviſions for the Ambaſſadors Equipage. One of them was a *Ghe-vu*, that is, *married to the Daughter of a Regulo at Pe-king*. He was very handſome, and well-dreſſed: Another was Son of *Karſhianivara*, one of the moſt powerful Regulos ſubject to the Emperor, and neareſt to *Peking*; for his Lands extend as far as *Kû-pe-kew*.

Lama ſigning.

THE 28th, in the Evening, came a Meſſenger from one of the principal *Lamas*, to pay his Maſter's Reſpects to *Kiw-kyew*: But he did not meet with the Careſſes he expected, nor would that Lord receive a Powder, which *Gerbillon* took to be the Aſhes of ſomething that had been uſed by the *Grand Lama*; or, perhaps, ſome of his Excrements pulverized, which the *Mongols* carry, hanging at their Necks in little Bags, as precious Relics [a]. He likewiſe diſmiſſed this *Lama*, without ſhewing him any Mark of Courteſy, or offering him ſo much as a Glaſs of Water. But underſtanding afterwards, that being very old, he deſired to have a little Rice to eat, inſtead of Fleſh; *Kiw-kyew* cauſed a large Quantity to be given him. This *Lama* ſaid, that though his Maſter had been Maſter to *Chemitzuntamba Hútûktû*, Brother of *Tuſhetû Hân*, Chief of the three Emperors of *Kalka*; yet his Diſciple was become more able than himſelf, as having had the Addreſs to get himſelf honoured and adored by great Numbers of People. But he did not take Notice, ſays the Author, that this pretended Skill was nothing but a large Stock of Pride, which at length cauſed the Ruin of his Family, and the Empire of *Kalka*. Gerbillon. 1689.

THE 1ſt of *October*, they encamped in the Plain of *Uneghet*, on the *Chikir*, in the old Place. Next Day, they encamped again on the ſame Rivulet, in a great Plain called *Sharipûritun*. The 4th, they pitched in the Mountains, which they croſſed *July* 1, before. From the 10th of *September*, when it froze, and was extream cold, the Weather was pretty temperate; but, *October* 5, the Cold was ſo violent before Sun-riſe, that not only the Brooks and Ground were frozen, but their very Breath froze as it paſſed-out of their Mouths, and ſtuck to their Beards like Icicles. The reſt of the Day was very cold, but fair. They encamped beyond the Source of the *Chikir*, in a Plain, by a good Spring and little Pool. Between the Hills they ſaw ſome ſcattered Pines [b]. The 6th, about 10 *Li* before they encamped, they quitted the Road they came, paſſing and repaſſing a little River, on which they pitched the 28th of *June* laſt. *Brook of* Chikir.

HERE they left their old Road on the Weſt, taking the Way of *Mount Pe-cha*, and travelling 10 *Li* almoſt due S. declining a little to the E. The 7th, they entered among bare and barren Mountains, though ſome were covered with Trees, generally Pines. The Valleys and narrow Paſſages abounded with good Paſture, which was ſtill green (for it had not ſnowed in theſe Quarters) though in other Places they found it all yellow, and dried-up with the Froſt. They encamped in a Valley, watered with a Brook, 20 *Li* beyond the Mountains *Leave the old Road.*

THE 8th, they continually followed the Courſe of a good Paſture-Valley (through which runs a large Brook of fine Water) between Mountains generally ſteep, and covered partly with Trees, and partly with Rocks. The Valley widening in ſeveral Places, makes agreeable Plains, whoſe Soil ſeems to be good. One *Li* or two before the End of their Stage, they turned ſuddenly S.W. and encamped beyond a little River, or Brook, where they caught a conſiderable Number of ſmall Fiſh, reſembling thoſe called *Vandoiſes*. It was very low, and winding, but ſwift, and ran North-Eaſt. *Agreeable Valleys.* *And Plains.*

THE

[a] As hath been obſerved before, *p.* 462, *&* *ſeq.* [b] *Du Halde's China*, p. 318.

The Road back, from the Chikir.

October 5.	To Source of the *Chikir*	—	*Li*
6.	To a little River	—	—
—	S. by E.	—	10 *Li*
7.	Mountain Road, S. E.	—	40
—	To a Brook, E.	—	20
8.	To a River, E.S.E.	—	42

October

2 Journey in Tartary.

THE 9th, their Road lay as before, winding a through the Mountains, along two Valleys much like the former, but more pleaſant, and better cultivated by the *Mongols*: Each was watered by a Brook diverſified with Trees, and full of Partridges, Quails, and Pheaſants. They encamped near a 3d Brook, where there was very good Forage.

Mount Pecha,

THE 10th, having marched 40 *Li*, they came to the Foot of *Mount Pecha*, which the *Mongols* call *Hamar Tabahân*. It is a Collection of ſeveral Mountains, whereof ſome are very high, and covered with Pines; the reſt lower, and partly bare. This Place is famous among the *Tartars*, who look upon it as one of the higheſt in the World, becauſe ſeveral Rivers deſcend from it, directing their Courſe E. W. N. and S. It is ſaid never to be without Ice. They ſaw ſome an Inch thick in three little Ponds, in a Valley, and in the Brooks that ran down the N. Side of the Mountain. Moſt of the Trees were dead, and dried-up; which ſome attributed to the great Drought that prevailed this Year throughout the Country; others to the great Cold of late Years.

Difficult Deſcent.

THEY found the Deſcent very rough on the S. Side. The Emperor cauſed a great Road to be made for the Calaſhes of the Queens, who ſometimes followed him thither. They encamped 7 or 8 *Li* from the Foot of it, in a Paſs of the Hills, near a large Brook, deſcending from *Mount Pe-cha*. The whole Place was full of Pheaſants and Roebucks. Conſidering the Winding of the Road, their Stage might be about 50 *Li*.

Hot-Water Springs.

THE 11th, their Road lay along the ſame Valley and Brook, between Mountains, which are neither much covered with Trees, nor very high, but pretty ſteep. Here they found Abundance of Pheaſants, and ſome Hares. In the Way they paſſed near a great Number of hot Springs (forming a large Brook) very famous among the *Tartars*, who there come to bathe and drink of them, when they are troubled with any Diſorder. The Water was exceeding pure, but ſo ſcalding, that the Author could not bear his Hand in it a Moment. Their Baths were nothing but Pits dug in the Ground, and covered with Branches of Trees.

HAVING travelled 60 *Li* in this Valley, they turned-off Weſtward into another Streight of the Mountains, which croſſed the former. Here News was brought to *Kiw-kyew*, of the Death of the Empreſs his Niece, who died the 24th of *Auguſt* of a Miſcarriage. As ſoon as he heard it, he fell a-weeping and ſighing aloud, according to the *Chineſe* and *Tartar* Cuſtom: After which he continued his Journey. Being arrived at the next Poſt-Houſe, which was not far from the Entrance of the Valley, he took Poſt, that he might appear the ſame Day before the Emperor, who was but 60 *Li* diſtant. The reſt encamped there, by the Side of a fine large Brook [a].

THE 12th, they found the Emperor's eldeſt Son encamped, in order to call the Stag, in a little Plain, at the Foot of a Mountain, named by the *Mongols*, *Tayn*. As they approached his Majeſty's Camp, Oxen, Sheep, and Veniſon, he had killed in Hunting, Wine, Butter, and Horſes, were by his Order diſtributed to all the Officers and Soldiers who wanted any. In the Evening thoſe Officers, with *Kiw-kyew* at their Head, and the Jeſuits among them, went to meet the Emperor, waiting in the Dark his Return from Hunting: After which they went and made the uſual Proſtrations before his Tent. He ſent ſeveral Diſhes from his Table, to the Officers and *Mandarins* of the Embaſſy.

PEREYRA and the Author went afterwards by themſelves, to enquire after his Majeſty's Health, and receive his Orders. As it was very late, they could not ſee him; but he cauſed them to be told publickly, that he was well, that he knew they had ſuffered much, and that through their Care the Negotiation of Peace had taken Effect; adding, that they ſhould go and reſt themſelves at *Pe-king*, along with *Kiw-kyew*, who was to ſet-out next Day, leaving the Command of the Troops to a Lieutenant-General.

ACCORDINGLY the 13th, departing with that Lord, they lay in a Village, which belongs to one of the Regulos of *Pe-king*. In all the Country, from *Mount Pe-cha* to the Place where they pitched the 15th, there was ſcarce any Harveſt, on Account of the Drought, which was ſo great, that almoſt all the Brooks were dried-up, and for above a Year there had not fallen Rain enough to moiſten the Ground two Inches deep.

THE

[a] *Du Halde's China*, p. 319.

The Road back from the Chikir *continued.*

October 9. To a Brook, S.	-	69 *Li*
10. To *Mount Pe-cha*, or *Hamar-Tabahân*, S.W.	-	40
— To a Brook, S.W.	-	30
11. To a Poſt-Houſe, S.W.	-	60 *Li*
12. To *Mount Tayn*, W.	-	10
— To the Emperor's Camp, S.	-	50
13. Due S.	-	90
— To a Village, W.	-	10
14, 15. Proceed		

October

Gerbillon. 1689.

Journey in Tartary.

THE 16th, they entered *China* through the Great Wall, at *Kû-pe-kew*, and lay at a Fort 40 *Li* from *She-hya*. In ſhort, the 18th, they arrived at *Pe-king*, whither the Emperor returned on the 22d [a].

Matters other Mathematics.

THE reſt of this 2d Journal, like the End of the former, relates to Matters, which paſſed afterwards at *Pe-king*, till the Author's next Journey; and, in particular, is taken-up with an Account of his, and other Jeſuits, teaching that Prodigy of a Prince, the Emperor *Kang-hi*, Mathematics. We ſhall therefore, in the next Article, only ſelect a few Things which relate to the Affairs of *Tartary*.

5. *Farther* Occurrences *relating to the War and Defeat of the* Eluths *by the* Emperor's *Forces.*

Ruſſian *Karawân deſtroyed.* Eluth's *new Invaſion. Arbitrary Proceeding, under Sanction of Orders. The Grandees Petition. The Princes ſet-out. The* Eluths *defeated.* Kiw-kyew *ſlain. Emperor's eldeſt Brother proſecuted for Miſconduct: His Defence: Sentence of the Court, and of the Emperor. The Officers puniſhed. Army ſent againſt the* Eluths. *The Emperor's Bounty. Tumult of Slaves: The Offenders puniſhed. The Jeſuits mortified.*

Ruſſian Karawân deſtroyed.

THE 21ſt of *January*, 1690, there arrived a Karawân of *Eluths* and *Mohammedan Tartars*, to traffic. There were among them two *Ruſſians*, and a *Lithuanian*, who came twice to ſee the Jeſuits. This laſt told them, that an Envoy of the Plenipotentiaries of *Ruſſia*, in his Way to this Court through the Country of *Kalka*, had been murdered, with all his Retinue, by the *Kalka Tartars*; who having ſeparated the Company under Pretence of Traffic, cut all their Throats [b].

Eluth's new Invaſion.

THE 25th of *May*, a Troop of *Ruſſians* arrived with an Account, that *Yakſa* had been demoliſhed, according to the Treaty, and Orders given for removing their Settlement to the Weſt of the *Ergona*, as ſoon as Winter was over.

JULY 24. News came, that the King of *Eluth* had advanced with an Army of 20, or 30,000 Men, towards the Territories of the *Mongols* ſubject to this Empire: Whereupon the Emperor reſolved forthwith to reinforce the Troops in thoſe Parts, which are compoſed for the moſt Part of *Mongols*, commanded by their Regulos and *Taykis*. They had already received his Orders to arm, and obſerve the Motions of the *Eluths*; who under Pretence of invading the *Kalkas*, might take Occaſion to fall upon the *Mongols*, if they were not in Condition to oppoſe them. His Majeſty having at the ſame Time publickly declared his Intention to go himſelf in Perſon on that Side, within a Month, to take his uſual Diverſion of Hunting, the Grandees of the Court, and the *Mandarins* of War, both *Tartar* and *Chineſe*, according to Cuſtom, begged earneſtly to be ſent on this Expedition [c].

Arbitrary Proceeding, under Sanction of Orders.

THE 30th, the Emperor being informed, that the Soldiers, who were to march againſt the *Eluths*, could buy no Horſes, but at exceſſive Rates, gave them Power to take all they could find without the *Tartar* City, paying 20 *Taël* for fat Horſes, and 12 for lean ones. This Permiſſion occaſioned great Diſorders, eſpecially in the *Chineſe* City. The Officers preſſed not only Horſes, but even the Mules and Camels. They conſtrained even the moſt conſiderable *Mandarins* they met in the Streets to alight. They entered the Houſe of the principal *Chineſe Ko-lau*, and carried-off all his Beaſts of Carriage: They alſo took Occaſion, under Protection of this Permiſſion, to ſeize Abundance of Arms, Harneſs, and other Things uſeful to Soldiers. The dangerous Conſequences of ſuch a Licence being laid-before the Emperor, who never intended that his Orders ſhould be executed in that Manner, he forthwith commanded every Thing to be reſtored, except the Horſes, which were paid-for according to the Rates fixed by himſelf: He forbid any farther Seizures, and puniſhed thoſe who had committed any Violence. By which Means the Tumult was immediately appeaſed.

Sanction of Orders.

The Grandees Petition.

AUGUST the 2d, the Emperor cauſed 4 or 5000 *Taëls* [d] to be diſtributed among the Soldiers who were immediately to ſet-out for the Army; but he gave nothing to the Officers. Two Days after, the Princes of the Blood, the Officers of the Crown, and the Heads of all the ſupream Tribunals, preſented his Majeſty a Petition, intreating him not to go to the Army, or even to leave *Pe-king*, at this Juncture; becauſe his Departure might occaſion Uneaſineſs and Fear among the People, eſpecially thoſe of the Southern Provinces, who would imagine all was loſt, if they knew his Majeſty had left the Capital.

[a] *Du Halde*'s *China*, p. 320. [b] The ſame, *p.* 324. [c] The ſame, *p.* 326. [d] This is the *Portugueze* Word. The *Chineſe* is *Lyang*, and the Value 6 Shillings and 8 Pence.

The Road back from the Chikir *continued.*

October 16. To *Kû-pe-kew* — To a Fort
17. Proceed
18. To *Pe-king*.

2. Journey in Tartary.

The Emperor hereupon conſented to defer his Departure for ſome Days. He nominated his eldeſt Brother Generaliſſimo, and granted his eldeſt Son, who was then 19 Years of Age, the Favour he had deſired, of being preſent in this Expedition.

The Princes ſet-out.

THE 9th, thoſe Princes were feaſted by his Majeſty; it being a Cuſtom of the *Tartars* to treat their Kindred on ſuch Occaſions. Next Day, theſe two Princes ſet-out for the general Rendezvous. His Majeſty did them the Honour to bear them Company, with the Prince his appointed Heir, and two more of his Children. The whole Court aſſembled to wait-on the Emperor; but as there were neither Trumpets, nor Kettle-Drums, nor any other Mark of Magnificence, there was ſomething of Sadneſs mixed with the Solemnity. As ſoon as the Emperor had paſſed the Suburbs, he found both Sides of the high Road lined with the Troops, which he there reviewed [a].

The Eluths defeated.

THE 12th, Advice was brought, that the King of *Eluth* had retreated: And *September* 4, an Account came from the Generaliſſimo to his Majeſty, that on Advice of the Enemy's Approach, he decamped, *Sept.* 1, at Day-break, and marched to meet them: Towards Noon coming in Sight, he immediately drew-up his Troops, and advanced: So that about Two o'Clock the two Armies faced each other. The *Eluths* were drawn-up near a Brook at the Foot of a Mountain, behind a Kind of Intrenchment made with their Camels; and in this Poſture expected the *Chineſe*. The Fight began with a great Fire from the Cannon and Muſkets; after which the Armies cloſely engaging, the *Eluths* gave Way with conſiderable Loſs; but by Favour of the Marſhes, they retired in good Order to their Camp.

Kiw-kyew ſlain.

IN this Battle *Kiw-kyew*, the Emperor's maternal Uncle, and one of the Ambaſſadors who went to *Nip-chew*, was killed. *October* 8, his Aſhes [b] were brought to *Pe-king*, in grand Proceſſion. They were incloſed in a little Coffin, covered with the richeſt Gold Brocade, and placed in a cloſe Hearſe inveloped with black Satin, borne by eight Men [c].

THE Emperor ſent his eldeſt and 4th Son to do Honour to the Deceaſed, with Libations. All the Princes of the Blood, great Lords, and Officers, came alſo to pay their Duties to this Nobleman, who was generally beloved and eſteemed, and had the Reputation of an honeſt and charitable Man. He was buried on the 10th, with no leſs Solemnity [d].

Emperor's eldeſt Brother

JANUARY 2, 1690, the Emperor ſet-out to hunt in the Mountains, near the Burying-Place of his Grandmother, where he was to be the 19th, to finiſh the Ceremony of the triennial Mourning, which then expired. Before his Departure, he determined the Proſecution begun againſt his two Brothers, and the general Officers who were at the Battle againſt the *Eluths*: For it is a Cuſtom with the *Tartars* to proſecute the Generals of the Army who are not ſucceſsful in War. Although the King of *Eluth* was put to Flight, yet they were not ſatisfied, becauſe he was not taken or ſlain, and his Troops entirely defeated, as the Emperor's Army was at leaſt four or five Times more numerous [d].

Gerbillon. 1689.

Proſecuted for Miſconduct.

INDEED his Majeſty, to ſhew how little ſatisfied he was with the general Officers, let them encamp in the Mountains of *Tartary* for three Months, with only 4 or 500 Horſemen, having recalled the reſt of the Army; and when his eldeſt Brother returned to *Pe-king*, he would not ſuffer him to enter the City, till he had been examined touching his Conduct. The Prince anſwered in his Defence, that the Enemy being advantageouſly poſted, with a Marſh before them, he did not think it prudent to hazard the Imperial Army too far: Yet confeſſed, that if any Fault was committed, he only was accountable, as General in chief; and if they deemed him culpable, he ſubmitted his Puniſhment to his Majeſty's Pleaſure.

His Defence.

IF the general Officers had undertaken to excuſe their Generaliſſimo, as they might have done, perhaps the Affair had gone no farther: But as every one was for juſtifying himſelf, 3 or 4 of the Grandees of the Empire, who ſerved as Council to him, preſented a Petition, wherein they laid all the Fault on him; accuſing him of Idleneſs, and minding nothing but Hunting and Muſic, and appealed to the Emperor's eldeſt Son as a Witneſs; who was accordingly examined: But he anſwered, that it was not fit for him to accuſe his Uncle. The General alledged, that thoſe who were of his Council, and complained of him, ought to have adviſed him to purſue his Advantage, if they thought it proper; and that, in ſhort, they had ſhewed no more Bravery than himſelf, ſince none of them had received the leaſt Hurt.

Sentence.

THE Tribunal of *Tſing-jin fû*, which tries the Cauſes of the Regulos, the Princes of the Blood, and Officers of the Crown, having examined this Affair, adjudged the Generaliſſimo to be deprived of his Title of Regulo, and the four Grandees, who aſſiſted him as Counſellors, together with the general Officers, to loſe their Places.

[a] *Du Halde's China*, vol. 2. p. 327. [b] It is the *Tartar* Cuſtom to burn the Bodies, and preſerve the Aſhes and Bones. [c] *Du Halde*, as before, *p.* 328. [d] The ſame, *p.* 329. [e] See before, *p.* 329.

THE

Journey in Tartary.

THE Emperor, who deliberated a long Time a on this Affair, at length gave Sentence, That his two Brothers, and the other great Officers, who had the titular Dignities of *Kong*, reſembling thoſe of *French* Dukes and Peers, ſhould loſe 3 Years Revenue; that the 2 Regulos alſo ſhould loſe 3 Companies of their Guards; the other Grandees and general Officers, who had only ſingle Poſts, were reduced from being *Mandarins* of the firſt Order, to be *Mandarins* of the third, but kept their Places. But the Counſellors of b State loſt their Employment; and the Officers who deſerted the great Piece of Cannon, which might have been nailed by the Enemy, had they ſeen their Advantage, were condemned each to receive 100 Laſhes with the Whip, and then were releaſed out of Priſon, where they had been confined.

THE Maſter of the Ordnance, who had been for a long Time one of the principal Gentlemen of the Emperor's Bedchamber, and was then c Governor to ſome of his Children, was reſtored to this laſt Employment, after Sentence inflicted. The *Tartars*, who are all their Emperor's Slaves, eſteem it no Diſhonour to be corrected in this Manner by his Order [a]. Sometimes the chief *Mandarins* are cuffed, kicked, or laſhed, in his Preſence, without being diſgraced, or deprived of their Employments [b].

MARCH the 2d, a Body of 8 or 10,000 Ca- d valry, with Grooms and Valets, who among the *Tartars* ſerve for Soldiers on Occaſion, amounting to 40 or 50,000 Men, ſet-out for *Khukhuhotun* [c]. As they have the Benefit of their Servants Pay, and all military Rewards, they teach them to draw the Bow from their Youth, in order to procure them the Place of a Trooper, or Foot-Soldier [d]. Theſe Troops were ordered thither to obſerve the Motions of the *Eluths*, who made Incurſions on that Side, plundering both the *Kalka* and *Mongol* Subjects of the Empire [e]. e

THE 15th, his Majeſty ordered Part of the Debts of his Houſhold Officers, who uſed to attend him in his Progreſs, to be paid-off, out of his own Treaſury; and gave 800 Livres [f] to each of his *Hyas* (or Guards) and 400 to the inferior Officers, who have no Title: But the Whole amounted to no more than 400,000 Livres [g]; becauſe the Grandees who examined into theſe Debts, meeting with ſome who gave-in falſe Accounts, put none into the Liſt but thoſe they judged un- f able to pay them, whereby ſeveral real Inſolvents were ſtruck-out. Gerbillon. 1689.

THE 29th, the Cavalry, who had no Share in that Diſtribution, becauſe being Slaves they could not contract Debts, aſſembled to the Number of 3 or 4000, about the Palace, to demand ſome Largeſs likewiſe of his Majeſty. As nobody would undertake to deliver their Petition, they continued a long Time in the great Court on their Knees, and bare-headed: But hearing afterwards, that the Emperor was gone to walk in his Garden behind the Palace, they ſurrounded it, and demanded aloud ſome Reward, ſince they were as good Soldiers as the reſt. While the Emperor pretended not to hear them, ſome of the moſt daring paſſed the firſt Gate of the Garden, in Spite of the Guards. *Tumult of Slaves.*

NOTICE being given his Majeſty of their Inſolence, he cauſed eight of the Ring-leaders to be ſeized, and having ordered the reſt to be driven-out with Whips and Cudgels, the Multitude immediately diſperſed. He ſent the eight Soldiers to the Tribunal of Criminals, with Orders to proſecute them without Delay. Accordingly the 30th, in the Morning, the Slave who had carried the Petition was condemned to loſe his Head; and his Maſter, who was his Majeſty's *Hya*, was baniſhed to *Aygu* [h]. His ſeven Companions received the ſame Sentence: But the Emperor was content that they ſhould carry the *Cangue* [i] three Months at the City Gate, and receive an hundred Laſhes [k]. *The Offender's puniſhed.*

WE ſhall conclude this Section with a remarkable Anſwer of the Emperor to the Jeſuits, who were teaching him Mathematics. On their deſiring him to puniſh a *Mandarin*, who had raiſed a Perſecution, as they called it, againſt the *Chineſe* Converts in the Province of *Shantong*, he told them, "That he favoured their "Brethren in the Country *for their Sakes, and* "*for the Services they did him:* But that he did "not pretend to *protect* and *ſupport* the *Chineſe* "Chriſtians, who *valued themſelves on their* (the "Miſſioners) *Credit*, and imagined they had *a* "*Right to do what they pleaſed* [l]." This is an exact Character of the Bigotry and Preſumption inſeparable from Popery; and ſhews what Impoſtors thoſe other Miſſioners were, who pretended that this diſcerning and virtuous Monarch was inclined to embrace their irrational and impious Religion. *The Jeſuits mortified.*

[a] See before, *p.* 278, *& ſeq.* [b] *Du Halde*'s *China*, vol. 2. p. 330. [c] Deſcribed before, *p.* 670. [d] Which is much coveted. See before, *p.* 286. c. [e] *Du Halde*, as before, *p.* 332. [f] Or, 35 Pounds. [g] Or, 21,000 Pounds. [h] Or, *Tſiſikar*, in *Eaſtern Tartary*. See before, *p.* 356. [i] See this Puniſhment deſcribed, *p.* 279. [k] *Du Halde*, as before, *p.* 333. [l] The ſame, *p.* 327.

3 *Journey in* Tartary.

SECT. III.

The Author's *third* Journey *in* 1691, *in the* Emperor's Train.

1. *The* Road *to the Place of* Aſſembly.

Emperor ſets-out: Studies by the Way: Keeps himſelf and Soldiers in Exerciſe. Wreſtling-Matches: Shooting: Many Beaſts killed. Kû-pe-kew *Valley.* Chau-myen *Liquor. Ruins of* Shan-tu. *Hot Springs. A Tiger killed. The Fire-Hen.* Hamar Tabahan. *A Leopard ſlain.* Harongha *Streights.* Kon Nor *River. Emperor's Approach notified: Arrive at* Tolo Nor. *Quarters of the Emperor, Grandees, and Officers: Imperial Tent, and Bedchamber: Large Pavilion: Tents of Grandees: Camp for the Troops, Gunners, and Muſketeers. A general Review. A counterfeit Attack. Single Combats.*

Emperor ſets-out,

MAY 9, the Emperor attended by moſt Part of his Court, ſet-out before Day from *Pe-king*, with a great Body of Troops, to hold an Aſſembly of the States of *Tartary*. *Gerbillon*, accompanied with *Bouvet* the Jeſuit, had Orders to go-along with his Houſhold, and eat with the 8 principal Officers of his Guard, ſitting at the Head of thoſe of the 2d Rank. They dined at the Village *Wan-king*, and lay at the Borough *Nyew-long-ſhan*, where they arrived about Noon. This Day the Emperor ſent the Author Meat and Drink from his own Table: He gave Orders likewiſe, that this Miſſioner ſhould have free Acceſs to his Apartment. A While after, he ſent to aſk about ſome mathematical Books, and to tell him, that it was his Intention, during his Progreſs, to reviſe his practical Geometry; which he did that ſame Evening, and ſo continued to do almoſt conſtantly afterward. Next Day his Majeſty ordered a *Hya*, who was Captain of the *Ruſſians* in his Service (a *Turk* by Deſcent, tho' born at *Pe-king*) to attend *Gerbillon* where-ever he went, and try to learn ſome Words of the *Latin* Tongue, as he ſpoke a little *Ruſſian* [a], but eſpecially to read it.

Studies by the Way,

Keeps himſelf and

THE 11th, the Emperor diverted himſelf at *She-kya*, in the Court before his Chamber, by ſhooting at Sparrows and Pigeons with a Croſs-Bow and Trunk, killing 3 ſucceſſively with the former Inſtrument: After which he retired to repoſe himſelf, as he uſed to do every Day at Noon, during the hot Weather.

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THE 12th, half a *Li* before they got to *Kû-pe-kew*, they found all the *Chineſe* Gariſon of that Fortreſs, conſiſting of 7 or 800 Foot, and 50 Horſe, drawn-up in Order of Battle on the Side of the great Road. The Emperor, after ſtopping a While to view them, rode to an Eminence, and alighted to ſee them exerciſe.

THEY were firſt drawn-up in 8 ſingle Lines, between which was a Space of 5 or 6 Paces. There appeared 50 or 60 Carriages of ſmall Cannon, but without Guns, puſhed-forward by Men. At both Wings of the Infantry were poſted a few Horſe: They made ſeveral Motions, and fired ſeveral Times. The Signal was, a Muſket or 2 let-off from a neighbouring Eminence, which was anſwered by the Battalion, and this by a Noiſe of Horns, Copper-Baſins, and ſuch-like Inſtruments. Their Exerciſe and Motions are nothing like thoſe of the *European* Soldiers; nor could 800 ſuch Infantry ſtand the Charge of 100 *French* Horſe. Yet the Grandees aſked *Gerbillon*, if the Militia of his Nation were to be compared to them. The Emperor himſelf ſent to the Commander a Suit of Cloaths, ſuch as himſelf commonly wears, and a Horſe, in Acknowledgment of his good Diſcipline.

Soldiers in Exerciſe.

THE 14th, at a Houſe on the Road where they dined, his Majeſty ordered a *Kalka* and a *Mongol* to wreſtle, in his Preſence, with one of his *Ha-ha-ſhûs*, reckoned the beſt Wreſtler at the Court, though very ſhort, and not above 25. The *Kalka* threw him twice in a very little Time, which every-body admired at, as well as his Agility and Strength. But the *Mongol*, tho' much more robuſt, could not fling him: So that after grappling a great While, the Emperor cauſed them to leave-off. To wreſtle more commodiouſly, the *Tartars* change their outer-Coat for one of coarſe Linen, girding themſelves as tight as they can; after which each ſeizes his Antagoniſt by the Top of the Shoulder, or upper-Part of the Breaſt, and ſtrives to turn him over by a Leg-lock: The Conqueror runs towards the Emperor, and does him Homage for his Victory.

Wreſtling-Matches.

AFTER this, there was ſhooting with Bows and

Shooting

[a] *Du Halde's China*, vol. 2. p. 333.

Road from Pe-king, 1691.

May 9.	To *Wan-kin* Village	-	20 *Li*
—	To *Nyew-lang-ſhan* Town	-	60
10.	To Village *No-ſhan*	-	20
—	To *Mi-yun-kyen*	-	40
11.	To *Shin-ſhwan* Village	-	30 *Li*
—	To *She-kya* Borough	-	30
12.	To *Lau-qua-tyen* Village	-	30
—	To *Kû-pe-kew* Fortreſs	-	30
14.	To *Ngan-kya-tun* Village	-	80

May

and Guns, at a Mark, which was a Board the a Bigneſs of one's Hand, at 60 or 70 Paces Diſtance. At this Exerciſe his Majeſty made 30 Shot with a ſingle Bullet, and ſeveral Times hit the Mark, particularly 3 Times running, often charging his Piece himſelf. His 3d Son made 2 Shot, and lodged the Ball once in the Mark: Five or ſix of the Grandees ſhot 2 or 3 Times each, but not one of them hit it. His Majeſty ſhot next, out of two Sorts of Croſs-Bows (one carried Arrows, the other Bullets of burnt Clay) and b always with vaſt Dexterity. At laſt he ſent for 5 of his moſt expert Archers: The beſt of them was the above-mentioned *Kalka*, who ſcarce ever miſſed the Mark. The Emperor likewiſe hit it ſeveral Times, ſhooting equally well with both Hands.

THE 15th, they croſſed 5 or 6 craggy Mountains, the Emperor hunting all the Way. Seven Stags and Mountain-Goats were killed in 2 Rings. When they encamped, his Majeſty ordered a ſmall c Tent to be ſet-up for the Author in the inner Incloſure, where there were none beſides his own, and thoſe of his Sons. Next Day, the Emperor killed 3 Roebucks in 2 Rings; the firſt on the Top, the 2d on the Side of a Mountain, where the Beaſts had lain-down. His Hunters alighted only at the firſt Ring. Theſe People are all *New Manchews*, ſo called, becauſe born in *Eaſtern Tartary*, being employed by his Majeſty for his Guards and Huntſmen. They all at once ſet-up d a Sort of humming Noiſe, to amaze the Roebuck; who, hearing the Sound equally on all Sides, knows not which Way to eſcape. The Emperor rode in full Chace with his Bridle looſe, over Heights and Hollows, drawing his Bow with extraordinary Strength and Dexterity. They marched-back, making a Kind of moving Circles to catch Hares: None but his 2 Sons were ſuffered to ſhoot within the Incloſure. On a Proſpect of Rain, the Emperor, to divert him- e ſelf, took-up a great Pole, and began to beat the Duſt off the Tents; whereupon all the People followed his Example [a].

THE 17th, they encamped in a Valley, called *Kú-pe-kew*, by the little River *Kakiri*. A Ring being made a little beyond the Camp, they incloſed a Roebuck, a Fox, and ſome Hares: The firſt eſcaped, but his Majeſty ſlew the Fox with the firſt Arrow: Afterwards he rode-up to the Brow of a very high and ſteep Mountain covered with Briars. The Author was no leſs ſurprized to ſee his Meſſengers run up and down almoſt as faſt as on a Plain. This Day the Emperor ſtopped on a little Eminence, to take a certain refreſhing Liquor, called *Chau-myen*, compoſed of Meal made of a Sort of *Turkey* Corn, or Millet, mixed with Sugar and Water, all well-beaten together. *Gerbillon* obſerved, that when he drank his *Chau-myen*, every-body fell-on his Knees, and knocked his Forehead againſt the Ground. *Gerbillon.* 1691. *Chau-myen Liquor.*

THE 18th, they encamped in a Place, named *Qua-ti-ing*, on the ſame River *Kakiri*. This Day they incloſed in one Ring, nine or ten large Stags; but they all eſcaped: Only ſome Hares were killed, and a few Pheaſants taken with the Spar-Hawk; as was done the preceding Days.

THE 19th, they marched 40 *Li*, in a Plain called *Kabaye*, by a little River named *Shan-tû*, c where are ſeen the Ruins of the City of *Shan-tû*, the Summer-Seat of the *Ywen* Emperors [b]. In one Circle a great Boar retired into a cloſe Shelter: Yet the Emperor, with the 2d Arrow, wounded him mortally. In another they killed three Stags; but two or three others eſcaped through the Mountains. *Ruins of Shan-tû.*

NEAR the Camp there were hot and medicinal Waters, about which the Emperor aſked *Gerbillon* ſeveral Queſtions. They are clear at their d Source, but not ſo hot as thoſe at the Foot of *Mount Pe-cha* [c], a little Way to the N.E. of them: For in theſe one may bear to hold his Hand for ſome Time. As there is very near them another Spring of very cold Water, they have directed the Courſe of the two Streams in ſuch a Manner, that they might mingle on one Side, while on the other there runs an intire Stream of hot Water. In this Place are three little wooden Houſes, built by the Emperor's Orders, with a e wooden Baſin in each, for the Conveniency of Bathing, which Pleaſure his Majeſty took [d]. *Hot Springs.*

THE 20th, they continued in their Camp, and exerciſed, by Wreſtling and Shooting; in which laſt the Emperor's 3d Son, about 16 Years of Age, diſtinguiſhed himſelf, by hitting the Mark ſeveral Times. The 21ſt, they pitched in a Place called *Ha-la-tſin*. Next Day, his Majeſty ſending for 2000 *Mongol* Hunters, formed two great Rings, *A Tiger killed.*

[a] *Du Halde's China*, vol. 2. p. 334. [b] Or, Succeſſors of *Jenghiz Khân*, in *China* and *Tartary*. See before, *p.* 376. [c] See before, *p.* 696. [d] *Du Halde*, as before, *p.* 335.

The Road continued.

May 15. To *Pornaye* Plain	-	50 *Li*
16. To a Rivulet	- -	40
17. To *Kakiri* River	-	40 *Li*
18. To the ſame	- -	40
19. To *Shan-tû* Ruins	-	40
21. To *Ha-la-tſin*	- -	40

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Rings, which continued five or six Hours, surrounding both Mountains and Valleys. About 40 Roebucks and Stags were killed this Day. In the firſt Circle they incloſed a Tiger, whom the Emperor diſlodged, twice with his Muſket, and the third Shot made him fly to the Top of the Mountain, where the Trees were thickeſt: But he would not ſuffer his Men to approach too near the Beaſt, who in his Paſſage ſtruck-down a *Mongol* and his Horſe, by a Blow with his Paw, as he ruſhed by him; but did him no Hurt, becauſe he fled without ſtopping, diſmayed by the People ſhouting after him. The Emperor himſelf is in no Danger, being always ſurrounded by 50 Hunters on-Foot (called Prickers) armed with half-Pikes, which they handle dextrouſly.

The Fire-Hen.

BESIDES Pheaſants, Partridges, and Quails, which were taken with Hawks, they caught two other Birds of a particular Kind, ſuch as the Author had ſeen no-where elſe: The *Chineſe* call it *Ho-ki*, that is, *the Fire-Hen*; probably becauſe it has round its Eyes an oval Ring of ſmall Feathers, of the Colour of glowing Fire: All the reſt of its Head and Body, which reſemble thoſe of a Turky-Hen, is of an Aſh-Colour: It is ſomewhat larger than a Pheaſant, but can neither fly high, nor far; ſo that a Horſeman may eaſily run it down.

Hamar Tabahan.

THE 23d, they encamped in a Valley, called *Hamar Tabahan-nianga*, that is, *the Streight of the Mountain Hamar*, by the little River *Hakir*. In the Way, beſides a great Number of Stags and Roebucks, they killed a Leopard, found in a Thicket of Briars, from whence the Prickers going always on-Foot before the Emperor, were forced to drive him out with their half-Pikes. After his Majeſty had ſhot an Arrow into his Body, they ſet the Dogs upon him, who did his Buſineſs with much Difficulty: For, though wounded and fallen, he ſtoutly defended himſelf with his Teeth and Claws.

A Leopard ſlain.

Harongha Streights.

THE 24th, they encamped again by the *Hakir*, in a Streight of the Mountains called *Harongha*. They did nothing but mount or deſcend all the Way, and paſſed-over two high and ſteep Mountains. Although the *Mongol* Hunters were returned home, there were killed Abundance of Stags and Roebucks, of which the Country is full. His Majeſty tired eight or ten Horſes every Day in this Recreation.

THE 25th, they encamped beyond the Mountains, in a large Plain, ſurrounded with little Hills, called *Puchwi-pû-hû-tû*, that is, *the Plain that has the Mountains behind it*. At the End of 15 *Li*, they croſſed a high Mountain quite covered with Firs; and, the 26th, they encamped on the Side of a River, ſomewhat larger than the reſt, called *Kon Nor*, in an open Country, full of Sands to the N.E. and E. of the River; but to the W. it is all a Meadow, and ſurrounded with little Hills. It was ſo cold the whole Day, proceeding from a boiſterous North Wind, that ſuch as had Furs put them on. In the Afternoon ſome Hail fell, and then Rain. The preceding Mornings were very ſharp in the Mountains.

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Kon Nor River.

WHEN the Tents were pitched, the Emperor ſent *So-ſan Lau-ya* to the *Kalka* Princes, to give them Notice of his Approach to the Place of the Aſſembly, and inform them, in a very mild and obliging Manner; that his Majeſty being unwilling to give them the Trouble of repairing to *Pe-king*, was come himſelf to meet them, notwithſtanding the Inconvenience of travelling in the Summer.

Emperor ſends to Approach notified.

THE 27th, having travelled through a very rugged and ſandy Country, conſiſting moſtly of Hillocks, covered with Briars, they encamped in the Midſt of a great Plain, called *Tolo Nor*, that is, *the ſeven Reſervoirs of Water*. The Emperor himſelf choſe the Situation of the Camp, and ordered *Gerbillon* to mark exactly the 8 principal Points of the Compaſs; which Regulation was always obſerved in their future Encampments [a].

Arrives at Tolo Nor.

THE Emperor's Pavilion was placed in the Center: His Quarters contained four Courts, or Incloſures: The firſt (which was of yellow Cloth, called the *Wall of Cloth*) being very ſpacious, was ſurrounded with the Tents of the Guards, joined ſo cloſe, that they looked like a Gallery of Tents. The ſecond was like the firſt, but much leſs. The third was encompaſſed with a Net of yellow Cords (called the *Wall of Nets*) ſo twiſted, that there was no paſſing-through them. Each of theſe Incloſures had three Gates, the largeſt, through which the Emperor only, and his Retinue paſſed, faced the South; the ſecond was to the Eaſt; and the third to the Weſt. At the Gates of the three outer Courts were poſted the Guards, commanded by two or three Officers. The laſt, or innermoſt Court, was an oblong Square, 24 or 25 Fathom deep, and 18 broad: The Fence was of yellow Linen, ſtretched on Stakes

Quarters of the Emperor.

[a] *Du Halde's China*, p. 336.

The Road continued.

May 23.	To *Hakir* Rivulet	-	40 *Li*
24.	To the ſame	-	60
25.	To *Puchwi Pû-hû lû* Plain	-	40 *Li*
26.	To *Kon Nor* River, N.	-	40
27.	To *Tolo Nor* Plain	-	50

Stakes and Cords, on both Sides reſembling a Wall: This had only one Gate, with folding-Doors of japanned Wood, where two *Hyas* kept Guard Night and Day, each holding one of the Folds by a Leather-Strap: None without an expreſs Order were permitted to enter, except thoſe who waited on the Emperor's Perſon. Over the Gate was a Pavilion of yellow Linen, with black Embroidery, which looked very agreeably.

WITHIN the firſt Incloſure ſtood the Tents of the Grandees, and Officers of the Houſhold; but ſo as to leave the Diſtance of 80 Paces between them and the ſecond Incloſure, out of Reſpect. Between the ſecond Incloſure of yellow Linen, and that of Nets, were quartered the Officers of the Emperor's Houſhold, taking-up the whole Circumference, except on the S. Side. In the Middle of the inner Incloſure ſtood the Imperial Tent, which was round, and nearly reſembling a Dove-Houſe: His Majeſty has commonly two of them, each about three Fathom wide, placed one before the other, with a Paſſage for Communication: He lodges in the hindermoſt, and ſpends the Day in the other.

THOSE erected on this Occaſion, were much larger and higher than ordinary; the biggeſt, which ſerved for the Hall, being about five Fathom in Diameter; the other four. They were hung with blue Silk to the Height of five Feet, and covered on the Outſide with a good thick Felt, over which came a ſtrong, but pretty fine Linen Wrapper, and over that again another of Linen; the Top and Border ſet-off with black Embroidery. This Cloth was ſtretched very tight, and only touched the Tent at-Top, ſpreading-out gradually to the Border, which was ſupported by wooden Poles, neatly turned, and japanned with Red: It was likewiſe faſtened by great Worſted Straps, like Girths, to Iron Pins driven into the Ground. This Covering defends the Tent from the Rain and Sun.

AT the further End of the ſecond Tent was the Emperor's Bed; the Teſter and Curtains of Gold Brocade, figured with Dragons; the Quilt and Counterpane only of Satin. There was alſo a Coverlet of Fox-Skins, to lay-over the Quilt in cold Weather. At the farther End of the greater Tent was a ſmall Eſtrade, 5 Feet ſquare, and a Foot and half high, covered with a woollen Carpet; on which, to hide the Door leading to the ſmaller, ſtood a Skreen, with a Dragon not well painted on it, although this is an ancient Piece, and much eſteemed. The Ground within theſe two Tents was alſo covered with a very handſome white Felt, and a very fine *Tong-king* Mat in the Middle.

BETWEEN the two there was a Suit of yellow Linen Hangings, which divided the whole inner Incloſure into two Parts. In the Fore-part, beſides the great Tent, there was a large ſquare Pavilion of fine yellow Linen, about ten Feet long, and ſeven broad: All the Curtains were likewiſe of yellow Linen, lined with White, embroidered on the Outſide with Black, which looked graceful enough; and above the Curtains was a Teſter of yellow Taffety, prettily folded into Clouds. In the Front of this Fore-part of the Incloſure, at the two Angles, ſtood the two Tents of the Emperor's Sons, very like his own, only much ſmaller. Behind his Majeſty's Tent, in the two Angles of the hinder-Part of the Incloſure, were two round Tents; one ſerved for his Wardrobe, the other for his Pantry, or Office, where Wine, Tea, &c. were kept. Gerbillon. 1691.

BESIDES theſe, were ſeveral Tents for the Officers who attend immediately on the Emperor's Perſon: There was likewiſe a ſmall one ſet-up at the Fore-part, near the Emperor's, where the Author was to be in the Day-time. Round the third Incloſure, at the Diſtance of eight Paces, were erected the Tents of all the Grandees, according to their Rank; only on the South Side there was nothing but a Platform, for the Trumpets, Drums, and Muſic, the Elephants, and all the Enſigns of Imperial Dignity. Beyond the Tents of the Courtiers, were thoſe of the *Hyas*, and Officers of the Houſhold, at the Diſtance of 300 Paces. *Tents of Grandees.*

THE Camp for the Troops of *Pe-king*, of the eight Standards, was marked-out on eight Plots of Ground, with empty Spaces between, 100 Paces wide, as Avenues to the great Road. There were in all 18 Quarters, diſpoſed like the Emperor's, only they were not ſo large, and each had but one Incloſure, containing the Tents of the Officers, and their Domeſtics. Three hundred Paces from the S. Gate of the Net-Wall, was the Van-Guard of the Army, divided into two Camps, placed on both Sides of the Gate 100 Paces aſunder: Beyond, on each Side, towards the N. there was a Camp of Dragoons and Gunners; after which followed five Camps of Horſe, ſeparated by Lanes 100 Paces wide. *Camp for the Troops.*

TO the N. on each Side, was a Camp of Muſketeers and Gunners; and between both, juſt behind the Emperor's Quarters, was the Infantry quartered. In each of the Camps of Muſketeers were eight Pieces of Cannon, two larger Field-Pieces very well wrought on the Outſide, and gilt, with two ſmall Mortars; in all 64 ſmall Field-Pieces, eight of a middle Size, very beautiful, and eight Mortars. *Gunners, and Muſketeers.*

NEXT Day, in the Evening, the Emperor viſited all the Quarters: The Soldiers, headed by their Officers, were drawn-up before the Gates of their reſpective Camps, with only their Swords by their Sides: All the Standards were diſplayed, and their Bows, Quivers, and Muſkets placed before them.

THE

3 *Journey in* Tartary.

A general Review.

THE Regulos and Princes were each at the Head of his Camp on-Foot, with the Enſign of his Dignity before his Tent. The Regulos of the firſt Order had each two great Standards, beſides two long Pikes, with a Tuft of Cows Hair, ſuch as the *Tartars* wear on their Bonnets; a great Streamer of the ſame Colour, and 10 Lances, with each a little Banner. All theſe military Enſigns were of Satin, and the Dragons of the Empire, Flowers and Feſtoons painted in Gold; the Whole very graceful. The Regulos of the ſecond Order have no Standards, but only the two Pikes with the Streamers, and eight Lances: The reſt have fewer Enſigns of Dignity, according to their Degree.

A counterfeit Attack.

THE Emperor next paſſed-on to the Infantry, 7 or 800 in Number, whom he ſaw exerciſe; and as theſe Soldiers always begin the Attack, he had a Mind to ſee how they went about it. The Signal being given, they ruſhed-forward ſhouting, with their Swords drawn, and covered with their Shields, in ſuch good Order, that they made the Emperor's *Hyas* give Ground. When they could advance no farther, they ſtooped, and covered their Bodies with their Shields.

Single Combats.

AFTERWARDS his Majeſty ordered ſeveral to fight, two and two, ſome with Sword and Buckler, others with Swords only, and ſome with Halberds [a]. Laſtly, to try if they could advance without a Wound, under Cover of their Shields, he cauſed Arrows to be brought, headed with Bone rounded at the Point, againſt which the Soldier advanced twice up to the other who ſhot, but was hit both Times in the Foot [b].

2. Ceremony *of the* Emperor's *receiving the Homage of the* Kalka Princes.

Preparations made for holding the Aſſembly: Order of the Troops, and of the Aſſembly. The Great Lama. Tûſhetû Hân. *The Emperor's Dreſs. The* Hâns *confirmed: Ceremony of Homage: Entertainment given to the Aſſembly: Ceremony obſerved when the Emperor drinks; and of ſerving Wine. Rope-Dancing, Puppet-Shews. Preſents to the Princes. The* Khutuktûs *Dreſs. Concerts of Muſic. Soldiers Armour, Cuiraſſes: Their Caſques. Back and Breaſt-Plates. Emperor's Arms. Troops, how drawn-up, and reviewed: Manner of forming a regular Attack. The Emperor's Strength. Tumbling on Horſeback: Wreſtling-Matches.* Kalka *Princeſſes Viſit. The* Kalkas *Camp.*

Preparations made for

THE 29th, being the Day which the Emperor had appointed to receive the Homage of the *Kalkas*; early in the Morning all the *Mandarins* and Officers, civil and military, in their Habits of Ceremony, repaired to their Places. The Soldiers were likewiſe drawn-up under-Arms, on-Foot, with all their Standards diſplayed, without the three inner-Incloſures of the Emperor's Quarters. Ten Paces from the outermoſt Gate, they had ſet-up a great yellow Pavilion, 4 Fathom long, and 3 broad, with a ſmaller behind it, both of the ſame Faſhion with that before the Emperor's Tent. Under the great Pavilion was an Eſtrade about 2 Feet high, covered with 2 Felt Carpets, one of white Wool, the other Red, with yellow Dragons on it. In the Middle of the Eſtrade, which was but 5 Feet ſquare, was a Cuſhion for his Majeſty of yellow Satin, flowered in different Colours, and embroidered with Dragons in Gold. The Ground was covered with Felt, and fine Mats of *Tongking* laid-over that.

ON the Sides of this Pavilion, at 10 Paces diſtant to the S. ſtood two others of plain purple Linen; and fronting it another ſmall one, with a Table under it, covered with Veſſels and Cups of Gold, and round the Foot were others of China, full of Wine. Likewiſe on both Sides of his Majeſty's Pavilion, ſtood a great Number of Tables, furniſhed with Proviſions.

THE Soldiers were ranged in a Line on both Sides of the Space, between the Incloſure of the Emperor's Tent, and the Quarters of the Van-Guard, armed with Bows and Quivers, the Standards diſplayed, and the Officers at their Head, dreſſed in Robes of State. Between the Ranks of the Soldiers, the Trumpets, Drums, and all the Enſigns of the Imperial Dignity (as Umbrellas, Lances of different Sorts, *&c.*) were carried by Men in long Gowns of red Taffety, adorned with Circles full of white Spots. At the Head of theſe appeared 4 white Elephants ſumptuouſly harneſſed, 2 on each Side, loaded with great Veſſels of gilt Copper: Theſe they call *Bearers of the Jewels of the Crown*, altho' there were none in the Veſſels. There were likewiſe ſeveral of the Emperor's led-Horſes, ranged on both Sides, magnificently equipped.

THINGS being thus diſpoſed, the Grandees of the Court, and Officers, who came in the Retinue, took their Stations: The Regulos and Princes of the Imperial Blood of the *Manchews*, and thoſe of the *Mongols*, ranged themſelves to the Left of the Emperor's Place: The Right-hand was left for the *Kalka* Emperors and Princes. After this the Great *Lama*, *Hûtûktû*, and his Brother *Tûſhetû Hân*, the moſt conſiderable of the three Emperors, were conducted to an Audience. This *Lama* was a corpulent Man, but the only fat *Kalka* the Author ever ſaw; of a middle Sta-

[a] Theſe are edged only on one Side.

[b] *Du Halde's China*, p. 337, *& ſeq.*

ture,

ture, and, though upwards of 50, had a very ruddy Complexion.

HE was dreſſed in a long Gown of yellow Satin, with a Border of coſtly Fur, about 4 Fingers deep, and a Collar of the ſame: Over his Shoulder he wore a great Linen Scarf, of a dark Red: His Head and Beard were ſhaved; his Bonnet was a Kind of Mitre, of yellow Satin, with 4 red Corners turned-up, and faced with the fineſt and blackeſt Sable *Gerbillon* ever ſaw. He had on red Satin Boots, peaked at the Toes, a narrow Galoon running-along the Seams. He was followed by 2 Servants, and conducted by the Preſident of the Tribunal of the *Mongols*.

AFTER him walked his Brother *Tûſhetû Hân*, who was lean, and of a middle Stature, long-viſaged, and grey-bearded, with a peaked Chin; which diſtinguiſhes thoſe of his Nation from other *Tartars*, although ſome *Eluths* have that Feature. He was flat-faced, and, as they ſaid, not over-wiſe. The *Lama* governs all; nor dares the other control him. He was dreſſed in a wide Robe of Gold and Silk Brocade, but very dirty: He wore a Fur Bonnet, but far inferior to the *Lama*'s: He had no Attendant, being only introduced by a *Mongol* Officer of the Emperor's Guards. His Majeſty received theſe two Princes ſtanding under a great Pavilion before his Tent, and would not ſuffer them to fall-on their Knees, but took them both by the Hand, and raiſed them up [a].

THE Emperor was in his Robes of State, being a long Veſt of Brocade on a yellow Satin Ground, over-laid with Dragons embroidered with Silk and Gold: Over it was a Veſt of purple Satin, whereon were 4 great Circles, each near a Foot and half Diameter, containing 2 Dragons embroidered in Gold. One of theſe Circles was directly on his Stomach, a 2d on the Middle of his Back, and the 2 others on the Sleeves: His under-Garment, and the Sleeve-Cuffs of the upper-one, were lined with Ermin; and the Collar of the latter was of Sable: His Bonnet was adorned, on the fore-Part, with a very fine large Pearl: He had about his Neck a Sort of Chaplet of large Agat Beads, mixed with Coral: His Boots were of plain black Satin. His Majeſty's two Sons were dreſſed in the ſame Manner: So were the Regulos, but leſs richly.

THIS firſt Audience laſted about half an Hour, during which was brought-in, after a very ceremonious Manner, a little Box, containing a Seal and a Roll, with a Sort of Letters Patent, in Favour of *Tûſhetû Hân*; who in this Manner was confirmed in the Title of *Hân* [b]. They were thence conducted towards the great Pavilion without the 3d Incloſure, where the *Kalka* Princes were to pay their Homage to the Emperor; who ſoon after rode thither, followed by his two Sons on-Foot, attended only by his Domeſtics, and ſome of his *Hyas*. The Regulos of *Pe-king*, with ſome of the *Mongols*, and other Princes of the Blood, were ranged in 2 Lines on his Left-hand: On the Right, were the 3 *Tartar* Monarchs, with the Grand *Lama* at their Head, who always had the Precedence. They all ſat on Cuſhions laid-on the Ground, and behind the *Kalka* Emperors 7 or 800 *Taykis*, or Princes of the Blood, in 15 or 20 Ranks; and the Counts and Grandees according to their Dignities. Gerbillon. 1691.

WHEN the Emperor came, they ſtood-up, and continued in this Poſture till all the *Kalka* Princes (at whoſe Head was the Son of *Shaſaktu Hân*, and *Chechin Hân*) had done their Homage. They were conducted by the Officers of the Tribunal of the *Mongols*, within 30 Paces of his Majeſty's Eſtrade, a little to the Right; where after being ranged in Order, they made the Salute, conſiſting of 3 Genuflexions, and 9 Proſtrations [c]. All the *Lamas* were diſpenſed with from performing this Ceremony, becauſe it is not their Cuſtom to obſerve it towards any ſecular Perſon: And the Emperor having perceived ſome of them among the *Taykis* (who paid their Homage like the reſt, becauſe they were of the Blood Royal) ordered them to be conducted out, and placed at the Head of 5 or 600 *Lamas* of their Nation. The Grand *Lama*, and his Brother *Tûſhetû Hân*, were likewiſe exempted from this Duty, but ſtood all the Time of the Ceremony. *Ceremony of Homage.*

THE Ceremony being over, the *Kalka* Princes were conducted to Tables ſpread with Proviſions: The like were prepared for the reſt of the Aſſembly. The Emperor's 2 Sons, the Regulos of the firſt Order, the Grand *Lama*, and the 3 *Kalka Hâns*, had each a Table to himſelf: The reſt had only a Table between 2, 3, or 4; yet there were no fewer than 200 Tables, all ſerved in Plate. The Victuals were piled-up 3 or 4 Stories: The lowermoſt conſiſted of Paſtry, Sweet-meats, and dried Fruits: The uppermoſt Story contained great Diſhes of Beef, Mutton, Veniſon, boiled and roaſted, but all cold. Some Diſhes held almoſt a whole Quarter of Beef; others a whole Sheep, except the Head, Shoulders, and Legs. All the Victuals were covered with white Napkins. *Entertainment given*

HAVING firſt thanked the Emperor for the Honour, they ſat-down on their Cuſhions; for Want of which moſt of the *Kalka* Princes ſat on the bare Ground. After this his Majeſty ſent for the Son of *Shaſaktû Hân*, *Chechin Hân*, and about a Dozen of the chief *Taykis*; whom he ordered, *To the Aſſembly.*

[a] *Du Halde's China*, p. 338. [b] Or, *Khân*. [c] In the ſame Manner as deſcribed before, vol. 3. p. 427, 476, &c.

3 *Journey in Tartary.*

ordered, one after the other, to come near his Eſtrade, aſking them their Name, Age, and ſuch-like Queſtions. They all anſwered kneeling on a Mat; after which he ſent them back.

Ceremony obſerved when

NEXT two chief Stewards fetched Tables from a Buffet, with the Aſſiſtance of two inferior Officers, followed by the Gentlemen Sewers. Two Tables were placed before the Emperor, ſerved-in with Gold Plate, and ſeveral other covered Diſhes; which having very ſlowly and reſpectfully uncovered, the Cup-Bearers fetched from b the Buffet great Veſſels of Gold and Silver full of *Tartarian* Tea, and, carrying them within 10 Paces of his Majeſty, fell-on their Knees.

The Emperor drinks,

The Cup being filled and covered, the chief Cup-Bearer ſtood-up, aud raiſing it above his Head with both Hands, walked with much Gravity up to the Emperor; then kneeling, he preſented it, and took-off the Cover. His Majeſty having drank a very little, returned the Cup; which was carried-back with the ſame Ceremony. c While the Emperor is drinking, they all kneel, and touch the Ground with their Heads. Next they poured-out Tea for his Sons, and the other Princes; carrying it, at the ſame Inſtant, to the Regulos of *Pe-king*, and to the 3 *Kalka* Emperors. Before and after Drinking, each of them fell-on one Knee, proſtrating himſelf on the Ground. As the *Lamas* drink out of no Cups but their own, they were careful to take that of the Grand *Lama*, which was as white as fine d Porcelain, with a little Foot like that of a Glaſs [a].

And of ſerving Wine.

WHEN they had done drinking Tea, which continued long, they uncovered the Tables, and ſerved Wine with the ſame Ceremonies. Firſt, they brought a Veſſel of Gold, and poured-out of it, into a little Gold Cup, Wine for the Emperor: Then out of a Ciſtern of Gold, full of Wine, with a large Gold Spoon, they filled the little Cups. His Majeſty gave Wine, with his e own Hand, to the Grand *Lama*; then to the 3 *Kalka* Emperors, and afterwards to 20 of the principal *Taykis*; who received the Cup on their Knees, and holding it in one Hand, ſtruck their Heads againſt the Ground: They did the ſame after they had drank, and then retired. The Cup-Bearers, in their Habits of Ceremony, and conducted by the Officers of the Tribunal of the *Mongols*, ſerved all the other *Taykis*, *Lamas*, &c.

Rope-Dancing, Puppet-Shews.

IT being now near Noon [b], they ſent for f Rope-Dancers; who performed ſeveral Feats of Activity on the Top of a Bambû, held-up by Men about 5 or 6 Feet from the Ground. The Author ſaw nothing extraordinary, excepting from one; who on a tall Pole bent his Body backwards, raiſing it up again 1000 Ways; after which he ſtood upon one Hand, with his Feet upwards. Next Puppets were brought-in, and played much like thoſe of *Europe*. The poor *Kalkas*, who had never ſeen the like before, were ſo ſurprized, that moſt of them forgot their Victuals. None but the Grand *Lama* preſerved his Gravity: For he not only continued eating, but looked-down great Part of the Time, as if ſuch Amuſements were unworthy his Notice. At length the Emperor ſeeing nobody eat any-longer, ordered the Tables to be cleared, and returned to his Tent. At the ſame Time all the Company diſperſed, and the *Kalkas* were conducted back to their Camp by the Officers of the Tribunal of the *Mongols*.

Gerbillon 1691

THE 30th, the Grand *Lama*, and the 3 *Kalka* Emperors, attended by the principal *Taykis*, were preſent for by his Majeſty, to receive the Gratuities which he deſigned for them: He gave 1000 *Taël* [c] in Money to the Grand *Lama*; and to each of the *Hâns* 15 Pieces of Satin, great Silver Veſſels to put their Tea in, ſeveral Suits of Cloaths in the *Manchew* Faſhion, 2 of a Sort, and particularly Habits of Ceremony, ſuch as are worn by the Regulos and Princes of the Blood: He gave them Linen alſo, for their Domeſtics, a very great Quantity of Tea, and embroidered Saddles. His Majeſty, beſides, created five of the *Kalka* Princes, neareſt related to the Emperors, Regulos of the ſecond Order; others of the third; and ſome received the Dignity of *Kong*, which anſwers to that of *Duke*. About 30, who were thus dignified, had Gratuities, according to their Ranks: They had all Habits of Ceremony in the *Manchew* Faſhion, which they immediately put-on, and never afterwards appeared without them before the Emperor.

Presents to the Princes.

THE Grand *Lama* himſelf, with all his Haughtineſs, retained nothing of his Habit, but that red Scarf which he always wore, and his Boots. He appeared in a magnificent Veſt of yellow Satin, embroidered with gold Dragons: He wore a Hat of very fine Bambû Matting, as all the *Lamas* do in Summer, to keep-off the Sun: But in Winter they uſe Bonnets, furred with Sable. When they had thanked the Emperor for the Favours conferred on them, by 9 Times knocking their Heads, as uſual; they were conducted, in their new Habits, into the inner Incloſure; f where his Majeſty, ſeated on an Eſtrade, received them, ranged on each Side, under the grand Pavilion, placed before his Tent. Here having ordered them to be deſired to ſeat themſelves, they thanked him, in the ſame Manner, for this new Favour. Preſently a magnificent

The Khutuktû.

[a] *Du Halde*'s *China*, p. 339.

[b] At which Time *Gerbillon* going out to take the Elevation of the Pole, found it 69 Degrees, 50 Minutes.

[c] Or, *Lyang*, 6 Shillings and 8 Pence.

Journey in Tartary. Concerts of Musick.

Collation was ſerved, in very fine Porcelain; during which they were entertained with Concerts of Vocal and Inſtrumental Muſic, performed by Eunuchs; and likewiſe with the Rope-Dancing. The Whole laſted 3 Hours; during which Time the Emperor talked familiarly with the *Kalka* Princes, particularly the Grand *Lama*, who was near his Perſon.

Soldiers Armour, Arms, &c.

THE 31ſt, early in the Morning, all the Soldiers, who were in the Camp, headed by their Officers, repaired to the Place appointed, for drawing-up in Order of Battle, armed with their Caſques and Cuiraſſes; as was the Emperor himſelf, and his eldeſt Son. The Cuiraſs conſiſts of two Pieces; one is a Sort of under-Petticoat, which is girt about the Body, and reaches below the Knee when they are ſtanding, but covers all their Limbs when on Horſeback [a]: The other Piece is like the Coats of Armour of the Ancients, but the Sleeves are longer, reaching to the Wriſt. The Outſide of both theſe Pieces is of Satin, for the moſt Part Purple, embroidered with Gold, Silver, and Silk of various Colours: Next to this Satin, lined with ſome Pieces of Taffety, are hammered Plates of Iron or Steel [b], finely burniſhed, which are placed like Scales on the Body of a Fiſh. Each Plate, about an Inch and half long, and little more than an Inch in Breadth, is faſtened to the Satin by two ſmall Nails, whoſe Heads being round, and well-poliſhed, appear without. Some few line the Plates with another Piece of Taffety. One may eaſily turn and move in theſe Cuiraſſes, which are proof againſt all Weapons, except Fire-Arms; but then they are exceeding heavy.

THE Caſque, which is properly no more than a Head-Piece, or the upper-Part of an Helmet, faſtened under the Chin with ſilken Strings, juſt covers the Top and Sides of the Head, leaving the Face, Throat, and Neck expoſed. They are made of Iron or Steel, well-hammered and poliſhed; thoſe of the Officers being curiouſly damaſked (in which Art the *Chineſe* are very ſkilful) as well as adorned with ſome Slips of Sables, reſembling a Plume of Feathers; but the Caſques of the common Soldiers are ſet-off with a Tuft of Cows Hair, dyed red. Above this Tuft appears a little ſquare Pyramid of Iron, damaſked, or gilt. The Caſques of the *Mandarins* are adorned with 6 Slips of Sable Skins lined with gold Brocade, each about an Inch broad, faſtened under a Pyramid of Gold or Silver, or Iron gilt.

Armour.

MOST of the great Lords had a round Convex Plate of poliſhed Steel, more than half a Foot in Diameter, on the Stomach, and another on the Middle of the Back. The Cuiraſs of the Emperor himſelf had nothing extraordinary on the Outſide, being only a grey Brocade, divided into very ſmall Squares by black and white Stripes, with a Lining and narrow Border of yellow Silk. All the great Lords, Officers, and private Troopers, had a ſmall Piece of Silk faſtened behind their Caſque and Cuiraſs, on which was written the Name of the Wearer, and Company he belonged to: If a *Mandarin*, his Quality and Office were mentioned, that every one might be known in the Croud.

Gerbillon. 1691.

Emperor's Arms.

THE Emperor had his Sabre by his Side, with his Bows and Arrows: His Quiver and Bow-Caſe (which covered but one half of it) were both of black Velvet, adorned at the End with precious Stones, ſet in Gold. His Majeſty was attended by the *Hyas*, and Officers of his Houſehold, all armed in the ſame Manner. In this Equipage he went directly to the Place where the Troops were drawn-up in Battalia. Theſe conſiſted of about 4000 Horſe armed with Arrows, 2000 Dragoons, one Battalion of 7 or 800 Foot, and 4 or 500 Gunners, beſides the Officers and Domeſtics of the Emperor's Retinue, who formed a Body of 7 or 800 Horſe, and the Squadrons under the Command of the Regulos of *Pe-king*; the Whole amounting to about 9 or 10,000 Horſe, and 1200 Foot. The Infantry were all cloathed alike, and armed, ſome with Muſkets, or Halberds; ſome with long Sabres and Bucklers [c].

Troops, how drawn-up.

THE Troops were drawn-up in 2 Lines, 20 Paces aſunder, with the Standards diſplayed; each Line, which was nothing but one very cloſe Rank, extended above a League: The Battalion of Infantry, and the Artillery, were in the Middle; and the Cavalry on the Wings. The Artillery conſiſted of 70 Pieces of Braſs Cannon: The 8 largeſt were gilt, embelliſhed with Ornaments in Relievo, and drawn on Waggons painted red. The others were on Carriages, with little Wheels. The Infantry had 5 or 6 Mortars, ſome Guns like Falconets, and Iron Harquebuſſes. The Emperor reviewed theſe Troops, by paſſing-along the Ranks; but the Officers, who, great and ſmall, ſtood over-againſt their reſpective Standards, made no Salute as his Majeſty rode by them; nor did the Kettle-Drums beat, or Trumpets ſound.

And reviewed.

AFTER this he went with his *Hyas* (or Guards) to a little Eminence, about 3 Quarters of a Mile diſtant, where they had ſet-up a great Pavilion, and ſome Tents. The *Pe-king* Regulos, and their Troops who followed, ſoon after paſſed in Order before the Emperor, and poſted themſelves in Squadrons to the Right of his Majeſty: They blew 4 Trumpets, called by

[a] Becauſe they ride very ſhort. [b] See before, *p.* 550. [c] *Du Halde's China*, p. 340.

3 *Journey in Tartary.*

the *Tartars*, *Lapa*; being great round Tubes of Copper, and eight or nine Feet long, terminating like *European* Trumpets. This Inſtrument is uſed to give the Signal of Battle; the Sound, though very deep and hollow, being heard a great Way off: One Man holds it up in the Air with a Sort of Fork, while another blows it.

Manner of forming

As ſoon as thoſe Trumpets began to ſound, the Troops advanced ſlowly, till the Inſtruments left off; then they halted, and did not reſume their March till the Trumpets ſounded again: This was done thrice; but at the third Time thoſe Inſtruments being ſounded louder than before, all the Troops haſted towards the Eminence. The Cavalry, who were in both the Wings, extended themſelves in Form of a Creſcent, as it were to ſurround the Enemy's Army, which was ſuppoſed to be in the Place where the Emperor ſtood. The Infantry ran directly forwards, the firſt of them Sabre in Hand, covered with their Bucklers. In the Middle of the Battalion of Foot the Artillery moved-on, and in the two Wings of this Battalion came the Dragoons, who had alighted: For though they march on Horſeback, they fight on-Foot.

A regular Attack.

THEY advanced thus in good Order, till they came near his Majeſty; where they were commanded to halt. After they had given 3 or 4 Vollies, both from the Cannon and Muſkets, the Cavalry ſtopped; and when they had reſumed their Ranks, which had been broken a little by ſuch a haſty March, they remained for ſome Time before the Pavilion. Mean-while the Emperor, who had alighted, ſhewed, in a familiar Manner, his Cuiraſs, and other Arms, to the *Kalka* Princes; who were extreamly ſurprized at this Sort of Attire, which they had never ſeen before. After this his Majeſty took an exceeding ſtrong Bow, which none of the *Kalka* Princes could bend effectually; and armed as he was, ſhot ten or a Dozen Arrows, in Turn, with his eldeſt Son, and 5 or 6 of the beſt Archers, hitting the Mark, which was only within Reach of the ſtrongeſt Bows, 3 or 4 Times. Then quitting his Arms, he changed his Dreſs, in a Tent prepared for that Purpoſe; as did his Son, and all the other Officers of his Houſhold; while the Regulos returned to the Camp, at the Head of their Squadrons.

The Emperor's Strength.

Tumbling on Horſeback.

THE Emperor being ſeated on an Eſtrade under his Pavilion, with the Grand *Lama*, the 3 *Kalka* Emperors, and their *Taykis* near him, *Tartarian* Tea was ſerved-up: After this the *Kalkas* ſhot with the Bow, in which Exerciſe the *Taykis* ſhewed great Dexterity. Next began the Horſe-Races, which they call *Paohyaie*. The Horſes were mounted by Rope-Dancers, who riding without touching the Reins, bent backwards on the Beaſt, and threw their whole Body and Limbs, ſometimes to the Right, ſometimes to the Left; then tumbled on the Saddle, ſtanding with their Heels upwards, the Horſe running all the While. Laſtly, ſitting backwards on his Neck, they performed ſeveral other remarkable Feats, but not without Danger; for two of them fell, one of whom was hurt. Gerbi 169

Wreſtling Matches.

AFTER this the *Kalkas* went to wreſtle againſt the *Manchews*, *Mongols*, and *Chineſes*, entering the Liſts in their Shirts, Drawers, and Boots. The *Kalkas* tucked their wretched Drawers as high as their Hips, to prevent being embarraſſed; and the beſt Wreſtlers were on their Side. Two or three of them, though lifted-off their Legs, recovered them, and threw their Adverſaries, with great Applauſe. Theſe Diverſions were concluded by ſeveral Diſcharges of Cannon at a Mark, the Gunners performing pretty well: They likewiſe fired ſome Bombs.

Kalka ceſſa

THE Emperor being returned to the Camp, ſome of the Wives and Daughters of thoſe Fugitive-Emperors, and *Taykis*, paid a Viſit to his Majeſty, who received them under the great Pavilion; where he entertained them with a Collation, accompanied with Concerts of Muſic, and Puppet-Shews. Theſe Princeſſes were attended by a Sort of Nuns, that is, Girls who never marry, and were under the Direction of the Grand *Lama*. The moſt conſiderable of them was the Siſter of *Tûſhetû Hân*, and the *Lama* himſelf: But the *Tartars* ſpoke very unfavourably of the Life they lead with the *Lama*.

The

Camp

THE firſt of *June*, the Emperor, accompanied only by his two Sons, his *Hyas*, the Grandees of the Court, and Officers of his Houſhold, went to the Camp of the *Kalkas*, about two Leagues from his own. He entered no Tent but that of the Grand *Lama*, who preſented him with ſome *European* Trifles, which it is likely he had from the *Ruſſians*. Next Day his Majeſty renewed the Wreſtling-Matches, and propoſed Rewards for the Conquerors. Of more than 100 Perſons who wreſtled, only 12 won the Prizes; which conſiſted of a Piece of Satin, and a ſmall Sum of Money. Afternoon the Emperor gave the Grand *Lama* a private Audience, which laſted near 3 Hours; wherein he accommodated the Differences ſubſiſting between ſeveral of the *Taykis*, who had begun a Kind of War, and carried-off each other's Slaves and Cattle *.

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3. *The* Emperor's *Return to* Pe-king.

The Emperor decamps. Troops ſent to watch the Eluths. *Hunting of the yellow Goats: Their Swift-*

* *Du Halde's China*, p. 341.

Journey in Tartary.

neſs and Patience. Tiger Hunting, Manner: One diſlodged, and killed by the Emperor. Emperor's Dexterity. Tartar *Notion of the Uſe of Hunting. Two Tigers killed. A* Chineſe *Comedy. Hunting by Water.* Kû-pe-kew. *Haſten forwards: Come to* Pe-king. *Emperor an Enemy to Superſtition.* Ruſſian *Envoy arrives. Hot Baths near* Pe-king.

The Emperor departs.

THE 3d of *June*, being the Day appointed for the Emperor's Departure, he gave another private Audience to the Grand *Lama*; wherein he recommended to him the Maintenance of Peace and Harmony among the Princes of his Family: At the Concluſion, his Majeſty gave him 2 of the beſt Tents, with all the Furniture and Ornaments; likewiſe a Horſe with Trappings, ſuch as he uſed himſelf; after which he mounted his Horſe, and decamped. The 3 Emperors, and all the *Kalka Taykis*, ſtood in a Line at the Entrance of the Camp, and when his Majeſty paſſed-by they fell on their Knees, taking their Leave of him. He ſpoke to them with a great deal of Affability: A great Multitude of poor *Kalkas*, reduced to the laſt Degree of Miſery, preſenting themſelves on their Knees in the Road to implore his Relief, he gave Orders, that their Condition ſhould be enquired into, and Alms diſtributed to each, according to his Neceſſities.

Troops ſent to

THE Emperor, before he ſet-forward, cauſed a Body of Troops to march towards the Place [a] where the Grand *Lama* kept his Court, before he was driven-out by the King of *Eluth*; who, they were informed, was encamped there, and that his Troops ſuffered much for Want of Proviſions. At the ſame Time he ſent Deputies to that Prince, to know what he intended to do in a Country which did not belong to him, and if he really deſigned to keep his Promiſe never to commit any Act of Hoſtility againſt his Subjects, particularly the *Kalkas*, who had ſubmitted to his Government: He likewiſe gave Orders, that in caſe the King ſhewed a Diſpoſition to keep his Word, and return peaceably into his own Country, they ſhould treat him with Civility: If not, that they ſhould attack him, if it could be done to Advantage.

MOREOVER, Orders were ſent to the Army, which left *Pe-king* in the Beginning of the Spring, to obſerve the Motions of the *Eluths*, and remain encamped on the Frontiers towards *Kûkû Hotun*, till this ſmall Body was returned, and the real Intentions of that Prince were known. His Majeſty likewiſe conferred certain Lands, in the Neighbourhood of *Kûkû Hotun*, upon *Shaſſaktû Hân*, a Youth of 10 or 11 Years of Age, whoſe Behaviour was very graceful, not diſcovering the leaſt Sign of Puerility, though he was preſent at all the Ceremonies. As he had not yet been acknowledged as *Hân*, the Emperor created him a Regulo of the firſt Order. This Day the Imperial Troops marched 15 or 20 *Li*, amongſt Hillocks of looſe Sand, full of Briars, which gave Shelter to an infinite Number of Hares, and encamped in a great Plain, by a little River named *Erton*. Gerbillon. 1691.

Hunting of yellow Goats.

THE 4th, they formed a Circle 5 or 6 *Li* in Compaſs (afterwards reduced to 800 Paces) in the Hills, which abounded with yellow Goats. Several of them made their Eſcape between the Horſes Legs, and when one happens to get-out, all the reſt of that Flock follow the ſame Way: then thoſe who are without the Circle purſue and ſhoot them with Arrows. They likewiſe let looſe the Emperor's Greyhounds, which killed a great Number of them. Two *Hyas*, who let certain Flocks eſcape through Negligence, were puniſhed with 100 Laſhes of the Whip; a third, who had quitted his Poſt, and even ſhot within the Circle, was caſhiered. The Emperor's eldeſt Son riding full Speed to ſhoot ſome Goats, his Horſe ſlipped a Foot in a Hole, and was killed by the Fall, but the Prince received no farther Hurt, than a Scratch on his Head. The Circle being cloſed, 50 or 60 Goats, being all that remained, were killed.

Swiftneſs and Patience.

IT was ſurprizing to ſee with what Swiftneſs thoſe poor Creatures ran, though wounded, ſeveral dragging a broken Limb, ſome trailing their Entrails along, others with 2 or 3 Arrows ſticking in their Bodies, till their Strength failing them, they fell dead on the Ground. They never made the leaſt Complaint when wounded with the Arrows: But when taken by the Dogs, who never ceaſe biting till they have choaked them, they make a Cry much like a Sheep at Slaughter. After this Hunting, they advanced in a great Plain above 20 *Li* farther, to the Entrance of the Mountains, in a Place called, in the *Mongol* Language, *the Source of the Waters*, where they encamped, having travelled in all but 11 or 12 *Li*, on Account of the great Compaſs which the Chace obliged them to take.

Tiger Hunting, Manner.

THE 5th, as they entered the Mountains, hunting Roebucks and Stags, a Tiger alarmed with

[a] On the *Iben*, a little River that falls into the *Orkon*. See the Map of *Weſtern Tartary*.

Return to Pe-king.		4. To Mountains - -	12 *Li*
		5. To *Turkdé* - -	50
June 3. To *Erton* Rivulet, S.W.	20 *Li*		*June* 6

3 *Journey in Tartary.*

with the Noiſe, howled aloud, thereby diſcover- a ing his Lodgment among Briars on the Side of a ſteep Hill. As this Kind of Chace is very dangerous, they uſe much Precaution in their Method of rouſing the Tiger. He ſeldom deſcends into the Plains, but marches from one Side of the Mountain to the other, and if there is a Wood adjacent, retires into it. Prickers with Half-Pikes, having broad Iron Heads, are poſted on the Way which they ſuſpect he will take: Others are placed with ſome Horſe-Guards on b the Tops of the Mountains, to obſerve where he ſhelters himſelf. Theſe Men ſhout aloud when the Beaſt advances on their Side, in order to make him fly to the Emperor's Station, which is commonly on the oppoſite Deſcent, having the Valley between. His Majeſty, attended by ſome of the *Hyas* and Domeſticks, is always ſurrounded with about 30 or 40 of theſe Prickers, who form a Kind of Fence, by reſting one Knee on the Ground, and directing towards the Tiger the c Points of their Half-Pikes, which they hold with one Hand at the Middle, and the other near the Head [a].

One diſlodged and

HAVING rouſed him, he again took Shelter in a Thicket, on the Top of a neighbouring Mountain, where he was preſently purſued. The Emperor approaching within Muſket-ſhot, a great many Arrows were diſcharged, and ſeveral Dogs let looſe, which diſlodged him a ſecond Time: But he went no farther than the Side of d the oppoſite Mountain, where he lay-down among the Briars. They again ſhot random Arrows, while the Prickers rolled-down Stones upon him. The Tiger riſing ſuddenly, ſet-up a hideous Roar, and made directly at the Horſemen; who had no Recourſe, but to fly, with all Speed, towards the Top of the Mountain. The Beaſt had juſt overtaken one of them, when the Dogs being looſed, obliged him to turn-about; which gave the Horſemen Time to eſcape. e

Killed by the Emperor.

MEAN-WHILE the Tiger returning leiſurely towards his Lodgment, with the Dogs barking round him, the Emperor ſhot 3 or 4 Times, and wounded him ſlightly, being at a great Diſtance: Yet he did not mend his Pace, but went and lay-down among the Briars: Upon this they renewed their Attacks, by rolling-down Stones, and ſhooting-off Muſkets at random. At length he ſprang forth, and ran ſwiftly towards the Place where the Emperor was: But coming to f the Foot of the Hill, turned-off, and fled to the firſt Thicket where he had hidden himſelf. The Emperor croſſed the Valley, and followed his Steps ſo cloſely, that he fired at him twice, and killed him. All the Grandees of the Court went to ſee the Tiger, which was very large. As it grew late, his Majeſty cauſed the Circle to be diſſolved, and ordered every-body to make the beſt of his Way to the Camp, which was in *Turbedê*, among the Mountains. Gabille 169

THE 6th, their Road lay through a very nar- *Emperor's* row Valley, with ſteep Mountains on both Sides, *Dexterity.* where it was impoſſible to hunt. Juſt at the Camp, the Emperor alighting near a Rock, ſhaped like a Tower, made the Grandees and Archers try to reach the Top with their Arrows; which only two of them did: His Majeſty likewiſe ſhot 5 or 6 Arrows, till one of them paſſed-over it. After which he meaſured the Height with his Semicircle of half a Foot Radius, and having cauſed the Jeſuits to calculate the ſame apart, they both found it to be 430 *Shé*, or *Chineſe* Feet: They agreed no leſs in their Calculations of a Diſtance alſo which the Emperor had meaſured geometrically. He afterwards took a Stone, which he poiſed with an Arrow only, and having calculated the Weight of it, cauſed it to be weighed in a Scale. As this likewiſe was found conformable to the Calculations, the Lords redoubled their Applauſes.

THE 7th, they travelled for the moſt Part in *Tartar* a wide Valley, abounding with Hamlets, Farms, *tion of* and cultivated Lands: Here the Emperor hunted, and killed ſeveral Hares. Then turning again into the Mountains, which were pretty high, covered with Briars and Coppices; he hunted the Stags and Roebucks. It was ſurprizing to ſee with what Dexterity his People turned the Game towards him. The *Tartars* conſider Hunting as an Emblem of War, and are perſuaded, that he who knows not how to do his Duty in the Chace, will likewiſe fail in the Battle. It is on this Principle, that the Emperor has often *Uſe of* caſhiered the chief Officers of his Army, for not *ing.* knowing how to conduct and govern the Hunters: As happened at the Ambaſſadors Return from *Nip-chew* to an Officer of Merit, who went in Quality of Lieutenant-General of the Troops, and was one of the Generals of the Van-Guard, a Poſt anſwering to that of Marſhal of *France*. In the Evening his Majeſty entertained the Lords of the Court, and Officers of his Houſhold, with f a Comedy, in his own Pavilion, performed by a Company of Eunuchs.

THE 8th, two Tigers were killed; the firſt *Two* by

[a] *Du Halde's China*, p. 342.

Return to Pe-king *continued.*

June 6.	- - - -	60 *L*
7.	- - - -	60 *Li*
8. To *Ta-wang-ki* Valley, S. by E.		60

June

Gerbillon. 1691.

by the Emperor, at the first Shot; the other, a which was a Tigress, by a Pricker running his Half-Pike through her Eye a great Way into her Head. The Chace being over, the Emperor, and his 2 Sons, went on the River *Chikir* in little Canoes, to avoid the Heat; but did not proceed above 15 *Li* by Water, which was very rapid and winding. They encamped by the River, in a Valley named *Tawang-ki*.

THE 9th, they travelled in the same Road, the Emperor going Part by Water, and Part by b Land. In the Evening his Majesty gave the Lords of his Court another Comedy, at which the Author was present. Out of the Actors, who were dressed like ancient *Chinese*, 3 or 4 were good, and the rest but indifferent. These Plays are intermixed with Music and Narrations, and consist both of the Serious and the Gay; but the former prevails. They are neither so lively, nor fit to excite the Passions, as the *European*. They observe no Unity of Action, Time, or c Place. Some of them exhibit the Transactions of ten Years, and the Parts into which their Comedies are divided, are acted likewise on different Days: They are much like the Histories of some illustrious Persons, interspersed with Fable, and divided into Chapters: But they never utter a loose Expression, or say any Thing that may offend a modest Ear.

THE 10th, the Emperor travelled only 20 *Li* on Horseback; the other 70 he went by Water d in little Barks. At the End of the first 20, he dined in public on the Side of the River. He hunted even in his Bark, shooting at Birds; and killed some Hares, which were turned-along the Banks of the Stream. Arriving near the Fortress of *Kû-pe-kew*, they found all the Infantry which guarded that Post drawn-up, with the Officers at their Head, armed only with Sabres by their Sides. At this Place Soldiers were posted, to hinder any-body from appearing abroad: Yet e in a narrow Street a Man rushed hastily out of his House, with a Petition in his Hand, to present the Emperor; and becaufe one of the Officers would have obliged him to retire, he had the Boldness to throw him down, by causing his Horse to fall. His Majesty, who saw it, ordered him to be punished on the Spot for his Insolence, with the Whip: He likewise had the Officer confined, but did not hinder the Man from going on his Business [a].

THE 11th, the Emperor went by Water to *She-hya*. This Day, and the former, there was a heavy Rain, accompanied with Thunder. His Majesty dined in public. The 12th, they marched 80 *Li*, attending the Emperor along the River, which winds exceedingly, to *Mi-yun hyen*, which is but 50 from *She-hya*, by the high Road. The 13th, they travelled 80 *Li* more, his Majesty going by Water in larger Barks, brought from the City *Tong-chew*. While he was at Dinner, observing some little Children of the Peasants looking at him at a Distance, he caused them to be brought near, and loaded them with Bread, Meat, and Pastry. The Children running home, returned presently, each with a Basket, which the Emperor ordered to be filled with Victuals from his own Table. They came to lodge in a little Town six Leagues from *Pe-king*.

Came to Pe-king.

THE 14th, they got on Horseback at One in the Morning, in order to get to *Pe-king* before it grew hot, and arrived there half an Hour after Five. The *Wang-tay-tse*, or Heir Apparent, came to meet his Majesty a League out of Town, dressed in his Robes of State much like the Emperor's, but had few Attendants with him. His Majesty, on entering the Palace, went directly to the Empress Dowager's Apartment, to salute her.

Emperor an Enemy

THE 19th, the Emperor began to apply himself close to his Studies, under the Directions of the Jesuit *Thomas*, and the Author. One Day the Discourse falling upon Mathematics, his Majesty expressed a great Contempt for those who believed that there are good and bad Days, and fortunate Hours. He told them he was convinced, "That those Superstitions were not only "false and absurd, but prejudicial to the State, "especially if Governors gave Credit to them: "That this Belief had formerly cost many inno-"cent Persons their Lives, some of whom he "named; and, among the rest, certain Christi-"ans, Mathematicians, who were prosecuted at "the same Time with *Adam Schaal*, condemned "and executed, under a Notion that they had "not chosen a proper Hour for the Interment "of one of the Emperor's Sons, and so brought *To Superstition.* "Misfortune on the Imperial Family. Should "the People, and even the Grandees, said he, "run into such Superstitions, the Error would "be attended with no ill Consequences; but for "the Sovereign of an Empire to be deluded by f "them, it would occasion dreadful Evils." He made a Jest of the *Chinese* saying, *that all the Constella-*

[a] *Du Halde's China*, p. 343.

Return to Pe-king *continued.*			
Jan 9.	- - -	60 *Li*	
10. To *Kû-pe-kew*	- -	90	
11. To *She-kya*	- -	40 *Li*	
12. To *Mi-yun hyen*	- -	50	
13. To a little Town by Water	-	80	
14. To *Pe-king*	- -	60	

4 Journey in Tartary.

Conſtellations preſide over the Empire of China, *ſo as to concern themſelves with no other Countries:* On which Occaſion his Majeſty added, that he had ſometimes deſired certain *Chineſe*, who talked to him after this Manner, *to leave at leaſt a few Stars to take-care of the neighbouring Kingdoms.*

Ruſſian Envoy arrives.

THE 22d of *Auguſt*, the Emperor informed them, that a *Ruſſian* Envoy was arrived on the Frontiers of *Tartary*, ſubject to his Majeſty, with a Retinue of 40 Perſons; and that about 90 Merchants came along with him to trade, according to Cuſtom. He added, that he had ſent to receive this Ambaſſador, and ordered, that he and his Retinue ſhould be ſupplied with all Neceſſaries through the Journey, at his Expence: That for the Merchants, his People ſhould aſſiſt them as much as lay in their Power; but that he did not intend to put himſelf to the Expence of bearing the Charges of Perſons who come to trade in his Dominions.

Hot-Baths near Pe-king.

SEPTEMBER the 14th, at Three in the Morning, the Emperor ſet-out for the Hot-Baths, ſix Leagues from *Pe-king*, almoſt due North; and lodged in a Houſe built on Purpoſe, which has only 3 little Pavilions, that make a very plain Appearance. In each of them there are Baths, beſides two large ſquare Baſons in the Court, pretty neatly built, with between 4 and 5 Foot of Water, which are of a moderate Heat. Theſe Baths, they ſay, are much frequented [a].

SECT. IV.

The Author's *fourth Journey along with the* Emperor, *in* 1692.

They leave Pe-king. *Soil of* Tartary. *The Emperor a Cook. Wild Boars killed.* Ulatay, *Hunting Country. A Bear killed of a large Size. A Feſtival. Emperor's Sons arrive. The* Shulon *Animal.* Ulaſtay, *Hunting Place: Much Game killed. The Emperor's Eſcape. Great Slaughter of Stags.* Kalka *Princes come to ſalute his Majeſty. Bear and Tiger killed.* Kalka *Princes feaſted. March homeward. A Tiger ſlain. A Bear killed. Hot-Baths. Two large Tigers. Return to* Pe-king.

They leave Pe-king.

THE 8th of *September*, 1692, they left *Pe-king*, and came the 11th to *Kû-pe-kew*, 290 *Li* diſtant; Next Day, to *Ngan-kya-tun*, 70 *Li*; the 13th, to the Village *Hong-ki-ing*, 80; the 14th, to a Plain 70 *Li*. The Emperor fiſhed and hunted all the Way, aſſiſted by his *Manchews*, who jumped into the Rivers to aſſiſt in dragging the Nets, notwithſtanding the Rigour of the Seaſon. His Majeſty had ſmall Succeſs this Journey in taking Stags with the Call, but great Numbers were ſlain in Rings. The 15th, he ſhot a Stag with ſuch Force, that he buried the Arrows in its Belly, the Head of which was of Bone, as blunt as the End of one's Finger. They encamped 70 *Li* farther, near a Village, the laſt to be met-with towards the North: For a vaſt Tract of Ground, reaching to the other Side of the Mountains, and extending from Eaſt to Weſt, is reſerved for the Emperor's Hunting, and the Tilling of it ſtrictly prohibited.

Soil of Tartary.

FROM the Gate of the Great Wall at *Kû-pe-kew*, the Country is full of Mountains and Foreſts, intermixed with fertile Valleys and Plains, for the moſt Part cultivated: The Grain was exceeding good, eſpecially the Millet. The Emperor was ſo over-joyed at ſuch a plentiful Proſpect of Corn, that he ſent ſome of it, by Expreſs, to be ſhewn to the Empreſs Dowager, and the Queens.

THE 16th, his Majeſty killed a Stag in the Mountains, that weighed above 500 Pounds. Afterwards, in a pretty large Valley, he with Arrows ſhot ſome Quails and Pheaſants, flying. About Two in the Afternoon, having gone 30 *Li*, he ordered Supper to be made ready, it being the Cuſtom of the *Tartars* to ſup very early: He himſelf dreſſed the Liver of the Stag he had killed: This, and the Haunch, being eſteemed here as the moſt delicate Pieces. He was accompanied by 3 of his Sons, and 2 of his Sons-in-law, taking a Pleaſure to teach them the Method of preparing the Stag's Liver after the Manner of the ancient *Tartars*. Having made the Pieces ready for roaſting, he divided them among them, and ſome of the Officers moſt about his Perſon, who all fell to roaſting their Meat after his Example.

THE 20th, they made Rings, and killed a great Number of Stags and Roebucks, with five wild Boars, three of which laſt fell by the Hands of the Emperor. After this Sport was over, his Majeſty dined in the open Field, as uſual. This Day a *Mongol* Regulo, who governed the neighbouring Country, called *Onioth*, waited on the Emperor. The 21ſt, his Majeſty being in the Neighbourhood, ſent for 500 *Korchin Mongols*, who are reckoned excellent Hunters, and very expert in forming Circles. As they bear their own Expences, and uſe their own Horſes, the Emperor, to fatigue them the leſs, divided them into two Companies, which were employed alternately. This Day they made double Rings, 50 or 60 Paces aſunder. The inner was compoſed of thoſe *Mongol* Hunters; the outer, of his Majeſty's Hunters; who had Orders to ſhoot the Game that eſcaped out of the firſt Ring,

[a] *Du Halde's China*, p. 344.

Journey in Tartary.

within which the Prickers beat the thickeſt Places of the Wood, but the *Mongols* did not ſhoot at all. The Ring was made on the Declivity of a Mountain, covered with Woods, where they killed 82 large Stags and Roebucks, very few eſcaping [a].

Ulatay, Hunting Country.

THE 23d, fifty were killed. This Day the Emperor's Horſe ſlipping his Foot, fell; but his Majeſty received no Hurt. The 25th, his Majeſty ſet-out an Hour before Day for *Ulatay*, a Place famous for Hunting; the neighbouring Country being full of Hills, interſperſed with Valleys and Plains, and covered with Groves and Thickets, affording a delightful Proſpect, and abounding with Game. In the Morning he killed two large Stags decoyed by the Call: Afterwards, in two Rings, where a very great Number were ſlain, he killed nine. In the Evening he went to a ſmall, but thick Grove of Trees, near the Camp, where a Bear had lodged himſelf as in a Fort. The Horſemen by ſhouting, beating the Trees, and cracking their Whips, rouſed the Beaſt, who paſſed backwards and forwards ſeveral Times through the Wood, before he would quit it.

A Bear killed.

AT length, after he had roared a long While, he ran-down the Mountain, and croſſed an open rugged Country, followed by the Hunters on Horſeback; who ranging themſelves on each Side, at the Diſtance of 15 or 20 Paces, conducted him gently till they came to a narrow Paſſage between two little Hills. As this Animal is heavy, and can neither run faſt nor long, he ſtopped on the Declivity of a Hill: So that the Emperor, who ſtood on the Side of the oppoſite Hill, having a fair Shot at him, wounded him ſorely in the Flank. When he found himſelf hurt, he gave a deadly Roar, and turned his Head in a great Fury towards the Arrow that ſtuck in his Belly, and endeavouring to pull it out, broke it to Pieces; after which running a few Paces farther, he ſtopped ſhort.

A large

THEN the Emperor alighting, took a Half-Pike, and approaching the Bear with four of his beſt Hunters, killed him outright; on which Occaſion nothing was heard but Shouts and Applauſes. This Creature was very large, being near ſix Foot long from the Head to the Root of the Tail: His Body was proportionably thick, and the Hair long, black, and ſhining, like a Jackdaw's Feathers: His Ears and Eyes were very ſmall, and Neck as thick as his Belly. Bears in *France* are not ſo big, nor have ſuch fine Hair.

Feaſt.

As this was the 15th of the 8th *Chineſe* Moon, which is a Day of Rejoicing, when Friends are wont to make Preſents to each other of Eatables [b], eſpecially Cakes and Water-Melons; his Majeſty cauſed ſuch Things to be diſtributed among the Grandees of his Court and his principal Officers: After which he gave Wine and Brandy to the Officers of his Houſhold, his Guards, Hunters, Eunuchs of his Train, and Houſhold Troops.

Gerbillon. 1692.

Emperor's Sons arrive.

THE 27th, in the Evening, 3 of the Emperor's Sons, who had ſpent the Summer in *Tartary* to recover their Health, arrived in the Camp, accompanied with his 4 other Sons, and all the Grandees of the Court, who went to meet them. His Majeſty received them at the Gate of the inmoſt Incloſure, made by the Tents, and was very joyful to ſee them in perfect Health.

The Shulon Animal.

THE 28th, the Emperor killed ten Stags with his own Hand, beſides a Beaſt as big as the largeſt Wolf, called *Shulon*; whoſe Skin is generally eſteemed for the Fur, the Hair being long, ſoft, and ſtrong. The Skins ſell at *Pe-king* for 15 or 20 Crowns apiece. The *Ruſſians* call this Animal *Liu*, which the Author takes to be a Sort of Lynx [c].

Ulaſtay Hunting-Place.

THE 29th, the Emperor ſet-out by Day-break, for a Place in the Mountains called *Ulaſtay*, noted for a prodigious Number of great Stags. The Hunting began with the Stag-call, and his Majeſty killed two very large ones. Towards Noon a Ring was made, in which above 90 were ſlain, with 8 or 10 Roebucks: So that 102 of both Sorts were brought to the Camp. The Emperor killed himſelf 36, in a ſhort Time. It was a Paſtime worthy of a Prince, ſays *Gerbillon*, to behold theſe Stags deſcending in Herds on all Sides into a narrow Vale, between two very ſteep, woody Mountains: And as there was no Paſſage out, ſome endeavouring to re-aſcend the Mountains, and others forcing their Way through the Hunters, whom they ſometimes threw-off their Horſes: However, as the Ring was double, and very cloſe, his Majeſty had given Leave to his Officers and Hunters, to ſhoot all that came near them; ſo that ſcarce one eſcaped.

Much Game killed.

A PAGE of the Bedchamber being thrown by his Horſe, at the Inſtant he was ſhooting, the Arrow unfortunately grazed on the Emperor's Ear. The Page taking Occaſion to run after the Horſe, abſented himſelf the reſt of the Day: But at Night, cauſing his Hands to be tied behind him like a Criminal, he went and kneeled at the Door of the Emperor's Tent, to ſhew that he threw himſelf at his Majeſty's Mercy, and acknowledged himſelf worthy of Death. The Emperor ordered him to be told, that tho' he deſerved to die, yet he would grant him his

The Emperor's Eſcape.

[a] *Du Halde's China*, p. 345. [b] See before, *p.* 99. [c] *Du Halde*, as before, *p.* 346.

4 Journey in Tartary. Pardon, becauſe he looked upon this Fault as the Blunder of a young Man, on Condition, that he ſhould be more careful for the future.

Great Slaughter of Stags. THE 30th, they broke-up their Camp, and began to bend their Courſe towards the South-Weſt; whereas hitherto they had marched North-Weſt. Their Road lay chiefly Weſt, inclining to the South. The Baggage went no more than 30 *Li*; but the reſt travelled 60 with the Emperor. This Day he cauſed a much larger Ring than ordinary to be made, and found ſtill more b Game; which were ſeen to come in Herds out of the Wood, on the Declivity of the Mountain: So that there were killed 154 Stags, and 8 Roebucks; whereof the Emperor ſlew 22 with his own Hand. In his Way to the Camp, along a large Valley watered with a Rivulet, he ſhot Pheaſants and Quails; which ſometimes were taken-up by the Hunters, when they were weary with flying, and endeavoured to hide themſelves in the Graſs.

Kalka Princes come to SOON after, the Grand *Lama* of *Kalka*, with his Brother *Tûſhetû Hân*, the chief Prince of the *Kalkas*, came to ſalute the Emperor; who, three Days before, had diſpatched one of the principal Lords to invite them hither. Being near the Camp, his Majeſty ordered ſeveral Lords to meet them; and when they were entered, he ſent 6 of his Sons to receive and compliment them without the Imperial Quarter. Soon after theſe two Princes were admitted to an Audience, both d dreſſed in the Robes which the Emperor had given them the Year before, but their Caps were of their own Country Faſhion. His Majeſty received them in his great Tent, which ſerves for his Chamber, and made them eat in his Preſence; but the principal Officers of their Train were ſerved without. The ſame Method was obſerved, *October* 1, at a Feaſt made for the *Lama*, his Brother, Siſter, and ſome of the Wives of the principal *Kalka Taykis*. The Banquet con- e ſiſted of Tables loaded with large Pieces of roaſted and boiled Meat, but all cold.

Salute his Majeſty.

NEXT Day, the third of the *Kalka* Princes a came to ſalute his Majeſty, attended with ſome conſiderable *Lamas*, and 3 or 4 principal Officers. So ſoon as the Emperor perceived him, he ſtopped, and aſked him ſeveral Queſtions in a kind, affable Manner.

A Bear and Tiger killed. THE 3d, a Bear and Tiger were killed; the firſt with Arrows, by the Emperor; the latter, f by his Prickers. Upon the Bear's Belly there were 2 Stripes of a tawny Colour, above an Inch in Breadth, which made an Angle between his fore-Legs, and reached as far as the Middle of his Body: His Fleſh was very delicious. The Tiger was the largeſt *Gerbillon* had ever ſeen, and very old, according to the Opinion of Connoiſſeurs. Gerbillon. 1692. Next Day, the Emperor killed three Stags, by Means of the Call, and about 52 were ſlain in three Rings, one made by his Majeſty, the other two by the Princes his Sons b.

THE 5th, the Emperor travelled at leaſt 9 or Kalka Princes feaſted. 10 Leagues to the North-Weſt, but the Baggage no more than 5 or 6, and encamped beyond the high Mountains, in a much opener Country, but very uneven, and full of naked Hills. Next Day, his Majeſty feaſted the Princes, the *Kalka Lamas*, and the whole Court. In the Evening he honoured the Great *Lama* with a Viſit in his Tent, and made both him and his Brother Preſents; but would take nothing from them, except 4 or 5 Horſes, out of a great Number, which they offered him.

THE 7th, they began to travel towards *Pe-king*, but very ſlowly, hunting all the Way. Marching Homeward. c In the Evening, as they returned to the Camp, the Emperor's ninth Son, who had been ill of an Impoſthume behind his Ear, arrived; having been ſent-for by his Majeſty, as ſoon as he knew he was cured, to take the Diverſion of Hunting. The Jeſuits, *Pereyra* and *Lucci*, came in this young Prince's Train, with a Surgeon newly arrived from *Ma-kau*, who had performed the Cure.

A Tiger ſlain. THE 8th, ſix Tigers were diſcovered in a very d thick Wood: But as it was impoſſible to drive them out, and more ſo to chace and attack them, without expoſing the Hunters to very great Danger, his Majeſty choſe rather to abandon the Sport, than hazard the Life of a ſingle Subject; therefore, breaking the Ring, he marched toward the Camp, where he had the Diverſion of ſhooting at a Butt, and Wreſtling. Next Day, they rouſed a Tiger, which gave them a very long Chace: But at laſt a Page, by his Majeſty's e Order, diſlodged him with the firſt Shot, and killed him with a ſecond. Immediately he returned the Emperor Thanks for the Honour he had done him in nine Proſtrations.

A Bear killed. THE 12th, the Princes having made a Ring, incloſed a large Bear, whom all their Endeavours could not drive from his Shelter: A Dog going too near, was torn in Pieces. At laſt, the Emperor's ninth Son, by Order of his Majeſty, wounded the Beaſt with a Muſket-Shot, which f made him remove, and then killed him with an Arrow. Afterwards 49 Stags were ſlain, and next Day 118. This done, they encamped in a Valley near the Hot-Baths, which they paſſed-by laſt Year. Hot-Baths. The Emperor bathed in the Evening. He aſked the Jeſuits ſeveral Queſtions concerning the Nature

a Young *Shaſaktû Hân*, mentioned *p.* 705. b; whoſe Father was betrayed into the Hands of *Kaldan Khân* of the *Eluths*, and put to Death. See before, *p.* 381. e. b *Du Halde's China*, p. 347.

of

Journey in Tartary.

of Baths, and mentioned above 30 in different Parts of his Dominions; particularly one about 20 Leagues to the Westward, where, within the Circumference of 10 *Li*, are about 200 Springs of different Tastes and Qualities. a

THE 14th, two Tigers being discovered lying asleep, the Emperor, with his Harquebuss, wounded one of them in the Paw; upon which both fled different Ways. The Prickers having dispatched the wounded Beast, his Majesty went in Pursuit of the other, and at the third Shot b lodged a Ball above his left-Shoulder; upon which he ran a few Paces, and fell-down dead. They were both Males of the largest Size, and were wounded in many Places with the Teeth and Claws of other Tigers. The Emperor ordered them to be flead, and at the Surgeon of *Ma-kau*'s Request, gave him the Claws. He pretended, that an Ointment made of them cured the King's Evil; and that they were of great Use to discover when Children, who cried c much and refused the Breast, were afflicted with a dangerous Distemper called *the Wind*; for in that Case a Kind of Bark would grow upon the Claw, if applied to their Belly. The same Day, the 500 *Mongol* Hunters were sent-back to their own Country, with the Presents of Money, Cloth, and Tea.

Return to Pe-king.

THE 15th, 16th, and 17th, they marched through Valleys, watered with a River, about 60 *Li* each Day. The 18th, they encamped at d *Li*, and the 19th, at *Kû-pe-kew*. The Militia, as the Emperor approached the Wall, were drawn-up, and kneeled as he passed. The 20th, proceeding 50 *Li*, they encamped near the Village *Nan-chin-whang*. His Majesty went most of the Way by Water, shooting some Ducks and Hares. The 21st, they advanced 100 *Li*, of which the Emperor went 40 by Water. At the City *Shwi-in hyen*, where they encamped, many *Pe-king Mandarins* of the first Rank came to salute his e Majesty. The 22d, having travelled 20 *Li*, the Emperor was met by the Prince his Heir, and arrived at *Pe-king* 40 *Li* farther, before Noon [a].

Gerbillon. 1696.

SECT. V.

The Author's *fifth Journey into* Tartary, *in the Retinue of the* Emperor, *marching against the* Eluths *in* 1696.

1. *The Road from* Pe-king *to the Plain of* Keltû.

Emperor sets-out. Nan-kew *Fortress. Mountain.* Chang-ngan-ling. Tyau-i-pû. Che-ching hyen. Yang-chew hyen. Tû-shi-chin. *The Great Wall.* Chilon-palhaton. Shan-tû *River. Officers punished, for Neglect of Duty.* Porohotun. Kon Nor. *The Emperor's Vigilance: Visited by the* Hân. Queyzû-pulak. Lama *Imposture. Pass the Sands on-Foot. Plain of* Holbo. Anghirtû. Hajimuk. Keltu *Plain and Pool.*

APRIL 1, 1696, being the 30th of the second *Chinese* Moon, the Jesuits *Thomas*, *Pereyra*, and *Gerbillon*, attended the Emperor, who went to make War upon the King of *Eluth* [b]. He carried with him six of his Children, leaving the Heir-Apparent at *Pe-king*, to govern the Empire. He found without the Suburbs, all the Troops which were to follow him, drawn-up in Ranks, together with the Artillery, large and small (for the Army was divided into several Bodies) the rest took another Road. They were always to keep 5 or 6 Days Journey asunder, that they might encamp more commodiously in the Mountains, till they got into the Plains of *Tartary*, where they were to join again. When they were gotten about 4 Leagues from the Capital, the Prince Regent, who had accompanied the Emperor, returned; and his Majesty continuing his Rout, encamped on the North-Side of *Sha-ho*, a walled Town. *Emperor sets-out.*

THE 2d, they encamped at the Foot of the Mountains, near the Fortress of *Nan-kew*, thro' which is the Passage that lies amply described in the first Journal [c]. The third, they passed the Streights of the Mountains, 3 Leagues in Length, much more easily than they did before, the Roads having been well-repaired. They encamped near *Yu-lin*, a walled Town: The 4th, near *Whay-lay*: The 5th, five *Li* beyond a Town called *Tu-mû*, along a Brook, in a Place called *Shi-ho*. Nan-kew Fortress.

[a] *Du Halde's China*, p. 348, *& seq.* [b] It is proper to observe, that there is no Country which goes by the Name of *Eluth*, as our Author's unguarded Way of speaking seems to insinuate. [c] See before, *p.* 668 a.

Road from Pe-king.

April 1.	To *Sha-ho* Town	-	50 *Li*
2.	To *Nan-kew* Fortress	-	45
3.	To *Yu-lin* Town	-	60 *Li*
4.	To *Whay-lay hyen*	-	30
5.	To *Shi-ho*	-	30
—	To *Tû-mû* Town	-	5

April

5. *Journey in Tartary.*

THE 6th, having marched the firſt 40 *Li*, a through a large Valley, they climbed a pretty high Mountain, called *Chang-ngan-ling*. The Aſcent was a League at leaſt, but the Deſcent not ſo much by a great deal, the Land beyond it being higher than on this Side. The Road was ſo effectually repaired, that both Camels and Waggons loaden paſſed them without Difficulty. On the Top of the Mountain was a little ruined Fortreſs, a League beyond which they encamped, in a Plain called *Ko-hin*, along a Brook, which b runs among the Mountains [a].

Mountain Chang-ngan-ling.

Tyau-û-pû. THE 7th, they marched through a very large Valley and well-repaired Road, encamping along a Brook, which runs Weſtward in the Mountains, near a little Town with Mud-Walls, called *Tyau-i-pû*; where they reſted next Day, becauſe the Snow, which fell in the Night, was half a Foot deep.

Che-ching hyen. THE 9th, their Road lay thro' a pretty large Valley, which makes a narrow Streight about c half Way, where one is obliged to croſs a Kind of little Hill between the two Mountains. They encamped along a Brook, running Eaſt, near the City *Che-ching hyen*, which is incloſed with good Brick Walls, having Towers at certain Diſtances.

Yong-chew hyen. THE 10th, they travelled always amongſt the Mountains, in a pretty large Valley, with a very narrow Streight, like the former. Above half-Way they paſſed-by the City *Yong-chew hyen*, with good Walls defended by Towers; and en- d camped along a Brook, near a little half-ruined Fortreſs. This Day a *Hya*, who was one of the Officers of the Emperor's Stables, deſpairing of Ability to continue the Journey, killed himſelf: His Majeſty being informed thereof, to deter others, ordered all his Baggage, Horſes, Camels, and Slaves, to be diſtributed among the Grooms of his Retinue, his Effects to be confiſcated, and his Body thrown in the Field without being buried.

Tû-ſhi-chin. THE 11th, they marched through a Valley to *Tû-ſhi-chin* [b], another walled Town. Here the Miſſioners found the Height of the Pole-Star 41 Degrees, 36 Minutes: So that adding 5 Minutes for the 10 *Li* [c] from thence to the Great Wall, which they paſſed next Morning, the Latitude of the Gate will be 41 Degrees, 41 Minutes.

THIS Gate is built in the Middle of a Streight of the Mountains, not 200 Paces wide. The Wall is pretty entire here, but is almoſt quite ruined on the Declivity of the Mountains on each Side. The reſt of the Stage was in *Tartary*, where the Country begins to be much more open, the little Hills on the Eaſt and Weſt widening as they advanced, having to the North a wide extended Plain, where the Emperor's Cattle graze. They encamped near *Joy-hû*, a little Chilon-palhaton. Hill, in a Place named *Chilon-palhaton*. The marſhy Grounds were ſtill frozen ſo hard, that the loaded Waggons ſcarce made any Impreſſion on the Surface.

Gerbillon 1696. *The Great Wall.*

THE 13th, the Country was ſtill more open. Shan-tû R. They encamped in a Place called *Nohay-hojo* [d], *over.* near a little River named *Shan-tû*, which runs winding in the Plain from Weſt to Eaſt. There was not one Tree to be ſeen from the Great Wall hither.

THE Emperor paſſing by Chance near the *Officers* Wells, which had been dug for Water to drink, *miſſed, ſe* and not finding there the two Officers of his Houſhold entruſted to guard them, he cauſed them to be looked for; and after he had aſked them how they came to take ſo little Care of a Thing of ſuch great Importance? he had them chaſtiſed, and ſent them to be judged by his Council; who ſentenced them to be baniſhed to *Ula*. His Majeſty ratified the Sentence, and diſtributed all their Horſes. At the ſame Time he ſeverely reprimanded the principal Lords of the Empire for the little Regard they had ſhewn to his Command, given on the 12th, that the Baggage ſhould ſet-out at Day-break, no Fires ſuffered to be made before that Time, and that they ſhould confine themſelves to one Meal a-Day; adding, that ſince he and his Sons, as young as they were, obſerved that Rule, they might well abſtain from eating oftener.

e HEREUPON a While after, the four principal *Neglect* Lords of the Court, whoſe Buſineſs it is to ſee *Duty.* Orders kept in the Emperor's Retinue, repaired to his Tent-Gate, and falling-on their Knees in the Poſture of Offenders, acknowledged their Fault, deſiring that he would puniſh them as they deſerved. His Majeſty ſent to tell them, that they ſhould labour to repair their Fault; which

[a] *Du Halde's China*, vol. 2. p. 349. [b] Afterwards *Tu-chi-i-ching*. [c] Theſe then muſt be *Li*, of near 20 to a League. [d] Afterwards in the Return *Noha-hogo*. Perhaps it ſhould be *Hoyo*.

Road from Pe-king *continued.*

April 6. To *Ko-hin* Plain, N.	-	55 *Li*
7. To *Tyau-û-pû* Town, N.	-	35
9. To *Che-ching hyen*, N.	-	40
10. To *Yong-chew hyen*	-	30 *Li*
— To a ruinous Fortreſs	-	20
11. To *Tu-ſhi-chin* Town, N.	-	30
12. To *Chilon-palhaton*, N.	-	40
13. To *Nohay-hojo*, N.	-	60

3. *April*

which if they did, he would pardon them; but a that if they did not, he would cauſe them to be proſecuted at his Return to *Pe-king*. This Reprimand had the deſired Effect.

THE Country, through which they travelled on the 14th, was very flat, and open on all Sides; ſo that they could ſcarce diſcern the Mountains which lay at a great Diſtance to the Eaſt and Weſt: But the Paſtures were not ſo common as the two former Days, and the Ground ſeemed almoſt every-where impregnated with Nitre. b This Land likewiſe is ſet apart for grazing the Emperor's Cattle: But they ſaw on the Road no more than two miſerable Tents of *Mongols*. A little before they arrived at *Poro Hotun*, near the little River *Shan-tû*, two *Kalkas* were taken ſtealing Horſes, and condemned to die: But the Emperor ordered their Noſes and Ears to be cut-off, and their Arms and Legs to be broken, for an Example to others [a].

THE 15th, they reſted; and next Day encamped in a Place called *Kon Nor* [b], where there were ſeveral Pools of Water, but not a Tree. Although the two Days before were extreamly hot, and much Rain fell, accompanied with Thunder (the Wind being in the S.E, which is the rainy Point here) yet this 16th, it ſnowed ſeverely all the Afternoon: What was worſe, the Ground being covered, they could find no Dung to make Fires. The Emperor alighted, and inſtead of retiring into a little Tent, ſet-up d for him according to Cuſtom, ſtood all the While with his Sons, expoſed to the Weather, as well as others, till his Tents were prepared in the Place marked-out for them: After this he took-care to preſerve the Horſes of his Retinue from the piercing Wind, ordering his *Hyas* to conduct them to the Valleys to the N.W. of the Camp, and not to unſaddle them till Morning. They had dug 40 Wells to be ſupplied with good Water, and five *Li* to the North found an excellent e Spring.

THE 17th, the Wind changing to the Weſt, the Rain ceaſed, and at Noon the Sun ſhone; which cheared the Emperor, who had been exceedingly dejected at the bad Weather. This Day, *Tûſhetû Hân*, with his Brother the *Lama*, *Chepzuin Tamba Hûtuktû*, came to ſalute his Majeſty; who received them with many Careſſes.

THE 18th, the Country was full of little Hills and Hillocks, ſome of which they croſſed, and found the Snow ſtill on many. They encamped on the Edge of a ſandy Deſart, four Days Journey over, in a Place called *Queyzû-pulak*, near a ſmall Brook, which runs into a Kind of Pool or Meer, named *Pojoktey*, not many *Li* from thence, and five or ſix in Circumference. Gerbillon. 1696. Queyzû-pulak.

HERE the Emperor ſent-back all the *Lamas* he had brought from *Pe-king*. Theſe promiſed to make the Rain ceaſe, and bring fair Weather: But the contrary fell-out. For on the 15th, after they had ſaid their Prayers, they cauſed 8 or 10 Cannon to be fired, pretending the Noiſe would diſperſe the Clouds: Yet the next Day, they had the worſt Weather the Author had ſeen in all his Journeys into *Tartary*. Being aſked how it came to rain ſo heavily at a Time when it uſed to be perfectly fair? they made Anſwer, that the Spirits which preſide over the Springs, Rivers, and c Waters of the Country, were come to meet the Emperor [c]. Lama Impoſture.

THEY ſtaid here the 19th, for the Waggons; and though it was the Emperor's Birth-Day, yet he ordered no Ceremony to be performed. Next Day, his Majeſty hunted Hares in the neighbouring Sands, which he ordered all the Servants of his Retinue to paſs-over on-Foot; at the ſame Time taking-off the Prohibition of more than one Meal a Day. Paſs the Sands on-Foot.

THE 21ſt, they advanced 40 *Li*, almoſt always among little Sand-Hills, full of Briars, and a Kind of Willows, which grow like Buſhes. The Road was pretty tolerable. They encamped at *Holbo*, in a little Plain between two Ponds: The Water of that to the Eaſt, they ſaid, was good to drink; but the other ſalt and bitter: There were beſides ſeveral little Meers, whoſe Water looked like Lye, it was ſo full of Nitre. Plain of Holbo.

THE 22d, they marched continually among the Sand-Hills, where the Roads, though carefully mended, were very troubleſome, the Waggon-Wheels and Horſes Feet ſinking deep into the looſe Sands; among which they encamped, in a Place called *Anghirtû* [d]. Near it there were ſeveral little Meers; and ten *Li* to the Eaſt, a Fountain of very good Water. Anghirtû.

THE 23d, they encamped to the North of a great Plain, in a Place called *Hajimuk*, from a Hajimuk.

great

[a] *Du Halde's China*, p. 350. [b] In the Jeſuits Map, *Quen-Nor*. [c] This, however, muſt be allowed to be a pretty Subterfuge of thoſe holy Cheats; and, beſides, was ſufficient to ſatisfy their Bigots. [d] Afterwards, *Aghirtû*.

Road from Pe-king *continued.*

April 14. To *Poro-hotun*, N. - 53 *Li*
16. To *Kan Nor*, N.W. - 35.
18. To *Queyzû-pulak*, N. - 80 *Li*
21. To *Holbo*, N. - 40
22. To *Anghirtû*, N. - 30
23. To *Hujimûk*, N. - 37

April

5 *Journey in Tartary.*

great Pool there, which had Plenty of Water, a but full of Nitre. It ſnowed all Day, and till Morning, with a high Wind from the S.W. It was alſo as cold as in the Depth of Winter at *Pe-king*: So that ſeveral Horſes died, and all ſuffered extreamly for Want of Forage. Here they reſted the 24th [a].

THE 25th, they found the looſe Sands more upon a Level, and ſometimes met with hard Sands, where Travelling was eaſy: They alſo ſaw a few ſcattered Tents of the *Mongols*. The great Plain, where they encamped, is called *Kel-tû* [b], from a Pool there, which extends Weſtwards out of Sight, and has Sand-Hills to the N. It was exceeding cold in the Morning, and the Ground ſo hard frozen, that they marched on Horſeback over the Mud. As it ſnowed moſt of next Day, they reſted, on Account of the hard Weather, which was accompanied with a very high and cold Wind.

Keltu *Plain and Pool.*

2. *The Road continued to* Twirin.

Kon Nor. Kurcha Hân Nor. Huluſtay. Sira Suritû. Habir Hân. Horho. Targhit. *Envoys to* Kaldan *treated very ill.* Penze. Kodo. *Approach of the* Eluths. *Paſs the Limits. Monument of Victory.* Kara-manguni-haber Hân. *The Emperor's Policy: March of his Forces.* Ongon Elezû. *The Van advances. News of the* Eluths. *A Council held.* Chahan-pulak. *The* Eluth *Forces. Imperial Armies. Very cold Weather.* Twirin.

Kon Nor.

THE 27th, they marched for the firſt 30 *Li*, ſtill among looſe Sands, in a very uneven Country; ſo that ſeveral loaded Beaſts fell-down and were left. For the Remainder of the Way to *Kon Nor*, the Sands were not ſo looſe, and to the N. and N.W. the Country was quite open. The 28th, their Road was like the former. They encamped near *Kurcha Hân Nor* [c], a great Pool, or Lake, where the Emperor fiſhed, and caught only one Sort of little Fiſh, but very well-taſted. The Regulo to whom this Country belonged, came to ſalute the Emperor, with ſeveral Princes of his Houſe, and preſented him with a good many Horſes, Oxen, and Sheep.

Kur-cha-han Nor.

THE 29th, the Country was more even. They encamped in a Place called *Hûlûſtay*, near ſome Pools of very bad Water, being full of nitrous, and other Salts. Next Day, and *May* 1, they reſted; when the Emperor, concerned to ſee the Horſes and Beaſts of Burden in ſuch bad Caſe, ſaid publickly, that he and his Council had done ill, to ſet-out at ſo improper a Seaſon. Two of the Princes put themſelves at the Head of two Standards, which they were to command; and taking Leave of their Father, marched forward.

Gerbillon 1696. Huluſtay.

MAY 2, the Country was more uneven and ſandy, but abounding with Graſs. They aſcended a pretty high Hill, and the Land ſeemed to riſe conſiderably. They encamped S. of a ſandy Hill, in a Place named *Sira Suritû* [d], where was Plenty of Water and Forage. In the Neighbourhood were 3 Meers or Pools. Here they began again to eat but one Meal a-Day, by the Emperor's Orders. In the Evening the Jeſuits obſerved, that the Sun touched the Horizon 112 Degrees, 40 Minutes, from the S. Point, or 22 Degrees, 40 Minutes, from the Eaſt; whence the Variation did not amount to one Degree. They alſo found the Height of the Pole 43 Degrees, 57 Minutes, agreeing nearly with the Computation of the Diſtance they had travelled.

Sira Sh

THE 4th, the Country was very open and level. The Soil conſiſted of Sand mixed with Earth, and there was Plenty of Graſs, but dry and withered. The Place where they encamped, named *Habir Hân*, was near a great Pool. They digged ſeveral Wells of pretty good Water. The 5th, they met with little Hills to the E. and W. which had neither Trees, nor Rocks; and often with very good Paſturage and odoriferous Herbs, which juſt began to appear. In a Place called *Horho*, where they pitched, are ſeveral Meers; but their Water was very bad, like that of the Wells they digged, which obliged them to ſend to a Spring a League off.

Habir

Ho

THE 6th, the Country was very open, but rugged and barren, being moſtly a firm Sand. The Land ſtill elevated as they advanced. Not far from their Camp was a very good Spring: Alſo a Meer, of very ſalt and bitter Water. The 7th, they encamped in a Place called *Targhit* [e], by

T

[a] *Du Halde's China*, p. 351. [b] Or, *Kaltu*, as afterwards. [c] Or, ſimply, *Sha Hân* (rather, *Cha Hân Nor*) as afterwards. [d] Or, ſimply, *Sûretû*, as in the Return. [e] Afterwards called *Targhir*.

Road from Pe-king *continued.*

April 25.	To *Kaltu* Pool, N.N.W.	-	42 *Li*
27.	To *Kon Nor* - - -		45
28.	To *Kurcha Hân Nor*, N.N.W.		50
29.	To *Hûlûſtay*, N. - -		33
May 2.	To *Sira Suritû*, N. - -		55 *Li*
4.	To *Habir Hân*, N.N.W. -		38
5.	To *Horho*, N.W. - - -		50
6.	To *Keterkû* Plain, N. -		30
7.	To *Targhit*, N. - - -		30

Ma

by a great Meer of Rain-Water, in a Bottom surrounded with Hillocks [a].

THIS Day, the Emperor's Envoys returned, who had been ſent to the King of *Eluth* to demand why he had entered the Territories of the *Kalkas*, contrary to his Promiſe, and what was his Deſign? They had been detained 3 Months in a Valley, ſtrictly guarded, without ſeeing that Prince, or knowing any Thing that paſſed, and then diſmiſſed on-Foot, and without Proviſions. The King commanded a Letter to be delivered to them, in Anſwer to the Emperor's, and ordered them to be told, that he might have put them to Death, by Way of Repriſal, for 500 of his Men, who, contrary to the Law of Arms, were murdered the Year before, in the Retinue of his Ambaſſador; but that he made-uſe of Clemency, and would give them their Lives: Yet cauſed their Horſes and Camels to be ſeized. b

ONE of the Envoys told the Author, that the *Eluths* had a great Mind to kill them, but were prevented by the King: That when the Proviſions they brought with them were conſumed, they were preſented with Dogs, Camels, Colts, *&c.* but all mere Carrion: That 300 Horſemen guarded them from *Thula*, till they arrived a great Way on this Side the *Kerlon*; but that they made them perform great Stages on-Foot, without pitying ſome of them, whoſe Feet were exceſſively ſwollen. The King's Letter was conceived in modeſt Terms: But he inſiſted on being in the right; and that it was unjuſt in the Emperor to protect a Man, who had committed ſuch enormous Crimes. c d

THE 9th, the Country was very level and open. The Soil, for the moſt Part, a hard Gravel, mixed with ſome Earth. The Weather, which from the firſt of the Month was temperate, grew very cold and windy. At *Penzé*, the Place where they encamped, there were Springs of good Water, and Plenty of Forage. But at *Kodo*, where they pitched next Day, there was very little. However, there were 3 Springs and a Meer. At Noon, they found the Height of the Pole, with the Emperor's great aſtrical Ring, made by *Butterfield*, 45 Degrees, and a few Minutes. They remained at *Kodo* two Days, being incommoded with a piercing cold Wind, and ſome Snow. e

THE 12th, about Ten at Night, two Officers came Poſt, and reported, that they had been very near the Van-Guard of the *Eluths*, who marched along the *Kerlon* with the Stream, and ſeemed to advance towards the *Chineſe* Army. This News diſpelled the Emperor's Melancholy, and filled the Troops with Joy, hoping their Fatigues would be ſoon over. His Majeſty ſummoned his Council about Midnight, and diſpatched Expreſſes to the Generals of his other two Armies, which marched on the Weſt, with Orders for one of them to preſs the Enemy in the Rear, while the other ſhut-up all the Paſſages by which they might eſcape. f Gerbillon, 1696.

THE 13th, they paſſed the Limits of *Tartary* belonging to the Emperor, and encamped in a little Plain called *Súdetû*, quite ſurrounded with Sand-Hills; where was a Spring of very good Water. It was as cold in the Morning as at *Pe-king* in *December*. The 14th, they found in ſeveral Places looſe Sands, with ſome ſmall Trees and Buſhes. They encamped near a great Meer, called *Hûlûſſutay Chahan Nor*, the Water of which was quite white, and full of Nitre. The Forage was better here than in any Place they had met-with on the Road. At the End of ten *Li*, they paſſed-by ten Blocks of white Marble ſet in the Ground; on one of which were cut ſeveral *Chineſe* Characters, importing, that *Yang-lo*, the third Emperor of the Family of *Tayming*, had paſſed this Way when he went to make War with the *Mongols* of the Family of *Ywen*, who had been expelled *China* by *Hong-vû*. *Paſs the Limits.* *Monument of Victory.*

THE 16th, they departed, and encamped in a Place called *Kara-manguni-haber Hân*, among Hills, near a running Spring, to the North of a large Plain, where they met-with ſeveral Meers, which ſeemed to be full of Nitre. Near the Camp was a Kind of Tree, or rather a Maſt, erected on an Eminence a little Way off, which had Pegs for Steps to climb by: At the Foot of it was a Guard of Soldiers, and on the Top were two Centry-Boxes, where, in the Night, are placed Centinels, to give a Look-out over the Country. *Kara-manguni-haber Hân.*

SOON after there arrived an Officer, belonging to one of the moſt powerful *Mongol* Regulos, who had ſent him with a Letter, by the Emperor's Order, to the King of *Eluth*, under Pretence of joining him againſt the *Manchews*. That Prince, in his Anſwer (which the *Mongol* delivered to his Majeſty) preſſed the Regulo to come and join him with all Expedition, aſſuring him, that he was to be reinforced by 60,000 *Ruſſians*, *The Emperor's Policy.*

[a] *Du Halde's China*, p. 352.

Road from Pe-king *continued.*

May 9.	To *Penzé*, N.	-	42 *Li*
10.	To *Kodo*, N.W.	-	50
13.	To the *Karû*, or *Limits*, N.	-	50 *Li*
—	To *Súdetû* Plain, N.	-	20
14.	To *Hûlûſſutay* Meer, N.W.	-	70
16.	To *Kara manguni*, N.W.	-	50

May

Journey in Tartary. *Ruſſians*, and that if they defeated the *Manchews*, they would march together directly for *Pe-king*: In ſhort, that if they conquered the Empire, he would divide it with him. This Envoy added, that the King of *Eluth* was pretty tall, very lean in the Face, and ſeemed to be about 50 Years of Age. The Emperor ordered 100 *Taëls* to be given the Envoy, and appeared very well pleaſed with the News he brought [a].

March of his Forces. THE 17th, they reſted, while their Van-Guard advanced before, which conſiſted of 3000 *Chineſe* Infantry, the 2000 Muſketeers of the 8 Standards, 800 choſen Men out of the Life-Guard, 800 *Mongol* Horſe, and a Train of Artillery. The Troops of the firſt Standard, with the Guards and Officers of the Houſhold, beſides a great Number of Volunteers, were to form the main Body, which his Majeſty was to lead in Perſon, having under him three of his Sons and a Regulo, with the principal Grandees of the Empire. The Rear was compoſed of the Troops of the five other Standards, with the Regulos, and two of the Emperor's Children, who are their Chiefs, at their Head.

Ongon-elezû. THE 18th, their Road lay through the moſt level and open Country they had yet ſeen. They found Forage often, but no Water, till they came to *Ongon-elezû*, where was a nitrous Meer, which obliged them to ſink Wells. Although the Weather was ſo cold the 13th, yet this Day the Heat had been very troubleſome, but for the high Wind, which ſhifted from the SE. to NE.

The Van advances. THE 19th, the Emperor ſent his eldeſt Son, accompanied with *So-ſan Lau-ya*, one of the principal Lords and Miniſters of the Empire, to command the Van, conſiſting of 6 or 7000 Soldiers; enjoining them to keep wholly on the Defenſive, even though the Enemy ſhould offer Battle, till the reſt of the Army ſhould come-up. The 20th, they made a very long Stage to arrive at Water, yet found only a little in a Moraſs, called *Sibartay*, or *Sibantû*, where they encamped: Nor was what they dug-for wholeſome, tho' cool, the Ground being frozen a Foot and half deep. A violent NE. and N. Wind blew all this, and next Day; which they reſted.

News of the Eluths. THE 21ſt, two *Eluth* Priſoners being brought to the Camp, ſaid, the Enemy's Army did not amount to 10,000 Men: That the King did not imagine the *Manchews* would come ſo far in Queſt of him; but that if they did come, he was reſolved to fight. An inferior *Mongol* Officer, who had been ſent to obſerve the Enemy's Motions, was met a little beyond the River *Kerlon* by a Party of 30 or 40 *Eluth* Soldiers, who purſued him ſmartly for a long Time; and muſt have taken him, had not a high Wind, which aroſe, diverted them. The Emperor rewarded him with a *Mandarinat* of the fifth Order for himſelf, and one of his Sons after him. Another Expreſs brought News, that the ſecond Army, which was to proceed directly to the *Thûla*, to cut-off the Enemy's Retreat, was ſo much fatigued, that it could not arrive till about the ſecond of *June*.

A Council held. THE 22d, a great Council of War being held, ſome of the Grandees were for advancing with haſte, and attacking the Enemy, before their Proviſions failed, or they had Time to retreat: Others adviſed to march leiſurely to the River *Kerlon*, reſting every ſecond Day, to give the other Armies Time to join them: A third Party were for waiting for their coming-up at the firſt convenient Place. The Emperor, after conſulting the Officers of the Van and Rear, reſolved to follow the laſt Opinion.

Chahan-pûlak. THE 24th, they marched through an open Country, full of little Hills and Dales, in a very good Road, the Soil being Sand mixed with Earth, which afforded Plenty of Forage. They encamped in a Place called *Chahan-pûlak*, where were three Springs, near which they digged Wells. Here they reſted four Days. The two Officers of the Guards, who had been to reconnoitre the Enemy, brought Advice, that from a Mountain, about 180 *Li* from thence, they diſcovered three Horſemen, who ſeemed to be the Enemy's Scouts; and that far beyond them they had perceived a great Duſt, which they ſuppoſed to be raiſed by the Enemy's Van-Guard [b].

The Eluths Forces. THE 26th, two *Eluths* brought-in by a conſiderable *Lama*, who came from the Army that marched from *Khûkhû-hotun*, towards the *Thûla*, informed them, that their King was encamped between that River and the *Kerlon*, in an open Country: That he had with him upwards of 10,000 Men, which joined to the armed Slaves, might amount to 20,000: That a Vaſſal Prince of his Family had likewiſe joined him with 7000 Soldiers and Servants, well-armed: That they had Proviſions enough of Cattle, and were reſolved to fight, if attacked: They added, that their King knew nothing certain relating to the March of the Imperial Armies. Theſe Men, who

[a] *Du Halde's China*, p. 353. [b] The ſame, *p.* 354.

Road from Pe-king *continued.*

May 18. To *Ongon-elezû*, N.N.W. - 70 *Li*

20. To *Sibartay* Moraſs, N. - 120 *Li*

24. To *Chahan-pûlak*, N.W. - 100

Journey in Tartary.

who were on Horſeback, armed with Fuſees, and a clad with Stags-Skins, anſwered to all Queſtions with great Sincerity and Reſolution.

Imperial Armies.

THE *Lama* reported, that the Army of *Khûk-hû-hotun*, commanded by the General *Tyan-gû-pê*, that is, Count *Tyan-gû*, one of the principal Grandees of the Empire, advanced with great Speed, and would arrive near the *Kerlon* by the 8th of the 5th Moon [a], but that they did not exceed 10,000 Men, for Want of Carriages and Proviſions: That *San-ſu-kê*, who commanded the 3d b Army, which was almoſt wholly of *Chineſes*, could not take with him more than 2000 Men, they were ſo fatigued; and that they were ten Days March from the other Army, which that General had joined only with a few of his Officers.

They ail Water.

THE 27th and 28th, the Weather was ſo cold, they were forced to put-on their Winter-Cloaths. Next Day, ſeveral of the fatteſt Horſes in their Equipage died here of the Murrain; c which proceeded either from the bad Quality of the Water, or from their not drinking a ſufficient Quantity. The Diſeaſe diſcovered itſelf by a Lump, or Swelling in the Throat.

Twirin.

THE 31ſt, purſuant to a Reſolution to march towards the Head of the *Kerlon*, they altered their Rout to the NW. and encamped in a Place called *Twirin*, where was a running Spring, but full of Nitre.

d

3. Kaldan's *Overthrow, and the* Emperor's *Return.*

The Emperor's Bounty. Two Envoys ſent to Kaldan. Idû-chilu-irû-pûlak. *Encamp at* Rûkûchel. *Envoys in Danger. The* Eluths *retreat.* Yentû-pûritû. *One Envoy returns. The* Eluths *in Sight. The* Chineſe *march in Order of Battle. Troops ſent to purſue the* Eluths. Chineſe *Army fatigued.* Kaldan *attacked, and entirely routed, by* Tan-gû-pê: *That General's* e *Letter. A Thankſgiving Sacrifice by the Emperor: He marches back: Viſited by the* Khân: *Paſs the Great Wall: Is met by the Court. Arrives at* Pe-king. Kaldan's *ill Conduct.*

The Emp. Bounty.

HAVING halted, *June* 1, the Emperor cauſed the Order of Battle to be regulated, with the Manner of encamping, and entrenching. To animate the Troops, he gave the principal Officers Habits that were made for f

Gerbillon. 1696.

Two Envoys ſent

NEXT Day, the Emperor ſent two Envoys with a Letter to the *Eluth* King, and Preſents, conſiſting of 200 *Taëls* in Silver, 10 Pieces of *China* Brocade and Silks, ſeveral Suits of Brocade, and Fruits, under the Guard of 200 choſen Troopers, and five truſty Officers; who were to return as ſoon as they ſaw the Enemy, or got to the Place where they expected to find them, and leave the Envoys to proceed. His Majeſty likewiſe ſent-back with them the four *Eluth* Priſoners, giving to each a Suit of Brocade, and a Piece of Silk, to the great Surprize of the poor Fellows, who expected Death rather than Favour. However, one of them, an old Man, was not pleaſed with theſe Preſents, fearing they might cauſe their Prince to ſuſpect their Loyalty, and imagine that they had betrayed his Deſigns. The Emperor, in his Letter, gave the King of *Eluth* to underſtand, that he came to put an End to the War between his People and the *Kalkas*: That if he would end it amicably, and come to meet him, or ſend his Deputies to any Place he thought fit, his Majeſty was ready to hear him, or ſend Deputies thither likewiſe: That otherwiſe he ſhould be obliged to come to a Battle [b].

To Kaldan.

Idû-chilû-irû-pûlak.

THE 4th, the Road lay one-half among rocky Hills; the reſt conſiſted of Sand mixed with Earth, which in ſome Parts yielded good Forage. They encamped in a Place called *Idu-chilu-iru-pulak*, 20 *Li* from *Talan-pûlak*. Here they found a Spring, and dug Wells. The 5th, having marched 50 or 60 *Li*, in an uneven Country, they entered a great Plain, 40 or 50 *Li* in Length, and 10 broad, bounded on the E. and W. by pretty high Hills. There was tolerable Forage, but neither Trees, nor Buſhes. The dry Graſs on one Part of the Plain, and Declivity of the Hills Weſtward, had taken Fire, and ſtill burned. They encamped in a Place called *Rûkûchel*, where was good Water.

Rûkûchel.

Envoys in Danger.

TWO Horſemen, returned full Speed from the Envoys, brought Word, that the Day before, when they came near the *Kerlon*, they perceived no Signs of the Enemy; but that next Morning, at Day-break, a Body of 800 or 1000 *Eluths* came-

[a] Or, the 7th of *June*.

[b] *Du Halde's China*, p. 355.

Read from Pe-king *continued.*

May 31.	To *Twirin*, N.W.	-	90 *Li*
June 4.	N.	- - -	30
	— To *Idû-chilû-irû*, E.N.E.	-	30 *Li*
5.	N.W.	- - -	20
	— To *Rûkûchel*, N.	- -	70

June

5 *Journey in Tartary,*

came-up, and attacked the Troop, who had a ſcarce Time to take Arms. Several were wounded on both Sides; but ſome Officers advancing, acquainted them with their Errand. Two of them, who attended the Envoys to the Commander of the *Eluths*, were immediately ſurrounded, and ſtripped naked by the Soldiers. They would have treated the Envoys in the ſame Manner, had not their Leader interpoſed, and received them, with the four Priſoners.

The Eluths *retreat.*

AFTER they had informed themſelves concerning the Arrival of the Emperor, and Strength of his Army, they let the two Officers go, but without returning either their Cloaths, or the Horſes they had taken, amounting to 400. The ſame Evening the 200 Men returned to the Camp, giving an Account, that the Enemy retired about Ten in the Morning, and repaſſed the *Kerlon*.

Yentû-pûritû.

THE 6th, the firſt Half of their Journey was through Hills, deſtitute of Trees or Buſhes, tho' covered with tolerable Forage. In ſome Places, they met-with nothing but new Graſs, the old having been burnt-up by the *Eluths*; but found no Meers. They encamped in a Place called *Yentû-pûritû*, nigh a little Spring. In the Evening one of the Deputies, ſent to the King of *Eluth*, returned, and informed the Emperor, that after having been kept under a Guard for one Day, they had a Conference with a *Lama*; who told them they could not ſee the King of *Eluth*, and therefore might return with their Letter and Preſents: That they could not believe the Emperor was come ſo near them, but that if it was Fact, one of them might haſte away, and adviſe his Majeſty not to croſs the *Kerlon*: In which Caſe, they ſhould have Time to conſult with their King, whoſe Reſolution would be ſent by the other Envoy. A Squadron of *Eluths*, who eſcorted the Envoy till within 15 *Li* of the Camp, having from an Eminence diſcovered the Emperor's Army, immediately left the Convoy, and returned at full Speed [a].

One Envoy returns.

The Eluths *in Sight.*

NEXT Day, the Emperor, from the Top of a little Hill, diſcovered with Teleſcopes two Troops of the Enemy, 30 or 40 *Li* diſtant. They travelled the laſt 40 *Li* in a great Plain, reaching from the Foot of the Mountains to the *Kerlon*; and encamped in a Place called *Erdeni-tolobak Kerlon-pûlong*. The *Kerlon* riſes on the N. of the Mountain *Kentey*, 60 or 70 Leagues to the N.N.W. and falls-into the Lake *Kulon* [b],

The Kerlon.

about 90 E.N.E. from hence. It is no more than 10 Fathom broad, and 3 Feet deep, having a ſandy Bottom, and abounds with Carp, Pike, and other Kinds of Fiſh. There is Plenty of excellent Forage along its Banks, eſpecially the Northern. The *Kalkas*, ſubject to *Chechin Hân*, were entire Maſters of this Country before the War between them and the *Eluths*, who compelled them to retreat Eaſtwards.

Gobillon 1696.

The Chineſe march

THIS Day, and the former, the Army marched in Order of Battle. The firſt Line was formed by a great Squadron of Houſhold Troops of the Van; the Artillery and Dragoons compoſed the ſecond Line; and the third conſiſted of the *Chineſe* Infantry. Two or three thouſand *Mongol* Horſe, and ſeveral Squadrons of Houſhold Troops, armed with Muſkets and Arrows, made-up the Wings. The ſecond and third Lines took-up near a League in Extent, but the firſt was cloſer. The Emperor marched in the ſecond, attended by his Life-Guards, and the Officers of his Houſhold. As a great Multitude of Servants followed each Squadron, leading their Maſters Horſes, and carrying their Cuiraſſes, beſides thoſe who waited on the Baggage, the Whole made the Appearance of a very numerous Army, though it did not conſiſt of more than 20,000 effective Men. Beſides the Cuiraſſes of Iron, deſcribed elſewhere, moſt of them had others of Raw-Silk, ſtuffed between ſeveral Folds of Taffety, to a conſiderable Thickneſs, which are an excellent Defence againſt Muſket-Shot. They made a very magnificent Appearance. The various Colours of Silk mingling with the Gold of the Cuiraſſes and Standards, which were very numerous, dazzled the Eyes with their Splendor: But Trumpets and Drums they had none, the *Tartars* never uſing any.

In Order of Battle.

Troops ſent

THE 8th, 9th, 10th, and 11th, they marched in the ſame Order along the *Kerlon*. Mean-time the Emperor was informed by 2 or 3 Deſerters, that a few Days before the *Eluth* King was encamped on the *Kerlon*, 30 or 40 *Li* diſtant: But that on hearing his Majeſty was coming at the Head of his Armies, he retired haſtily, with 3000 Men, towards the Woods and Mountains on that River, and could not then be diſtant above 2 or 300 *Li*. This was confirmed by an old Woman left on the Road, who added, that the *Eluth* Chiefs being at Variance with their King, ſome of them deſigned to revolt to the Emperor: Which that Prince diſcovering, he loaded them

[a] *Du Halde's China*, p. 356.

[b] Called by the *Ruſſians*, *Dalay*.

Road from Pe-king *continued.*

June 6.	To *Yentû-pûritû*, N.W.	-	100 *Li*
7.	To *Erdeni-tolobak*, N.W.	-	60
8.	Along the *Kerlon*, S.W.	-	20 *Li*
9.	Along the *Kerlon*, S.W.	-	70
10.	The ſame, to *Kayre-hojo*	-	70

June

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them with Irons. On these Reports a Body first a of 3000, and afterwards of 5 or 6000 Horse, were sent with the light Artillery to pursue the Enemy, marching against the Stream of the *Kerlon*.

Pursue the Eluths.

THE 11th, the Emperor encamped beyond that River, near two Mountains, *Tono* to the North, and *Swilhitû* to the West. Next Day, his Majesty returned with the rest of his Army, encamping 4 or 5 *Li* from *Kayre-hojo*. The 13th, having travelled 10 *Li* East, among Hills b and Valleys, and repassing the *Kerlon*, encamped in *Tarhont Chaydan* [a].

Chinese Army fatigued.

THIS Day, a Courier arrived from *Tyan-gû-pê*, with Advice, that he had reached the River *Thûla* on the 4th Instant, with the 14,000 Men in good Spirits, considering their Fatigue; and being informed by his Majesty's Courier, that *Kaldan* was on the *Kerlon*, he had advanced towards this River, and seized all the Passages, by which the Enemy might retire to the *Thûla*. c This News was highly agreeable to the Emperor. And next Day some *Mongols* reported, that *Tyan-gû-pê* being joined by *Sun-tsu-ke*, had fought the Enemy; but giving no Account either of the Battle, or the Victory, they were not credited.

Kaldan attacked,

HOWEVER, the 15th, Advice came, that on the 12th, *Tyan-gû-pê* had gained a compleat Victory over the Enemy. That General had been ordered by the Emperor to march through the Middle of the vast sandy Desart, entirely barren, d destitute of Water, and uninhabited, which till then was thought impassable. The Army, indeed, suffered almost incredible Hardships; the Cavalry, not excepting even the principal Officers, being obliged to dismount and lead their Horses, which they hardly imagined would go through the Journey. They likewise fell short of Provisions, and lived 11 Days upon Horse and Camels Flesh, and many perished with mere Hunger. *Kaldan* came to attack the General in e this Condition, and scarcely left him Time to draw-up his Army in Order of Battle. Both the *Eluth* and *Manchew* Cavalry were obliged to dismount, the Ground being rough and inconvenient for the Horse.

and entirely routed,

AFTER several Discharges from the Artillery and Musketeers, the *Chinese* Infantry, covered with their Bucklers, pierced Sword in Hand to the very Center of the Enemy: They were followed by the *Manchews*, and a dreadful Slaughter ensued: At last the *Eluths*, being pressed on all Sides, after a brave Resistance, gave Ground, and fled in great Disorder. The Imperial Forces pursued them 30 *Li* beyond the Field of Battle, called *Terely*, killed 2000, and made 100 Prisoners. *Kaldan*, with his Son, one Daughter, a *Lama* his Prime-Minister, and 100 Followers escaped: But his Wife [b] was killed, and the Remains of his shattered Army entirely dispersed. The Action lasted 3 Hours, wherein the *Chinese* Infantry chiefly signalized themselves. All the Enemies Wives, Children, Baggage, and Cattle, fell-into the Hands of the Conquerors.

Gerbillon. 1696.

By Tantachment under the Command of *Ma Lau-yé*, gû-pê.

THIS Account was first brought to the De- (which was sent in Pursuit of the Enemy) by 3 of the principal Ministers and Officers of *Kaldan*, who had repaired thither to implore the Emperor's Mercy. That General immediately dispatched a Courier to acquaint his Majesty, who was overjoyed with the News; and, the 16th, those Officers, who were personable for *Eluths*, were brought to the Emperor. One of them was an Ambassador of the *Dalay Lama* [c] to the King of *Eluth*: The other two were that Prince's chief Officers; and one of them had been formerly Ambassador Extraordinary at *Pe-king*. The Emperor treated them kindly, and presented them with *Manchew* Cloaths.

That General's Letter.

THIS Day, they encamped 30 *Li* West of *Tayzim*; and, the next, a Letter was brought from the General by one of the principal Officers of the Army, giving an Account of the Battle and Victory, as before related. At his Approach the Emperor walked-out of his Tent, before which the Grandees and Officers of his Retinue were assembled. The Officer having come-up to his Majesty, and embraced his Knees, the Emperor asked him if all the General Officers were in Health: Then taking the Generalissimo's Letters, he read them aloud himself. The Officer added, that the Enemy came in Crouds every Day to surrender themselves; and that several Detachments of Horse were sent in Pursuit of the King.

A Thanksgiving Sacrifice

WHEN the Emperor had done asking the Messenger Questions, the Grandees unanimously declared,

[a] *Du Halde's China*, p. 357. [b] Named *Guni*, or *Ani*. See before, *p.* 386. b. [c] Or, Grand *Lama* of *Tibet*.

Road from Pe-king *continued.*

June 11. To *Mount Tono*, W.S.W.	-	90 *Li*
12. Back near *Kayre-hojo*	-	—
13. To *Tarhont-chaydan*, E.	-	10 *Li*
14. To *Kûtûl-pûlak*, S.E.	-	120
16. S.E.	-	40
17. S.E.	-	30

June

5 *Journey in Tartary.*

clared, that it was their Duty to return their a grateful Acknowledgments to Heaven for ſo ſignal a Victory. His Majeſty having readily concurred, they placed a Table in the Middle of the open Area before his Tents, and upon it a perfuming-Pan filled with Incenſe, and 2 Tapers. Then ſtanding before it with his Face to the Tent (his 5 Sons being juſt behind him, the Regulos and other Grandees, *&c.* behind them, all on their Knees) he took a little Cup full of *By the Emperor.* Brandy, and having elevated it towards Heaven, b with both his Hands, poured it on the Ground, and proſtrated himſelf at the Entrance of his Tent; and the Gate of the Incloſure being open, all the Princes, Grandees, and *Mandarins*, in their reſpective Ranks, ſaluted his Majeſty by 3 Genuflexions and 9 Knockings with the Head, to congratulate him on his great Victory; which was the more ſeaſonable, as the *Chineſe* Army was reduced to Extremities, and in great Want of Proviſions, till relieved by the c Spoil: For they took 6000 Oxen, 60 or 70,000 Sheep, 5000 Camels, as many Horſes, and 5000 Arms of all Sorts [a].

He marches back, THE 18th, they proceeded, and encamped at *Shan-hanor* [b]; the 19th, at *Sibartay*, returning the ſame Way they came. The 23d, leaving *Sûdetû* at the End of 20 *Li*, they entered the Territories of the *Mongols*, who ſubmitted at the Beginning of the Monarchy of the *Manchews*, and encamped at *Neto*. Next Day, they d pitched at *Targhir* [c]. The 24th, the Emperor diſtributed 25,000 Livres among the *Mongol* and *Kalka* Princes and Princeſſes, who came to thank his Majeſty in his Camp, for having revenged them on the King of the *Eluths*. The Emperor received them kindly, and entertained the Princeſſes, and ſome of the chief Princes, within the Incloſure of his Tents, the reſt being placed round it: He alſo ordered Money and Pieces of Silk to be given to each of them. A Princeſs, who e was Mother to the Regulo, in whoſe Country they then were, having aſked his Majeſty for a little gold Image of *Fo*, 20 of which had been found amongſt the Spoil of the King of *Eluth*'s Camp, the Emperor ordered them all to be preſented to her.

Viſited by the Khân. THE 26th, being at *Suretû*, *Tûſhetû Hân*, with his Brother the *Lama*, *Champſin-tamban Hûtûktû*, in whoſe Behalf the Emperor had undertaken this War, came to congratulate his Ma- f jeſty, and made him a Preſent of ſeveral Horſes: In Return for which, he gave ſome Pieces of Silk, Brocade, *&c.* and treated them ſumptuouſly in his Tents. Gerbillon. 1696.

JULY the 3d, as they entered the Great Wall, they found many large Veſſels full of Liquors, cooled with Ice; of which all, without Exception, were free to drink. They were placed there, and renewed at the End of every 20 *Li*, as far as *Pe-king*, by Order of the Emperor, on Account of the Heats, which are more intenſe on this Side the Wall than beyond it. A great Number of People from that Capital came now to meet them with Refreſhments; and the Heir appointed arrived in the Evening, attended by the Princes and Grandees of the Empire, in their Robes of State. *Paſs the Great Wall.*

THE 6th, at *King-ho*, 20 *Li* from *Pe-king*, the Empreſs-Dowager, four of the principal Queens, the young Princes, all the *Mandarins* of the Tribunals, and Officers of War, came to meet the Emperor. Towards Night the Queens returned, after a long Converſation with his Majeſty. *Is met by the Court,*

NEXT Day, the Emperor approaching the City, found without the Gate all the Officers of his Houſhold, and other *Mandarins*, in their Robes, with the Trumpets, Drums, Bagpipes, Flutes, and other Inſtruments, who marched before him to the Palace. The Streets were well-ſwept, d lined with Soldiers, and crowded with People. His Majeſty went directly to the Palace of his Anceſtors; near which all the Princes of the Tribunals, and principal *Mandarins*, being aſſembled, he received their Compliments of Congratulation in the uſual Form: After which he viſited the Empreſs-Dowager, before he entered his own Apartment. *Returns to Pe-king.*

THE General, after his Return to *Pe-king*, told the Author, that if *Kaldan*, inſtead of attacking him, had retired, his Army muſt have inevitably periſhed, being quite emaciated with Hunger; and ſo fatigued, that they were not able to join the Emperor, tho' but 40 or 50 Leagues diſtant. As on one Hand, added he, theſe Circumſtances induced the King of *Eluth* to hazard a Battle, thinking an Army ſo exhauſted might eaſily be defeated: On the other, Deſpair giving new Strength to our Forces, they carried all before them, and compleated the Ruin of that Monarch, and his People [d]. *Kaldan's Conduct.*

SECT.

[a] *Du Halde*'s *China*, p. 358. [b] Rather *Chahan Nor*, the ſame Place as *Chahan-pûlak*. [c] Before called *Targhit*, where they encamped the 7th of *May*. [d] *Du Halde*, as before, *p.* 359.

Road from Pe-king *continued.*

June 18. To *Shan-hanor* — 19. To *Sibertay*, &c. — *October*

Journey in Tartary.

SECT. VI.

Gerbillon's *ſixth Journey into* Tartary, *with the* Emperor, *in* 1696.

1. *The Road to* Toto, *on the* Whang-ho.

Emperor ſets-out. Swen-wha fû. Hya-pû. Chang-kya-kew. *The Emperor's Studs, Herds, and Flocks. Camps of* Mongols. Whey Nor. Paran-kol. Mo-hay-tû. Shahan-ſubarhan. Khûkhû-hotun. *The Temples viſited.* Mongol *Troops feaſted. River* Turghen. *Emperor's Bounty.* Tarhan-kajan. *Ruins of a City.* Hûtan-hojo. Whang-ho *frozen.* Toto *City.*

THE Emperor ſet-out, *October* 14, 1696, accompanied by his eldeſt Brother, and his eldeſt, 3d and 8th Sons. The 15th, they came to *Nan-kew*; and, the 16th, after travelling all Day in the Streight of *Nan-kew*, between the Mountains, encamped beyond *Sha-taw*, a decayed Fortreſs at the Northern Entrance of thoſe Streights. The 17th, they lay at *Whay-lay hyen*; and, next Day, at *Sha-ching*, a walled Town. The 19th, they advanced 30 *Li*, by the Side of the *Yang-ho*, a little River, and paſſed-through *Pau-ngan*, a ſmall, but populous City. They encamped in a Place called *Chang-wha-ywen*, beyond *Ki-ming*, a little Town, ſo named from the adjacent Mountain, which is cultivated half-way up. At the Top there is a Pagod, which the Emperor, with a few of his Train viſited, though a ſteep Aſcent of 14 *Li*.

THE 20th, they paſſed a Streight of the Mountains, where the *Yang-ho* runs very muddy and rapid. They lodged at *Swen-wha fû*, a great City, in a ſpacious Plain, with a Gariſon of 10,000 Soldiers to watch the Motion of the *Tartars*, *China* being here very eaſy of Acceſs. The Way was lined on both Sides with great Numbers of People on their Knees, knocking their Heads againſt the Ground as the Emperor paſſed; and the Soldiers were drawn-up under-Arms a Mile and an half from the City. His Majeſty remitted the Inhabitants their Taxes this Year, and gave the principal *Mandarins* a Letters written with his own Hand; which is eſteemed a very great Honour. Gerbillon. 1696.

THE 21ſt, they got to *Hya-pû*, a large well-fortified Town, 5 *Li* from the Great Wall, of conſiderable Trade for the Horſes, Cattle, and Skins of *Tartary*. About 12 or 1500 *Chineſe* Foot, who guard the Gate of the Wall, lined the Way under their Arms. A Troop of ſubmitting *Eluths* appeared on their Knees before his Majeſty, who talked to their Chiefs, and ordered ſilk Suits, lined with Furs, to be given to each of them: The Officers had likewiſe Cloaths of gold and ſilk Brocade. Here they ſtaid all next Day, to provide Neceſſaries. Hya-pû.

THE 23d, they travelled through the Mountains, and paſſed the Wall in a Streight called *Chang-kya-kew*, deſcribed in the firſt Journal [a]. The Emperor hunted by the Way, and let-fly his Falcons at ſome Pheaſants. They pitched in *Shan-hun Tolo-hay*, by a Brook; and, the 24th, marched over *Hinkan-ſabahan*, a high Mountain covered with Snow. The Cold increaſed as they aſcended, the Brooks being frozen; and the Country forward was almoſt on a Level with the Top of the Hill. They encamped in a wide Plain, named *Kara-palapû*, abounding with excellent Paſture, watered by a Rivulet, where above 40,000 of the Emperor's Cows and Oxen grazed. Chang-kya-kew.

THE 25th, they croſſed the Rivulet; and 30 *Li* farther N.W. paſſed a rugged Hill ſet all-over with Stones, into another Plain extending beyond the Sight. Here the Emperor has a great Number of *Haras*, or Studs of Horſes. At the End of 15 *Li*, they came to 58 of them in a Row, each with 300 Mares and Foals, with a Stallion; and 8 more with Geldings under 3 Years of Age, whence he ſupplies his own Stables, the Tribunals for the Soldiery, and the Poſts. He has likewiſe 80,000 Sheep, which Number is always exactly kept-up. The Emperor, after viewing his Studs, went to the Camp of the *Mongols*, who had the Care of them: The Women ſtood in a Row, holding Hand-Boards with Butter, Cheeſe, and Milk, as Preſents for his Majeſty; who alighted, and ſtaid with them ſome Time. They encamped in a Place called *Chont-kulam*, near a little River. *The Emperor's Studs,*

THE

[a] See before, *p.* 668. e.

Road from Pe-king *continued.*

October 14.	To *Chan-pin chew*, N.	-	70 *Li*
15.	To *Nan-kew*, N.	-	20
16.	To *Sha-taw*	- -	50
17.	To *Whay-lay hyen*	-	50
18.	To *Sha-ching* Town	-	50
19.	To *Chang-wha-ywen*	-	50 *Li*
20.	To *Swen-wha fû*	-	50
21.	To *Hya-pû* Town	-	55
23.	To *Shan-hun-tolo-hay*	-	55
24.	To *Kara-palapû* Plain	-	—
25.	To *Chont-kulam*	-	—

October

6 Journey in Tartary.

Herds, and Flocks.

THE 26th, before they ſet-out, his Majeſty preſented the Regulos and *Mongol* Princes, who attended him in his Journey, with Horſes from his Studs; ſome with 120, others 50, and others 30; and gave a Saddle-Horſe to each of the principal Grandees of his Train. On leaving the Camp, they found the Emperor's Herds, and behind them the Flocks, ranged in a Line, extending beyond this Day's Journey, which ended at a Place called *Orvi-pûlak*. The 27th, the Emperor killed 58 Hares himſelf, with Arrows. b The 28th, he reſted, and ſhot at a Mark.

Camps of Mongols.

THE 29th, their Road lay through an uneven Country, but rich in Paſtures, and excellent Water. They ſaw ſeveral Camps of *Mongols*, which the Emperor, as he hunted, paſſed near; the poor People ſtanding before their Tents with their Wives and Children, preſenting Milk, Butter, *&c.* Others Sheep and Horſe-Fleſh, prepared after their Manner; for all which his Majeſty ordered them ſuitable Rewards. They encamped c in a Valley, called *Chnoha*, or *Shnoho*.

Whay Nor.

THE 30th, the Emperor hunted, as he advanced, among the Mountains; which were very rugged, and afforded little Sport. They encamped near two great Meers, called *Whay Nor*, that is, *the two Lakes*. Next Day, having paſſed the Mountains, they came into a large Plain, abounding with Forage and Game. In the Middle of it ſtands a Temple, where the Emperor alighting, received the humble Preſents and Pe- d titions of the *Mongols* with much Goodneſs. They encamped near a little River on the Weſt-

Paran-kol. Side of this Plain, thence called *Paron-kol*, or, *the River of the Weſt*.

Mo-hay-tû. *NOVEMBER* 1, they encamped in a ſmall, fertile, well-watered Valley, called *Hûlûſtû*; and, next Day, in ſuch another, named *Mo-hay-tû*, that is, *the Country of Waggons*, a ſmall Kind being much uſed there. The 3d, their Road was rugged, through Mountains. The Emperor e killed a Roebuck, a Fox, and ſome Hares. *Kara-ûſſû*, a Valley where they encamped, was watered with a Brook. The 4th, the Emperor rode, with a few of his Train, 50 *Li* from the Camp in *Chahar-pûlak*, to viſit a celebrated Temple; and returned in the Evening. The 5th, a they croſſed a little Rivulet above 10 Times, in the firſt 20 *Li*. Gerbillo 169

IN the Valley was good Forage, and much Wormwood; which the Pheaſants delighted in. *Wormwood.* The Mountains, on the North-Side, are covered with Woods, and not very high. The 6th, after the firſt 20 *Li*, they entered a large Plain, bounded N. with high Mountains, and S. with ſmall Hills. They croſſed a River ſeveral Times, and encamped by it, where it was ſcarce fordable, near a Pyramid called *Shahan-ſubarhan*, or, Shahan-ſubarhan. *the white Pyramid*, like thoſe in their fineſt Temples. Here the Emperor ſent for 500 *Mongol* Hunters, who ſurrounded the Plain; ſo that a Multitude of Hares and Pheaſants were taken.

THE 7th, they croſſed the River thrice; and Khukhu-hotun. paſſing by ſeveral Mud-Huts of the *Mongols*, who were ranged along the Road to ſalute the Emperor, burning ſweet Wood, and offering Preſents of Butter, Cream, Sheep, *&c.* about 20 *Li* before they came to *Quey-hur-him* [a], or *Huhu-hotun* [b], whoſe Walls are of Earth, they found all the *Mongol* Soldiers ranged along the Road kneeling, and nearer the City the Officers of the *Lwan-i-vey* Tribunal, with the People on their Knees. The like was done at leaving the City. Before the Temple, where the Emperor was to lodge, were ranged 200 *Lamas*, with their Muſic and Standards, dreſſed in red or yellow Cloaks from their Necks to their Feet, and a half Mitre of yellow Cloth with a woollen Fringe.

HIS Majeſty having dined, went to viſit the *The Temples viſited.* other principal Temples, which have each a great Number of *Lamas*, whoſe Chief is called *Hûtûktû* [c]. On the 8th, after Dinner, the Emperor went to ſee ſome other Temples, and the Fort, which was decaying; then encamped without the Town, where he gave Audience to the Ambaſſador of the *Talay Lama* [d]; who brought Preſents of Cloth like Shaloon, and divers odoriferous Paſtes: But the Emperor checked him ſeverely, becauſe his Maſter had not ſent to him the Daughter of *Kaldan*, threatening War if he ſtill refuſed to comply [e].

ON the 9th, his Majeſty made a ſplendid Feaſt *Mongol Troops feaſted.* for the *Mongol* Soldiers, who were in the laſt Battle, and thoſe of *Eaſt Tartary* on the Side of *Ninguta*;

[a] Rather *Quey-uha-chin*. See before, *p.* 670. [b] Or, *Khûkhû-hotun*. [c] Or, *Khûtûktû*. [d] Or, *Dalay Lama*, who reſides in *Tibet*. [e] *Du Halde's China*, p. 359, *& ſeq.*

Road from Pe-king *continued.*

October 26.	To *Orvi-pûlak*, W. -	35 *Li*
27.	To *Huhu-erghi* River, W. -	60
29.	To *Chnoa*, S.W. -	50
30.	To *Whay Nor*, W.S.W -	45
31.	To *Paron-kol* River, W. -	50
November 1.	To *Hûlûſtû* Valley -	— *Li*
2.	To *Mo-hay-tû* Valley, W. -	30
3.	To *Kara-ûſſû* Valley -	35
4.	To *Chahar-pulak*, W. -	20
5.	To *Kara-hojo* - -	59
6.	To *Shahan-ſubarhan*, N.N½W.	60
7.	To *Huhu-hotun*, W. -	40

November

Gerbillon. 1696.

Ninguta; who having been on the Frontiers all the Summer to watch the Motions of the *Eluths*, were come, with their General, to wait-on the Emperor. The *Hûtûktûs* were placed with the Regulos and *Mongol* Princes; the Ambaſſador, and other *Lamas*, with the Grandees. There was Muſic alſo, and Wreſtling; the *Mongols* againſt the *Manchews* and *Chineſe*. A great Number of *Mongol* and *Kalka* Regulos and *Taykis*, with their Wives and Children, came to pay their Duty to the Emperor; who regaled them in his Tent, and gave them Cloaths, Silk, and Money. He alſo bought ſeveral *Eluth* Priſoners, who were taken in the laſt Battle, and reſtored the Men to their Wives, and the Children to their Parents, giving them Cloaths of Fur, and ordering the like to be done to others.

THE 18th, they continued their Journey over a ſmooth and well-cultivated Plain, paſſing ſeveral Villages, and two ſmall Rivers; one of them called *Turghen*, by laying Bridges, being deep: It runs N.E. into the *Whang-ho*. They encamped near *Ontjin-kajan* [a], where they waited next Day for the Coming of 2500 Horſe, who had a Share in the late Victory. The Emperor, who had not ſeen them ſince the Action, ſent a Commiſſary with ſeveral Oxen and Sheep to meet them, and went out of his Camp to receive them; who, as ſoon as they ſaw him, ſhouted for Joy.

As his Majeſty reviewed them, he expreſſed his Satisiaction for the important Service they had done him, commended their Ardour in not being diſcouraged by the Want of Proviſions, or Horſes; remitted the Money which they were indebted to the Imperial Treaſury, and made the Grandees of his Court wait on them at Dinner in his Preſence. He enquired alſo into their Fatigues, and whether they were well-uſed by their Officers. They all praiſed *Tyan-gû-pê*, their General; and declared, that they willingly obeyed all his Commands.

THE 20th, travelling on the ſame Plain, where they met-with Hamlets and tilled Land, near the Village *Tarban-kajan*, they came to ſome Eminences, where ſtood a City in the Time of *Jenghiz Khân*'s Succeſſors; and, it is ſaid, there are ſeveral others in this Country [b], which is very fit for Culture, though without a Tree. They paſſed by another Pyramid, or Tower of a Temple, where the Vice-Roy, Treaſurer, and Judges of the Province of *Shan-ſi* came to ſalute the Emperor. The 21ſt, marching ſtill on the Plain, they encamped at *Li-ſû*, a large Village, with a Temple. The 22d, after 50 *Li*, it grew ſandy and hilly. Ten *Li* farther, they came to the Remains of a City, whoſe Walls were of Earth, and entire; but it had very few Houſes. Here was a Magazine of Rice, containing more than 70,000 *Tan* [c], with which the Emperor furniſhed his Retinue for 20 Days. Then advancing about 30 *Li*, they croſſed a Chain of Hills, which incloſe a large well-cultivated Plain. They pitched at *Hûtan-hojo* [d], by the *Whang-ho*, which runs S.S.W. and is ſcarce 120 Fathom wide, but rapid. His Majeſty ſhot over it. The 27th, he paſſed that River in Barks, with 150 Followers, and hunted on the other Side, where he killed 50 or 60 Hares, and took ſome Pheaſants with his Falcons. He was received on the Banks by the Regulo, Chief of the *Tartars* of *Ortûs*, and the *Taykis*, with Preſents of Meat and dried Fruits, which they had brought 30 or 40 Leagues.

Ruins of a City.

Hûtan-hojo.

Whang-ho frozen.

THE 29th, they left *Hûtan-hojo*, returning-up the *Whang-ho*, ſeeking a Place to paſs-over on the Ice. This they did near where the *Turghen*, which was frozen, falls-into that River, hard by the City *Toto* [e]. This City is ſquare, like the *Chineſe*; its Walls only of Earth, but ſo well-tempered, that they have continued above 400 Years uninjured. Ten *Li* farther, they encamped by the *Whang-ho*, where it was frozen-over. The Plain here abounds with good Forage, the Graſs in many Places ſo high, that the Horſes could not be ſeen.

Toto City.

2. *The* Emperor's *Progreſs in the Country of* Ortûs, *and Return.*

Country of Ortûs. Shahan-pûlak. *The* Eluths *Diſtreſs.* Kaldan's *double Dealing.* Ortûs Mongols *feaſted. Emperor marches back.* Tangû-pê's *Reception.* Kaldan's *Ambaſſador. Ruins of Cities.* Ulan-palaſſon, *or* Hong-ching. *Paſs the Great Wall.* Yew-wey *City.* Tſowey. Tay-tong fû. Van-quan-tun. Yongho-wey. Tyen-ching. Whay-ngan hyen. Wha-ywen. *Emperor ſaluted: Arrives at* Pe-king.

THE

[a] *Kajan, Kazhan,* or *Kayan,* ſignifies a *Village.* [b] See before, p. 670. a. [c] A *Tan* exceeds an hundred Weight. [d] In the Return called *Kûtan-hojo.* [e] Perhaps, rather Ruins of the City *Toto.* See before, p. 369.

Road from Pe-king *continued.*

November 18.	To *Ont-jin-kajan*, W.S.W.	—	*Li*
20.	W.	40	
21.	To *Li-ſu* Village, S.W.	50	*Li*
22.	*Hûtan-hojo*, S.S.W.	70	
29.	To *Toto* City	20	
—		10	

6 *Journey in* Tartary.

THE 30th of *November*, the uneven Ice being melted, they paſſed the *Whang-ho*, with all their Baggage, and entered the Country of *Ortûs*, which is encompaſſed by this River and the Great Wall, and is about 400 *Li* from N. to S. and 1400 from E. to W. It is inhabited by 6 Standards of *Mongols*, ſubject to the Emperor [a], containing about 75,000 Perſons. They dwell in Tents, always moving, except a few who cultivate a ſmall Part of the Country, which is moſtly uneven, interſperſed with Sand-Hills, or covered with high Graſs: So that there is Plenty of Hares, Pheaſants, and Partridges; of which Abundance were killed. They pitched at *Tong-tſu-hay*, or, as the *Mongols* call it, *Tong-ſkay*.

Country of Ortûs.

Shahan-pûlak.

DECEMBER the 1ſt and 2d, the Emperor reſted, and received Preſents of Horſes, *&c.* from the *Mongols* of *Ortûs*, and gave ſuitable Rewards in Silk, Cloth, Tea, and Money; it being the Cuſtom to return them the full Value. The 3d, the Emperor proceeded, hunting every Day, and taking a great Compaſs, while the Train made but ſmall Journies. They encamped by a Spring, called *Shahan-pûlak*. The 4th, at *Hûſtay*; where, on the 5th, his Majeſty treated the Hunters of *Ortûs*, being about 500, and rewarded them with Preſents.

The Eluths *Diſtreſs.*

THE ſame Day, one of the King of *Eluth*'s chief Officers, whoſe Wife and Children had been made Priſoners in the War, came and ſurrendered himſelf to the Emperor. He had brought-off with him about 70 Perſons: But the General *Tyan-gû-pë* ſent him without his Retinue to his Majeſty; who received him graciouſly, and gave him a Cup of Wine with his own Hand. He declared, that *Kaldan*'s Party did not exceed 5000, reckoning Women and Children: That ſcarce 1000 were fit to bear Arms, and all ſtarving for Want of Proviſions. The Emperor, for ſeveral Days running, killed above 100 Hares himſelf. The 6th, he ſhot 135, his Sons above 50, and their Followers more than 1000. They encamped at *Qua-tolohay*, and continued there till the 10th. This Day a Fox was killed [b].

Kaldan's *double Dealing.*

THE 13th, an Expreſs came from General *Tyan-gû-pë*, with Advice, that *Kaldan* had ſent an Ambaſſador to treat of Peace. His Majeſty ordered, that he ſhould come-forward without his Attendants. At the ſame Time a Courier brought Letters, which were intercepted, going from *Kaldan* to the Great *Lama*, and the Princes of *Koko Nor*; intreating their Aſſiſtance and Prayers, and inſinuating a ſpeedy Turn in his Affairs. Gerbillon 1696

THE 16th, the Emperor gave a Feaſt to the *Mongols* of *Ortûs*, and diſtributed among them 10,000 Livres: Each Soldier had about 6 Crowns, an Officer 15, and their Regulos a Suit of Cloaths. The Entertainment cloſed with Wreſtling and Shooting; both the Emperor, and his Sons, giving Proofs of their Skill at the Bow and Muſket. The ſame Day a Meſſenger brought *Kaldan*'s Letter, which contained nothing more than that the Occaſion of the War was not to be charged on him; adding, that the Emperor had formerly promiſed to deal favourably with him; and, therefore, he intreated him to be as good as his Word. Ortûs Mongols *feaſted.*

THE 17th, the Emperor ſet-out on his Return towards *Pe-king*, the ſame Way he came, by *Hûſtay*, *Tongſkay*, &c. The Weather was now very cold. The 22d, the Froſt was ſo intenſe, that they could not remain long in the Air. The 24th, the Emperor diſpatched one of the Lords of his Bedchamber with ſome Refreſhments, and one of his Horſes, for *Tyan-gû-pê*; and, next Day, ſent the 3 Princes his Sons, his eldeſt Brother, the Grandees of his Court, and the Officers of his Guard, to meet that General a League from the Camp: The Emperor himſelf went as far as the outer-Gate of his Tent, and ſtood there to receive him. *Tyan-gû-pê* falling on his Knees at ſome Diſtance, his Majeſty enquired after his Health, then made him draw near, and, as the General embraced his Knees, raiſed him up, and led him into his Tent. They had a long Conference together, and his Majeſty, while at Dinner, ſent him ſeveral Diſhes from his Table. Then a Council was held; after which the Emperor kept the General for ſome Time longer in private. When he came-out, every one in the Court crouded to pay him their Reſpects, ſo univerſally was he eſteemed. *Emperor marches back.* Tan-gû-pê's Reception.

THE ſame Day, *Kaldan*'s Ambaſſador had Audience, and aſſured the Emperor, that his Maſter deſigned to ſubmit himſelf, if he might expect Pardon for what he had done: But as his Sincerity was ſuſpected, ſome adviſed to detain the Ambaſſador, and write to *Kaldan*, that he ſhould be Kaldan's *Ambaſſador.*

[a] See before, *p.* 369.

[b] *Du Halde*'s *China*, p. 361.

Road from Pe-king *continued.*

November 30.	To *Tong-ſkay* -	45 *Li*
December 3.	To *Shahan-pûlak*, W. -	20
4.	To *Hûſtay*, N.W. -	30
6.	To *Qua-tolohay*, W. -	20
10.	To *Chekeſtay*, N. - - -	15 *Li*

Return to Pe-king.

17.	To *Hûſtay* - - - -	—
19.	To *Tongſkay* - - -	50
21.	To the *Whang-ho* - -	40

December

Journey in Tartary.

be kindly received, if he would ſubmit without Delay. But the Emperor diſmiſſed that Miniſter with Honour, giving him a Letter to aſſure his Maſter, that if he came within 80 Days, he ſhould be treated with Reſpect; but if he did not, he ſhould be purſued with Rigour.

THE 26th, they repaſſed the *Whang-ho*, and encamped a little above *Kûtan-hojo*. Next Day, they pitched at *Hayluſtay*, by ſeveral Meers, having in the Way paſſed by the Ruins of 2 or 3 Cities; of which nothing was left but the Walls of Earth. The 28th, at the End of a Valley, through which a Rivulet runs S.W. they ſaw the Remains of a famous City in the Time of the *Yuen* Dynaſty, called *Ulan Palaſſon*; in *Chineſe*, *Hong-ching*. The 29th, they encamped at *Kilikê*, or *Simtnir-pecha*. A North-Wind blew ſo ſharp, that they were obliged to rub their Faces often, to keep-off the Froſt. The Emperor was thinner cloathed than any, yet bore the Weather to Admiration.

Ruins of Cities.

Ulan Palaſſon, or Hong-ching.

THE 30th, after paſſing-over ſome Hills, they entered the Gate called *Sha-hû-kew*, or *Shûrghetûka*, by the *Tartars*, of which the Bricks and Stones were fallen-down: The Wall alſo, which there is of Earth, was much ruined, occaſioned by the Overflowing of the *Ta-ho*, when ſwelled, by Waters from the Mountains; but it was then frozen-over. Two *Li* within the Wall is *Sha-hû-pû*, or *Sha-ho-ching*, a great Town, fortified after the *Chineſe* Manner, with high Brick-Walls, on a Stone-Baſe. It has 400 Houſes, with Shops for Trade, the *Mongols* coming here to traffic. The Gariſon of about 1000 *Chineſe* Soldiers, Horſe and Foot, were drawn-up by their Commander on both Sides the Road. It was ſo cold, that they choſe to walk rather than ride.

Paſs the Great Wall.

THE 31ſt, they lodged in a large City, called *Yew-wey*, with a *Tartar* Gariſon of 5000 Men, draughted out of the 8 Standards at *Pe-king*. Theſe aſſiſted to defeat the *Eluths*, under *Tyan-gû-pê*. The Emperor had lately built Houſes for them, each with 3 Rooms and a Court, at the Expence of 6,000,000 Livres; ſome in the City, and the reſt extending near three Miles towards the Great Wall. They all ſtood before their Houſes along the Road, with their Officers, and fell on their Knees when they perceived the Emperor, who took his Lodging at the General's Palace.

Yew-wey City.

Gerbillon. 1697.

JANUARY 2, 1697, they left this City, and travelling in a good open Country, lay at *Tſo-wey*, another as large as *Yew-wey*, but leſs populous. The 3d, at *Kan-ſhan*, a little City; having paſſed-by ſeveral Forts of Earth with Soldiers, and Places to make Fires in caſe of Alarms. The 4th, they marched 25 *Li* among the Mountains, and 5 in a Plain. About Midway they paſſed-by a famous Temple, which had ſeveral Grottos and Images cut in the Rocks. The Emperor meaſured the Height of the biggeſt with the Semicircle, and found it 57 *Chineſe* Feet.

Tſo-wey.

THEY lay at *Tay-tong fû*, one of the five principal Cities of *Shan-ſi*. It is near a League about, has good Walls fortified with Bulwarks, and 3 Gates, with a Place of Arms to each. It is very populous, the Streets ſtrait, with many triumphal Arches, and the Houſes well-built. The *Yu-ho* runs on the Eaſt-Side, covered with a handſome Stone-Bridge. Within 15 *Li* of this Place, the Emperor found the Road lined on both Sides with the Gariſon, and other Soldiers, all Horſe, and under Arms, their Officers in their Front. After theſe came the Governor, and other *Mandarins*, to ſalute the Emperor.

Tay-tong fû.

THE 5th, croſſing the Bridge from the Eaſt-Gate, they made large Journeys, the Emperor longing to be at *Pe-king*. They marched this Day, as they did all the following, through ſeveral Villages and walled Towns, obſerving at every 10 *Li*, Towers with Fire-Places; and having conſtantly to the North, at about 5 Leagues Diſtance, that great Chain of Mountains which encompaſſes *China*. They lay at the Village *Van-quan-tun*, incloſed with Earth-Walls [a].

Van-quan-tun.

THE 6th, having paſſed and repaſſed the *Yu-ho*, at the End of 12 *Li* they came to the City *Yang-ho-wey*, drawing nearer the Chain of Mountains, at whoſe Foot they perceived the Great Wall, and its Towers. They lay at *Tyen-ching*, a City walled like the reſt. It is pretty large, but the Houſes were falling to ruin, the Inhabitants having left them by reaſon of the Scarcity of Corn, and Labour exacted by the *Mandarins*, on Pretence of a War,

Yang-ho-wey.

Tyen-ching.

[a] *Du Halde's China*, p. 362.

Return to Pe-king.

December 26. To *Kutan-hojo*	-	40 *Li*
27. To *Huluſtay*, E.	-	—
28. To *Ulan-palaſſon*, E.	-	30
29. To *Kilka*, E.	-	45
30. To *Sha-hû-pû*, S.E.	-	30
31. To *Yew-wey* City, S.S.E.	-	20 *Li*
January 2. To *Tſo-wey* City, E.	-	70
3. To *Kan-ſhan* City	-	60
4. To *Tay-tong fû*	-	30
5. To *Van-quan-tun* Village, E.	-	90
6. To *Tyen-ching* City, E.	-	90

January

6 Journey in Tartary.

THE 7th, they had the aforesaid Chain of Mountains in View for 50 *Li*, and another Chain on the South all the Day. At the End of 30, through a narrow Road, they came to the City *Whay-ngan hyen*: Then passing several Hamlets and Forts, entered the Province of *Pe-che-li*, and lay at a poor Town, called *Pe-kyong-chang*. The 8th, their first 40 *Li* was in a stony Country, crossing several Times, the *Yang-ho* then frozen-over; the rest of the Way through the Plain of *Swen-wha fû*, between two Chains of Mountains 40 or 50 *Li* asunder. They lay at that City, passing near a Lake made by the *Yang-ho*, after running under-Ground.

Whay-ngan hyen.

Wha-ywen.

THE 9th, they came to a Place on that River near *Wha-ywen*, where they lay on their Journey outward. Here they left the high Road, which runs East to *Pau-ngan hyen* [a], and took that of *Pau-ngan chew*, turning to the S.S.W. Passing the *Yang-ho*, they ascended a high Mountain, which being very steep, the Beasts of Burden kept the great Road, though 20 *Li* about. Afterwards they entered a large Plain, watered by Canals from the *Yang-ho*, and cultivated by 51 of the Emperor's Farmers, who raise Rice, and are very rich. They lay at *Kyew-pau-ngan*, where the Houses and Shops are as good as those at *Pe-king*.

Emperor saluted,

THE 10th, repassing the River, they entered on the great Road at *Sha-ching*; whence proceeding through *Tû-mû*, they came to lodge at *Whay-lay*. Next Day, the Emperor's Heir, and 5 of his Brothers, and the Grandees left at *Pe-king*, met his Majesty at *Kin-yong-quan*, about the Middle of the Streight of *Nan-kew*, where they rested. The Heads of Tribunals, and other *Mandarins* of the first and second Order, attended his Majesty at the Entrance of the Streight; but the inferior Orders were not privileged to come so far. They lay at *Chang-ping chew*.

Arrives at Pe-king.

THE 12th, they arrived at *Pe-king*, and met other *Mandarins*, ranged to receive the Emperor. Those of the Tribunal *Lwan-i-wey* lined the Streets and Roads, from the Gate of the Palace to a good Distance out of the City, with all the Imperial Ensigns. This Pomp was extraordinary, and designed in order to strike a Reverence into the *Eluths*, who were to make their Submission [a].

[a] Perhaps rather *Whay-lay hyen*.

SECT. VII.

Gerbillon.
1697.

Gerbillon's *seventh* Journey *in the* Emperor's *Retinue*, 1697.

1. *The Road to* Ning-hya, *in* Shen-si.

Emperor sets-out. Swen-wha fû. Tay-tong fû. *The* Hu-ho. Wha-jin hyen. *The River* San-kan. So-chew *City*. *River* Ni-ku. *Pass the Great Wall.* San-sha *Borough*. *Houses under Ground.* Paw-te chew *City*. *Cross the* Whang-ho. Ku-shau *Town*. Shin-mu hyen. Kaldan's *Son made Prisoner*. Pyen-ling-pû. *Curious Temple.* *Cross the* Tay-ho. *The Great Wall.* Yu-lin-wey. *Country of* Ortûs. *River* Kurkir. Tong-halan Nor. *March along the Great Wall within* China: *Cross the* Whang-ho: *Approach* Ning-hya: *That City described.* *Solar Eclipse.* *Manufactures.* Kaldan's *Ambassador submits.* *A fighting* Hûtûktû. *Country about* Ning-hya. *Salt-petre.* *Fine Temple.*

THE 26th of *February*, 1697, or 6th of the 2d *Chinese* Moon, the Emperor *Kang-hi*, in the 36th Year of his Reign, set-out from *Pe-king*. The Heir appointed, and several of the other Princes attended him 2 Leagues out of the City, and his eldest Son was ordered to follow him. His Majesty sent for the 2 principal Officers, and in Presence of his Sons, and chief Lords of the Court, commanded them to keep his Children strictly to their Duty, to reprimand them freely, and even chastise them if there was Occasion: At the same Time declaring, that they must be accountable, at the Peril of their Lives, for any Irregularities committed by them in his Absence. The Emperor took this Method, because he understood, that during his last Journey, some of his Sons had been immoderate in their Pleasures.

Emperor sets-out.

AFTER travelling 340 *Li*, they arrived, *March* 3, at *Swen-wha fû*. Next Day, they encamped near *Kong-tso-wey*, a City of a considerable Circumference, built in a barren Country, with Walls and square Towers of Brick, which are entire: But all within is in Ruins, and the few Inhabitants are exceeding poor. They frequently passed-

Swen-wha fû.

[b] *Du Halde*'s *China*, p. 363.

Return to Pe-king.

January 7.	To *Pe-kyong-chang* Town, E.		110 *Li*
8.	E.N.E.	- -	40
—	To *Swen-wha fû*, S.E.	-	50
9.	To *Kyew-pau-ngan*	-	—
10.	To *Whay-lay hyen*	-	110
11.	To *Chang-ping chew*	-	110 *Li*
12.	To *Pe-king*	- -	70

Road from Peking.

March 3.	To *Swen-wha fû*	-	340
4.	To *Kong-tso-wey*	-	70

March

Journey in Tartary. passed-over Ice, the Valleys being covered with Water. The 5th, they lodged at *Whay-ngan hyen*; and, the 6th, at *Tyen-ching*, a City three Miles in Circumference, but, excepting a few Shops, gone to Decay. A great deal of Soap is made here of Nitre, which issues-out of the Earth. The 7th, they marched-through a Plain, watered with a River, to *Yang-ho*, a larger and better-built City than *Tyen-ching*, where Soap is likewise made. The next Day, they had a Ridge of Mountains to the North, and lay at *Kyu-lo*, a walled Town.

Tay-tong fu. THE 9th, they got to *Tay-tong fû*; within 3 Miles of which the principal *Mandarins* of the Province met the Emperor, in their Robes of State, kneeling by the Road-Side, as usual; the Garison was drawn-up under-Arms, and Multitudes of People lined the Way. Before they entered the City, they crossed the *Yu-ho*, over a stately Stone Bridge with 18 Arches: The Ballustrades are adorned with Figures of Lions and Tigers, about one and a half Foot high in Demi-Relief, but coarsely done; and at each of the 4 Corners is an Ox of Iron. This River is no more than a Brook in *Tartary*, and takes its Name after it has entered *China* at *Ching-kew*: Eighty *Li* from this Bridge it falls-into the *Yang-ho*, like several other little Rivers which they crossed. The City-Walls are well-built, and entire, with Towers placed near one another.

The Yu-ho.

Whay-jin hyen. THE 11th, leaving *Tay-tong fû*, the Soldiers, and most of the heavy Baggage, by the Emperor's Orders, took the Road to *Ning-hya*, without the Great Wall, while he travelled within *China*. They passed the *Shi-li-ho*, about 10 *Li* from that City, and met-with some wretched Hamlets and Villages; the Houses mostly of Earth. They lay in *Whay-jin hyen*, a small City, poor, but populous. The 12th, they travelled 30 *Li* W. 30 S.W. and 20 S.S.W. thro' a flat well-cultivated Country. Most of the Villages had several square Towers of Brick, whither the Inhabitants retire, with their Effects, in Time of War. They encamped near *Ching-king-chwang*, a Town with Brick-Walls.

THE 13th, they went 30 *Li* W.S.W. and 30 S.W. still through a level and populous Country, declining from the Northern to the Southern Chain of Mountains, then covered with Snow. They encamped near the Village *Yu-lin-tsu* [a]. Gerbillon. 1697.

THE 14th, they lay at *Ma-i hyen*, a little walled City. They crossed the *San-kan-ho*, over a Bridge 20 or 25 *Li* from its Source, which is about 200 Paces from the Mountains on their Right-hand. This River receives the *Shi-li-ho*, and all the other little Rivers which they met-with since they left the *Yang-ho*. This last, after running E. by N. joins it near *Pau-ngan chew*; then passing a Streight of the Mountains, takes the Name of *When-ho*, and runs to *Kû-ko-kyau*. They encamped at *So-chew*, a City like those already passed, where a Regulo resided in the Time of the *Tay-ming* Dynasty. The Soil here being sandy, and not fit for Wheat, nothing is sowed but Millet, and other small Grain. The Author was informed here, that *Yew-wey* [b] was 240 *Li* from *So-chew*, and the Great Wall [c] only 80 *Li* to the W. Likewise, that to the W. and S.W. of *Ka-ko-kew*, it was in many Places but between 5 and 6 Feet high, built only of Earth, and almost ruinous.

The River San-kan. So-chew City.

THE 15th, near *So-chew*, they passed the *Ni-kû-ho*, very broad, but so shallow, that it looked like Land overflowed: It soon falls into the *San-kan-ho*. This Day, they saw several Villages, marching 25 *Li* S.S.W. and 25 S.W. to a Place named *Ta-shwi-kew*, near the Great Wall. The 16th, for the first 20 *Li* their Road was very uneven, but newly repaired, reaching South to *Shi-ching*, a little walled Town. The last 30 brought them S.S.W. through a level Country to *I-king*, a Village. A little after setting-out, they passed the Great Wall, which is there of Earth, 12 or 15 Feet in Height, with Towers, some of Brick. It gives Admittance, by Gates, to several Streights of the Mountains; among which there is one, called *Yang-fang-kew*, 30 *Li* from *Ta-shwi-kew*, made famous by a brave *Tsong-ping*, named *Chew*, who defended it several Months with a small Body of Men, against all the Force of *Li-tse-ching* [d], and had entirely stopped his Passage, if he had not been treacherously killed: However, his Wife supplied his Place, and headed the Troops till she was slain in Battle. The Inhabitants

River Nikû. Pass the Great Wall.

[a] *Du Halde's China*, vol. 2. p. 363. [b] Near the outer-Wall of *Shan-si*. [c] That is, the inner-Wall.
[d] Who destroyed the Dynasty of *Tay-ming*, founded by *Hong-vû*.

Road from Pe-king *continued.*

March 5.	To *Whay-ngan hyen*	-	60 *Li*
6.	To *Tyen-ching* City	-	70
7.	To *Yang-ho* City	-	70
8.	To *Kyu-lo* Town	-	60
9.	To *Tay-tong fu*	=	60
11.	To *Whay-jin hyen*, S.	-	70 *Li*
12.	To *Ching-king-chwang*	-	80
13.	To *Yu-lin-tsu* Village	-	60
14.	To *So-chew*, W.S.W.	-	60
15.	To *Ta-shwi-kew*	•	50
16.	To *I-ching* Village	=	50

March

7 *Journey in Tartary.* built a Temple in Honour of this *Tſong-ping*; and the Emperor, as a Piece of Reſpect, ſent 2 Officers of his Houſhold to viſit it.

San ſha Borough. THE 17th, they found the Villages thicker, and the Land better than formerly. The Inhabitants dig their Houſes in the Earth. They encamped near *San-ſha*, a Town walled with Brick. The 18th, it ſnowed from Morning till Noon. Their Courſe, to *Li-kin-kew*, was one half the Way S.W. the other W. They ſeveral Times croſſed a little muddy River, which falls into the b *Whang-ho*. The 19th, their Road went winding among cultivated Mountains, and for the laſt 40 *Li* was ſo extreamly rugged and ſteep, that the Carriages could ſcarce proceed. At the Village *Nyen-yen-tſun*, where they encamped, they took-up their Lodgings in the Houſes under-Ground. Theſe Caves are very neat and convenient, being 30 or 40 Feet in Length, 12 or 15 broad, and at leaſt 20 in Height: The Doors and Windows of the Rooms are arched, the Walls c and Roof white-waſhed, and at the farther End is an Eſtrade to ſleep upon: They are warm in Winter, and cool in Summer. The Inhabitants make-uſe of neat Stoves, and burn a Sort of Pit-Coal; which has an ill Smell, but makes a good Fire.

Houſes under Ground.

THE 20th, they travelled among the Mountains 8 *Li*, through a Valley, and 18 more South along the Banks of the *Whang-ho*, which divides the Province of *Shen-ſi* from that of *Shan-ſi*, and d came to *Paw-te chew*, a City on the Top of a ſteep Mountain on the Eaſt-Side of the River: It is regularly built, and contains about 600 Houſes, beſides the Suburbs. From this Place comes a Kind of Carp, very fat, and more delicious than any other Kind of Fiſh; which is attributed to a Kind of Moſs whereon they feed, growing on the Rocks in the *Whang-ho*. The *Mandarins* of the Province ſend them every Winter to *Pe-king*, as Preſents for the Emperor e and Grandees.

Paw-te chew City.

Croſs the Whang-ho. THE 21ſt, the Vice-Roy of *Shan-ſi* having prepared 20 Boats, the Emperor, and Part of his Train, croſſed the River, which is here 200 Fathom broad, and very rapid. The *Mandarins* of *Shen-ſi* received his Majeſty at landing. They encamped 3 *Li* from *Fû-ko hyen*, a little ruinous City, on the Top of a ſteep Mountain. The 2 next Days were ſpent in ferrying-over the reſt of the Retinue. On the laſt of which the Vice-Roy, with the principal *Mandarins* of *Shen-ſi*, arrived, and waited on the Emperor. The 24th, their Road lay along a winding Valley, with a little muddy River running through it, which they croſſed 12 or 15 Times. The Mountains on each Side were rocky below, but all cultivated towards the Top. They encamped at *Kû-ſhau*, Ku-ſhau a little City, or Fortreſs, on a Mountain. *Town.*

Gerbillon. 1697.

THE 25th, they went 20 *Li* in a narrow Valley, continually croſſing the little River, and 45 over very rugged Hills. They paſſed *Chin-kyang-pû*, a walled Town, and encamped by a Brook in a very narrow Valley, named *Tſi-li-ho*. The 26th, after travelling S.W. and W.S.W. thro' narrow and uneven Roads, they lay at *Shin-mû* Shin-mû *hyen*, a conſiderable City, containing 2 or 3000 hyen. Families; being but 31 *Li* from a Gate of the c Great Wall. It drives a good Trade with the *Mongols* of *Ortûs*, for their Horſes, Oxen, Sheep, and Skins. They paſſed near the *Ku-ye-ho*, a ſhallow, but very rapid River, which riſes in the Country of *Ortûs* [a], and falls into the *Whang-ho* 120 *Li* from hence.

SOON after the Emperor got to *Shin-mû*, there Kaldan's arrived *Saki Pek* [b], Son of the petty Prince of Son *Hami* [c]. He was a luſty young Man, dreſſed like the *Mohammedans*, in a Veſt of ſtriped Satin. He brought with him as a Preſent, *Speden Haljû* [d], eldeſt Son of *Kaldan*. At his Approach all the *Eluths* in his Majeſty's Retinue went forth to meet their Prince, and kneeling along the Road, wept as he came-up. He was a Youth of 14 Years, well-made, and dreſſed in a Cloth Riding-Coat, with a Bonnet of Fox-Skin. His Air was melancholy, but his Countenance compoſed: He ſpoke reſolutely to the *Eluths*, yet without appearing haughty, or ſaying any Thing that might offend the Emperor. He deported himſelf no leſs diſcreetly in his Majeſty's Preſence; who detained him ſome Time, and as he kneeled, aſked him ſeveral Queſtions. Next Day, he Made Pri- was conducted to *Pe-king*. ſoner.

THE 27th, it taking till Noon to repair the Bridge of the *Kyu-ye-ho*, which was broken-down, they proceeded no farther than 10 *Li*. Being

[a] Which lies on the North of *Shen-ſi*. [b] *Pek*, or *Bek*, and *Beg*, or *Beigh*, ſignifies *Prince*, or *Lord*.
[c] Or, *Khamil* and *Khamul*. [d] Called *Septenbaldius*, before, *p.* 386. c. *Speden Halju*, ſignifies in the Language of *Tibet*, *Long Life, and very happy*.

Road from Pe-king *continued.*

March 17.	To *San-ſha* Town, W.	–	70 *Li*
18.	To *Li-kin-kew*	–	50
19.	To *Nyen-yen-tſun* Village	–	70
20.	To *Pau-te chew*	–	30
21.	To *Fû-ko hyen*	–	— *Li*
24.	To *Ku-ſhan* City	–	40
25.	To *Tſi-li-ho* Valley	–	65
26.	To *Shin-mû hyen*	–	60
27.	To — — —	— —	10

March

Journey in Tartary.

Being encamped, the Emperor made an Entertainment for the Prince of *Hami*, and his Train, and diverted them with Wreſtling-Matches, ſhooting with a Bow, and with Wind-Guns; which laſt Invention was new to them. He likewiſe ordered Money and Silks to be diſtributed among them.

Pyen-ling-pû.

THE 28th, they had difficult Travelling, amongſt Mountains of looſe Sand, and encamped South of *Pyen-ling-pû*, a miſerable Town. The 29th, they marched thro' a narrow ſandy Valley, to *Kau-kya-pu*, a walled Town of 200 Houſes, in a Valley, where runs the *Tay-ho*. Near this Place is a large ſquare Temple, above 20 Feet high, and 30 wide, neatly cut out of the Rock, with two Pillars ſupporting the Roof, which is faſhioned like that of a Coach. The Roof and four Sides are full of little Images ſculped in Relievo, and painted with Variety of curious Colours: There are likewiſe ſome large ones of Earth, gilded over.

Curious Temple.

Sides the Tay-ho.

THE 30th, they travelled amidſt looſe ſandy Mountains, which, however, produced Abundance of Buſhes, and ſome ſcattered Trees. They croſſed the *Tay-ho*, which riſing in the Country of *Ortûs*, falls into the *Whang-ho*; and encamped by a ſmall River, a little Eaſtward of *Kyen-ngan-pû*, a walled Town of about 100 Houſes. The 31ſt, they marched ſtill amongſt ſandy Mountains, in Sight of the Great Wall, and pitched by a Brook, called *Wang-quan-kyen*, five or ſix *Li* beyond *Shwang-ſhan-pu*, a walled Town, miſerable and ruinous.

The Great Wall.

APRIL 1, their Road lay in an uneven ſandy Country. Being often near the Great Wall, they found it built only of tempered Clay, and ruined in many Places. It is about 15 Feet high, and 6 or 7 thick at-Top; but by the Wind driving the Sand towards it, it is become a Slope eaſy to ride-over. The Towers are of Brick, about 18 Feet ſquare, 30 high within, and above 36 without the Wall: The Entrance to them is by a little Door even with the Ground: They are about 3 Furlongs diſtant, and have 3 or 4 Soldiers in each, with Firing for Signals.

Made Peace.

AT the End of 36 *Li*, they paſſed through *Chang-lo-pû*, a ruinous walled Town, by a Brook, with not above 50 Houſes ſtanding, which are inhabited by a *Shew-pey*, and 80 Soldiers. They lodged at *Yu-lin-wey*, a populous City, above 9 *Li* in Compaſs. A *Tau* reſides here, and the Gariſon conſiſts of 3400 Soldiers, commanded by a *Tſong-ping*. The Walls are above 60 Feet high, with Brick-Towers, kept in good Repair. On the Weſt runs the *Vu-tin-ho*, which falls into the *Whang-ho*. As this City is ſurrounded with Sands, Proviſions are very dear, excepting Herbs, Legumes, Melons, and Jujubs; which agree with the hot Soil. It drives a good Trade with the *Mongols* of *Ortûs* [a].

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Yu lin-wey.

THE 2d, they entered the Country of *Ortûs*, by croſſing the *Vu-tin*, a little River, rapid, but fordable; with Meadow-Land on both Sides for 10 or 12 Fathom, which has a beautiful Effect in the Midſt of the Sands. They travelled among Heaps of Sand thrown-up by the Wind, and encamped by a Brook in *Tala-pûlak*. The 3d, they proceeded firſt W. then S.W. and S.S.W. ſtill in an uneven ſandy Country; the Emperor hunting all the Way. They encamped by the *Hay-ho-tû*, a wide and rapid River, but ſhallow.

Country of Ortûs.

THE 4th, croſſing the *Hay-ho-tû*, they found a Country not ſo uneven and ſandy as before, and encamped beyond the *Kurkir*, a little River, rapid and muddy, which riſes S.W. and runs N.E. and, next Day, in *Chahan-pûlak*, by a winding Brook of very good Water. The 6th, two Thirds of the Way through an uneven ſandy Region, abounding in a Kind of Juniper-Tree, but much inferior to the *European*: Then they came to a large Plain full of very high Graſs, and fit for Culture. They encamped by a Brook, in a Place called *Cheltala*.

River Kurkir.

THE 7th, the Land was uneven, but free from Sand. They paſſed a Wood above 10 *Li* from E. to W. alſo many Tents of poor half-naked *Mongols*; and encamped by a muddy Brook, in a Place called *Tong-halan Nor*, where are ſeveral Pools of nitrous Water. The 8th, they re-entered *China*, by making a Breach in the Great Wall, and encamped near *Ngan-pyen-pû*, a little walled Town, moſtly ruined. They reſted here the 9th, being the Emperor's Birth-Day; but he forbad any Ceremony.

Tong-halan Nor.

THE 10th, they marched along the Great Wall, which, with moſt of the Towers, is of Earth,

March along

[a] *Du Halde's China*, vol. 2. p. 364.

Road from Pe-king *continued.*

March 28.	To *Pyen-ling-pû*, S.W.	50	*Li*
29.	To *Kau-kya-pû*	40	
30.	To *Kyen-gan-pû*, S.W.	40	
31.	To *Shwang-ſhan-pû*	50	
April 1.	W.	55	
—	To *Yu-lin-wey*, S.W.	20	
2.	To *Tala-pulak*	80	*Li*
3.	To the *Hay-ho-tû* River	70	
4.	To the *Kurkir* River	60	
5.	To *Chahan-pûlak*	40	
6.	To *Cheltala*, S.W.	50	
7.	To *Tong-halan Nor*, W.S.W.	80	
8.	To *Ngan-pyen-pû*, S.W.	60	
10.	To *Tyng-pyen*, W.	80	

Journey in Tartary.

Earth, and the Breaches neglected; but the Garison-Towers are of Brick. They passed it within fifteen *Li* of *Ting-pyen*, for Convenience of the Road, and re-entered *China* before they came to that Town; which is fortified, has 1000 Houses, and 500 Soldiers in Garison, with a *Fû-tsyang*. The Soil is sandy, but fertile. The 11th, they travelled in an open Country, and good Roads, passing by *Yen-tang-pû*, a small Town, with Walls and Towers of Earth. Beyond this, they met with a Piece of Ground covered with Salt-petre, b the Effect of two large salt and nitrous Springs. They encamped near *Whang-chi*, a large Town, but thinly inhabited. Latitude 37°, 51′.

The Great Wall

THE 12th, they travelled N.N.W. close by the Great Wall, in many Places fallen-down; passing *Kau-pin*, a little Fort joining to it. The Country was open and sandy, but every where cultivated. They encamped near *Ngan-ting*, a little Town of 50 Houses, and but one Gate, where the Water is nitrous and brackish [a]. Latude 38°, 40′. The 13th, they advanced within the Great Wall, in a sandy Country, but yielding long Grass, Briars, and Abundance of Liquorice. The Emperor hunted, and killed no fewer than 307 Hares with Arrows. They encamped at *Hing-u-ing*, a little walled Town.

Within China,

THE 14th, proceeded 70 *Li* W.N.W. in an uneven, but well-cultivated Country, still near the Great Wall. The *Mandarins* of *Ning-hya* arrived this Day. His Majesty ordered the Officers of War to shoot with the Bow; and such as were not strong enough were deprived of their Offices. The 15th, they marched within Sight of the Great Wall, through an uneven sandy Country, unfit for Culture, but the Roads easy. At *Hong-chen-ing*, a little Town walled with Earth, the General Officers of the Soldiers, who had been sent before, waited on his Majesty. They lodged at *Heng-ching*, a little fortified Town of 200 Houses, near the *Whang-ho*.

Cross the Whang-ho,

THE 16th, they crossed that River. The Emperor had two large Barks built on Purpose, and painted. There were two great Pontoons for the Carriages and Beasts of Burden, and near 100 Barks more, of a middling Size, each holding 7 or 8 Horses, with Men and Baggage. They encamped on the Side of the River. The 17th, they travelled N.W. by W. and W.N.W. thro' a large fertil Plain, very populous, interspersed with Canals, and abounding with Rice and Trees. At the End of 10 *Li*, they met about 800 *Tartars* of the Red Banner, and 5000 *Chinese*, 2 Thirds Cavalry; all belonging to the Garison of *Ning-hya*, and drawn-up under-Arms, on both Sides of the Road. Each Company of the *Chinese* had a Standard of green Satin, embroidered with Gold; and every 10 Soldiers another little Standard. Approaching *Ning-hya*, they found the 3000 Soldiers who had been sent before likewise drawn-up under-Arms; and after them a Multitude of People extending to the Gates of the City, each with a *Hyang*, or Perfume-Stick in his Hand [b].

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Approach Ning-hya,

NING-HYA is one of the largest and most populous Cities along the Great Wall [c]. It is above 19 *Li* in Compass, has a considerable Trade, and the Houses are very close, few having Courts, and none Gardens: They are built of Timber, or Earth; but the Foundations, and a Foot or two above Ground, are of Brick. The People have, from the Mountains, 60 *Li* N.W. Timber for Building very cheap, and supply all the Country for 4 or 500 *Li* round. This City is built in Form of an oblong Square, has 6 Gates, and 2 Suburbs, 1 of them containing 5 or 600 Houses: The Walls are of Earth covered with Brick; but in several Places ruinous, and without Towers, except at the Gates. The Author found the Latitude 38 Degrees, 35 Minutes. Ten *Li* to the East are two great Lakes (one of them 60 *Li* in Compass) abounding with Fish and Fowl; which afforded the Emperor some Diversion.

That City described.

THE 20th, his Majesty reviewed the *Chinese* Garison, and made them an Entertainment. Next Day, the Jesuits observed the Sun eclipsed 11 ½ Digits, beginning four Minutes after Seven, and ending ten Minutes after Ten. The 22d, the Death of the *Talay Lama* was published, which happened 16 Years before [d]. The 26th, the Emperor sent the Jesuits two Sorts of Raisins and Currants, brought from *Si-ning*, or *Tu-fan* [e], and the *Uzbeks* Country: Some fine Serges, the Product of these Countries, were likewise presented

Solar Eclipse.

Manufactures.

[a] The Latitude of this Place, or of *Whang-chi*, must be erroneous; there being a Difference of 49 Minutes, or geographical Miles: Whereas the Distance is but 60 *Li*, or 18 Miles at 10 *Li* to a *French* League. [b] *Du Halde's China*, p. 365. [c] It was formerly called *Hya-chew*, and Capital of the Empire of *Hya*. See before, *p.* 433. d. [d] What relates to this Affair has been already set forth, *p.* 467, *&c seq.* [e] We presume it should be *from either* Si-ning, *or* Tu-fân. *Tu-fân* being the Name of a Country, or rather People.

Road from Pe-king *continued.*

April 11.	To *Whang-chi* Town, N.N.W.		60 *Li*
12.	To *Ngan-ting*, N.N.W.	–	60
13.	To *Hing-u-ing*, N.W. by W.	–	60
14.	To ———, N.N.W.	–	70 *Li*
15.	To *Heng-ching* Town, N.W. by W.		70
16.	Cross the *Whang-ho*	–	—
17.	To *Ning-hya* City	–	100

May

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Journey in Tartary.

sented to his Majesty, who had the Curiosity to visit the Manufactories here, of Foot-Carpets and Paper. The Carpets are like those of *Turkey*, but coarser; and the Paper is made of Hemp, beaten and mixed with Lime-Water. The *Mandarins* of the Country presented the Emperor with some Mules, the Breed here being reckoned the best in *China*.

Kaldan's Ambassador returns.

THE 27th, the two *Mandarins*, sent to assure *Kaldan* of kind Usage, if he would submit, arrived at *Ning-hya*. They judged, from his Discourse, that he had nothing in View but to gain Time, in order to provide for his Safety. This Suspicion was confirmed by the Ambassador, *Keley-quin*, himself; who finding his Master's Intention was only to amuse the Emperor, excused himself from going on a 2d Embassy, on Account of his Age, and soon after fled with his Family: But unluckily meeting with the *Lama*, *Hân Hukşan Hûtûktû*, at the Head of 2 or 300 Horsemen, he was attacked, most of his People killed and taken Prisoners, his Baggage plundered, and himself dangerously wounded: So that with great Difficulty he escaped, with his Wife, his Son, two Grandsons, and a few more, to the Camp of *Tyang-gû-pê*, which was always on the Frontiers. *Keley-quin* not being able to travel fast, on Account of his Wounds, sent his Son along with the two *Mandarins*. The Emperor received him graciously, gave him the *Manchew* Habit, and made him one of his *Hyas*. These Tidings determined his Majesty to dispatch a Body of 2000 Horse in Pursuit of *Kaldan*.

Fighting with Kaldan.

MAY 1, Advice being brought, that the *Lama Hân* above-mentioned intended to return with 200 Men towards the *Whang-ho*, the Emperor immediately ordered 150 chosen Horsemen to seek him out, and fight him. *Keley-quin* being arrived, informed his Majesty, that *Tanghilan*, Nephew of *Kaldan*, was ready to submit, if he could be assured of Favour.

The Country.

THE 4th, the Author took a View of the Country; which, with the blooming Verdure of the Spring, began to yield an agreeable Prospect. This great Plain may be called one-continued Village, for the Peasants Houses are scarcely 100 Paces distant from one another: They are only of Earth, but no Rain soaks through them. The Land being generally fat, they only turn-up the Glebe with a Spade. It is divided into large square Fields, surrounded with little Canals, to receive the Water from the greater, which are supplied from the *Whang-ho*, by opening the Sluices: Then every one makes a Gap in the Side next his Inclosure, and stops it again when his Field is sufficiently watered.

Saltpetre.

UPON digging one or two Feet deep, Plenty of salt Water is found; which being exposed in square Spots of Land, during the great Heats, produces excellent Saltpetre, which is sometimes seen springing out of the Ground. Three or four *Li* to the North of the City is a great Temple, which being inclosed with good Walls, serves for a Fortress. In the Middle is a large square Pyramid 9 Stories high, built with Brick, plaistered-over with Earth, and white-washed, resembling Free-stone. About 100 *Bonzas* live very handsomely in this Temple, on the Income of the neighbouring Lands [a].

Fine Temple.

2. *Their Return from* Ning-hya *to* Pe-king, *through* Tartary.

Leave Ning-hya. Alajan *Mountains*. *Pass the Great Wall: Coast the* Whang-ho. Sha-tew-shu. *The white Pyramid*. Kaldan *pursued*. *Emperor goes by Water*. *The* Chighe-muren. Mongol *Tents*. *Cultivated Lands*. *Death of* Kaldan. Kutan-hojo. *City* Toto. *The River* Ulan. *Fertile Country*. Nong-hon *Plains*. Aru-Sibertay *Plain and Brook*. *The Emperor's Studs, Herds, and Flocks, all very lean*. Porhastay *Plain*. Hin-kan Tabahan. Chang-kya-kew. Pau-ngan chew. *Arrive at* Pe-king.

Leave Ning-hya.

THE 5th, they left *Ning-hya*, and travelled N.N.E. in an even well-cultivated Country. They passed-by *Yau-fu-pû*, a little Town with earthen Walls. The nearer they approached the Mountains, they found the Houses fewer, and the Country less agreeable. The 6th, they passed-through *Pin-lo-chin*, a Town with good Brick Walls, but no Towers, and encamped in *Liw-fu-mu-hé*, near a Canal of the *Whang-ho*, within 2 or 3 *Li* of the Great Wall. The Emperor left the high Road, to hunt near the Mountains of *Ho-lang-shan*, called by the *Tartars*, *Alajan-alin*, which run 3 or 400 *Li* from E. to W. and are not above 9 or 10 *Li* across in many Places: The Great Wall breaks-off at each End, and it is said there are 360 Passages through them, most of which are walled-up, and guarded by *Chinese* Soldiers. Beyond them is the Residence of *Patûrû-chonum*, an *Eluth* Prince of *Kaldan*'s

Alajan Mountains.

[a] *Du Halde's China*, p. 366.

Return to Pe-king.

May 5. To *Yau-fu-pû* Town, N.N.E. — 40 *Li*
— To ———, N.N.E. — 30 *Li*
6. To *Pin-lo-chin* Town, N.N.E. — 30
— To *Liw-fu-mû hé*, N.N.E. — 20

7 Journey in Tartary.

Kaldan's Family; with whom falling-out 7 or 8 Years before, he ſubmitted to the Emperor, who made him a Regulo of the third Order. This Country properly belongs to the *Kalkas*, who abandoned it upon their Wars with the *Eluths*.

Paſs the Great Wall.

THE 7th, they paſſed the Great Wall, which was there almoſt entirely ruinous, and marched through a very even, but uncultivated Country; encamping by an Arm of the *Whang-ho*, in a Place called *Shau-ma-ing*, 7 or 8 *Li* from the Mountains, which are very ſteep and bare. The b 8th, continuing here, the Emperor received Advice, that the Princeſs of *Koko Nor* had reſolved to accompany his Ambaſſadors, and pay her Reſpects to his Majeſty. Upon this Account they made but ſhort Stages. The 9th, they proceeded in the ſame Plain, which yielded Plenty of Buſhes and Graſs, and abounded with Hares and Pheaſants. They encamped along the *Whang-ho*, in a Place named *Shi-tſwi-tſe*, where they reſted the 10th.

Coaſt the Whang-ho.

FROM this Day, to the 27th, they marched c along that River, and encamped on its Side: The 11th, in *Whang-tû-wen*, where was good Forage. The 12th, the Mountains diſappeared towards the W. but roſe high, and bore 15 *Li* E. They marched the laſt 10 *Li* on the 13th, through deep looſe Sands, blown in Heaps by the Wind; and encamped in a large Meadow abounding with good Forage. The 14th, they paſſed a Thicket of Shrubs and Buſhes. The Emperor went Part d of the Way by Water, and hunted the reſt, killing 4 large Stags. They encamped in *Swang-pû*.

Sha-tew-ſhu.

The 15th, they encamped at *Sha-tew-ſhu*, in a little Plain near a Wood. His Majeſty killed five great Stags, and took three young ones.

THIS Day, the Emperor being informed by two *Mongol Taykis*, that the Princes of *Koko Nor*, to whom they were ſent, could not, at that Time, ſet-out to meet his Majeſty, becauſe ſome were ſick, and their Equipages not ready; a Meſſen- e ger was diſpatched, to tell them to defer their Journey till the great Heats were over, and that then they might come to *Pe-king*. The 16th, they travelled N.E. and E.N.E. through a ſandy Country, and encamped in a Place called *Peta*, that is, *the white Pyramid*; from one of Brick plaiſtered over, about 400 Paces from the River. Here likewiſe are ſome broken Walls, the Remains of a great Temple. Oppoſite to their Camp lay 130 Barks, laden with Rice from *Ning-hya*, for the Soldiers ſent in Purſuit of *Kaldan*. The Emperor killed ſeven large Stags, and two wild Boars, in the Iſlands made by the *Whang-ho*, which are full of Thickets.

Gerbillon 1697. The white Pyramid.

THE 17th, they reſted. Next Day, his Majeſty hunted as he went, in the little Iſles of the River, and caught Fiſh. They reſted the four Days following; and the little Army ſent to purſue *Kaldan* paſſed in Review before the Emperor. The 23d, they continued their March along the River, followed by the Barks. The 24th, they encamped by the River, nigh ſome little Woods ſtocked with Stags. Reſting the 25th, the Horſes, Camels, and Baggage, that were to go by Land to *Kutan-hojo*, with 200 of the Houſhold Troops, were ferried-over the *Whang-ho*, the Emperor reſolving to go by Water. Accordingly next Day, his Majeſty, with Part of his Train, embarked; while the main Body proceeding by Land, in a flat ſandy Country, encamped on the River, by *Sâkir*, a Place of good Forage, near ſome *Mongol* Tents.

Kaldan ſued. Emperor by Water.

THE 27th, they travelled in an uneven Country, withdrawing from the *Whang-ho*. After 20 *Li*, they croſſed the *Chighe-muren*, a little River, along which they marched, and encamped on its Banks, in a Place abounding with Hares, Pheaſants, and good Paſture. The 28th, and 29th, they advanced in a level, but ſandy, barren Country, and encamped on the *Chighe-muren*[a] (which was dry in ſeveral Places.) The firſt Day, in a Place called *Urhatû*. The 30th, about Midway, they paſſed the *Chighe-muren*, leaving it to the N.E. and encamped in *Mona-hojo*, a large Meadow, whoſe good Forage invites many of the *Mongols* to pitch here. The 31ſt, as it rained, they went but a little Way, and encamped by the *Whang-ho*. In the Evening they had a Storm, with Hail and Thunder.

The C muren.

JUNE

[a] This River is laid down 15 Minutes lower in the Jeſuits Map: But all the Latitudes taken by this Author, more or leſs, diſagree with it.

Return to Pe-king.

May 7.	To *Shau-ma-ing*	–	50 *Li*
9.	To *Shi-tſwi-tſe*	–	30
11.	To *Whan-tû-wen*, N.	–	35
12.	To the *Whang-ho*, N.	–	40
13.	To the ſame River, N.W. by W.		40
14.	To *Swang-pû*, N.	– –	50
15.	To *Sha-tew-ſhu*, N.N.E.	–	40
16.	To *Pe-ta*, N.E.	– –	25
18.	To the *Whang-ho*, N.E.	–	29 *Li*
23.	To the River, N.N.E.	–	20
24.	To the River, N.E.	–	20
26.	To *Sakir*, N.E.	– –	50
27.	To the *Chighe-muren*, N.E.	–	80
28.	To *Urhatu*, N.E. by E.	–	60
29.	To the *Chighe-muren*	–	50
30.	To *Mona-hojo*, E. by S.	–	120
31.	To the *Whang-ho*, S.	–	15

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Ulan-palaſſon, or Hong-ching.

Fertile Country.

Nong-hon Plains.

Aru-ſibertay

Plain and Brook.

The Great Wall.

Journey in Tartary.

Mongol Tents.

Cultivated Lands.

Death of Kaldan.

Toto.

JUNE 1, they proceeded E.S.E. and S.E. along the *Whang-ho*, the Plain growing narrower, and encamped on the River, where they found many *Mongol* Tents. The 2d, they pitched by a little River, or rather Canal, ſupplied by the *Whang-ho*, when the Waters are high. The 3d, they reſted by a clear Brook, with Willows on its Banks. The 4th, their Courſe was firſt E. then N.E. and E.N.E. winding about a Marſh. They paſſed a great many *Mongol* Tents, with ſome cultivated Lands, and encamped near a Meer; but could find no freſh Water within two or three *Li*. The 5th, they marched E. and E.S.E. through the moſt fertile and beſt-cultivated Diſtrict they had till then met-with in the Country of *Ortûs*. They kept at a Diſtance from the *Whang-ho*, and encamped by a Brook, in a Place called *Chikeſtay*,

THE 6th, their Road lay through Meadows extending towards the *Whang-ho*, and twice paſſing a Brook, which croſſes the Plain from N. to S. they encamped at *Tonſkay*, by Plenty of Water, and good Forage. This Day, News was brought, that *Kaldan* being reduced to the laſt Extremity, and abandoned by his Subjects, had poiſoned himſelf, *May* the 3d; and that *Tanghilan*, his Nephew, was coming with the Corpſe, Family, and People of that Prince, to ſubmit to the Emperor. The 7th, they arrived in *Kutan-hojo*, on the Side of the *Whang-ho*. Next Day, they paſſed the River, and reſted till the 13th; when they advanced North to the Mouth of the *Turghen*, which falls into the *Whang-ho*, over-againſt the ancient City *Toto*, where they reſted the 14th. The 15th, they proceeded in a level Country, to a Place called by the *Chineſe*, *Shwi-tſven*, and, by the *Mongols*, *Orghiku-pûlak*, near a little Hamlet of *Mongols*. Here they found a large Incloſure of earthen Walls, which had been a City in the Time of the *Yuen* Dynaſty [a].

THE 16th, at the End of 7 *Li*, they entered the Mountains, bounding *China* on this Side, which were covered with good Forage, and watered by ſeveral Brooks. They croſſed a large one running E. into the *Turghen*, and encamped in a Plain fit for Culture, by the *Ulan-mûren*, another Rivulet, whoſe Courſe is Weſt. Near it were ſome broken earthen Walls, being the only Remains of a City, called in *Chineſe*, *Hong-ching*; and, in the *Mongol* Tongue, *Ulan-palaſſon* [b]. The 17th, having travelled 40 *Li* in the ſame Plain, they croſſed ſome Hills into another, yielding good Forage, with Plenty of Shrubs and Buſhes: Through it runs the *Ulan-mûren*, with Willows on its Banks. Here they encamped.

THE 18th, their Road lay among Mountains, bearing Trees, and fine Valleys, watered with the ſame River (which they often croſſed) and ſeveral little Brooks, producing good Forage. In ſome Places they were cultivated, and interſperſed with Houſes, yielding a moſt delightful Proſpect. They encamped in *Kûkû-oſſû* [c], called by the *Chineſes*, *Tſing-ſhwi*, a beautiful Plain, by a Brook of excellent Water. The 19th, having marched E.N.E. and N.E. among Plains, Mountains, and Valleys, they encamped by *Nong-hon*, in a great fertile Plain, where the *Mongols* feed the Cattle belonging to the *Manchew* Princes; all the Lands extending from *Sha-ho-kew* Eaſtward, along the Great Wall, being their Property. A *Kalka* Regulo, with his whole Family, came to ſalute the Emperor; who entertained him, and preſented him with Silks and Money. It rained and thundered all the Afternoon [d].

THE 20th, they marched in the ſame Plain, approaching the Mountains to the S. on which Part of the Great Wall runs. They paſſed an Incloſure of ruined Walls, which joins the Great Wall, and encamped in *Aru-ſibertay*, a very pleaſant Place, watered with a Brook of the ſame Name. Here is Plenty of good Paſture, and ſome tilled Land, but no Trees; the *Mongols*, many of whom encamp here with their Herds, never planting any. The 21ſt, they reſted. The 22d, they proceeded along the *Aru-ſibertay*, while the Emperor hunted in the Mountains; and encamped in *Kerchilu*, near *Horho-pira*, a River running E. then S. through a Valley leading to a Gate of the Great Wall, called by the *Chineſes*, *Ching-kew*; and, by the *Mongols*, *Ikiri-tûka*; about 15 *Li* S. The Wall here is built of Earth and Stone, and the Hills, over which it runs, are low.

[a] Succeſſors of *Jenghiz Khân* in *China*.
[b] Before mentioned, *p.* 729. b.
[c] This is the *Mongol* Name.
[d] *Du Halde's China*, p. 367.

Return to Pe-king.

June 1.	To the *Whang-ho*, E.S.E.	—	70 *Li*
2.	To a Canal, E.	—	60
3.	To a Brook, E.N.E.	—	60
4.	To a Meer	—	100
5.	To *Chikeſtay*	—	50
6.	To *Tonſkay*, E.	—	80
7.	To *Kutan-hojo*	—	40
13.	To *Toto* City	—	— *Li*
15.	To *Orghiku-pûlak*, E.	—	60
16.	To *Ulan-palaſſon*, E.	—	60
17.	To the *Ulan mûren*, E.	—	60
18.	To *Kûkû-oſſû* Plain	—	60
19.	To *Nong-hon*, E.N.E.	—	50
20.	To *Aru-ſibertay*, E.	—	60
22.	To *Kerchilu*, E.	—	60

June

7 *Journey in* Tartary.

low. This Gate is ſhut-up, but a walled Town is near it, and a Guard of 300 Men.

The Emperor's Studs,

THE 23d, in their Way through the Mountains, they met with 40 of the Emperor's Studs, containing 17,000 Mares and Foals. The like Number is paſtured on the Sides of the River *Shan-tû*. They encamped in a Place named *Sirdetey*, where ſome Springs give Riſe to a little Brook. Here they found a great many *Mongol* Tents. The 24th, they travelled among the Mountains intermixed with fine Valleys, rich in Paſture, watered by Rivulets, and much reſorted by the *Mongols*; encamping in the Entrance of a Plain, by a Brook.

Herds, and Flocks,

THE 25th, proceeding through the Plain, they met with 80 Herds, containing 8000 Cows and Oxen; and 130 Flocks, amounting to 39,000 Sheep, all ranged on each Side of the Way: Among the latter, 20,000 had died of a Mortality ſince the Spring. They encamped in a good Paſture-Valley, by a Brook of excellent Water. The 26th, they travelled over little Hills, covered with Paſture. They paſſed ſome ruinous Houſes of Wood and Clay, and met-with more Herds and Flocks; from whence the Victims for Sacrifice being taken, they are under the Care of the *Li-pû*, or *Tribunal of Rites*. They encamped nigh ſome Pools, in a Place named, from a large Spring, *Queytû-pûlak*.

All very lean.

THE 27th, their Road was over rocky Hills; but the Valleys were well-watered, and abounded with Paſture, where they met-with the ſame Studs, Herds, and Flocks, which they ſaw in *November* before. As the Cattle feed only upon Graſs the whole Year round, they are very lean in Winter: And in the Beginning of Spring, when the Herbage rots on the Ground, they have nothing but the Roots, which they ſcrape-up with their Hoofs. If at this Time any contagious Diſtemper gets among them, a dreadful Mortality enſues: But they recover again with the new Graſs, which in theſe cold Countries does not ſpring-up before the Middle of *May*. In *July* and *Auguſt* they are ſo peſtered with Gnats, that they do not thrive.

THIS Day, there was a high N.W. Wind, and ſo cold, that moſt of the Retinue put-on a Fur Veſt. They encamped by the Side of a Brook in *Porhaſtay*, a little Plain. The Emperor gave Orders for the *Mongol* Regulos and Princes, who had attended him, to return home, making them Preſents of Cows and Sheep; and declared, that he would give his third Daughter in Marriage to the Grandſon of *Tûſhetû Hân*. In regard likewiſe, that many of the *Eluths*, who had ſubmitted, amounting to 1500, had died at *Pe-king*, where the Climate and Way of Living did not agree with them, he gave Orders for ſettling them in this Part of the Country, without the Great Wall, that they might live after their own Manner; cauſing Horſes, Cows, and Sheep, to be diſtributed among them, according to their Ranks.

Gerbillon 1697. Porhaſtay Plain.

THE 28th, they met ſeveral more of the Emperor's Flocks. Having marched 30 *Li*, over Hills and Dales, they deſcended *Hinkan-tabahan* [a], for 20 *Li* together; but the Declivity is very gentle. This Mountain is much more elevated above the Level of the Earth, on the Side of *China*, than of *Tartary*. They encamped by a Rivulet, in a narrow Valley, lying between *Hin Hân* and *Chang-kya-kew*: It is generally ſtony, but ſome Spots are cultivated, and produce good Corn. The 29th, marching along the ſame Valley, they came to *Chang-kya-kew*, a Gate of the Great Wall; before which they found the Gariſon, amounting to 500 Men, drawn-up under-Arms. Five *Li* further, they paſſed-through *Hya-pû*, a Place of great Trade before the late Wars ruined the *Mongols*: However, it ſtill contains 10,000 Families. As the Latitude of this Place is 40 Degrees, 52 Minutes, that of the Gate muſt be nearly 40 Degrees, 53 Minutes. They lay at *Swen-wha-fû*. The 30th, they went 80 *Li* to *Pau-ngan*.

Hin-kan-tabahan. Chang-kya-kew. Pau-

JULY 1, when they came to the End of their Stage, they found the Heir of the Crown, and his Brothers, accompanied by Regulos, &c. who had waited there ſome Days for the Emperor. The 2d, they proceeded 120 *Li*, to *Chang-ping-chew*, ſix Leagues from *Pe-king*; where the Empreſs Dowager, and the Queens, met his Majeſty; who, on the 4th, entered the City in great Triumph [b].

LATITUDES

[a] In the Original, *Hing-hang*; perhaps the *Chineſe* Name.

[b] *Du Halde's China*, p. 368.

Return to Pe-king.

June 23.	To *Sirdetey*, N.E. by N.	–	65 *Li*
24.	N.E.	–	40
—	To a Brook, E.N.E.	–	20
25.	To a Brook, E.N.E.	–	65
26.	To *Quey-tû-pûlak*, E.	–	60
27.	To *Porhaſtay*, E.	–	50
28.	To a Rivulet, N.W.	–	60 *Li*
29.	To *Chang-kya-kew*, S.	–	25
—	To *Hya-pû*	–	5
—	To *Swen-wha-fû*, S.S.E.	–	60
30.	To *Pau-ngan*	–	80
July 1.	To ———	–	70
2.	To *Chang-ping-chew*	–	120
3.	To *Pe-king*	–	Leagues 6

May

Journey in Tartary.

LATITUDES *observed in this* Journey.

	°	′	
Swen-wha fû — —	40	42	
So-chew — — nearly	39	28	
I-king Village — —	39	18	
Pau-te-chew — —	39	8	
Fû-ko hyen — —	39	9	
Ku-shan — —	39	15	
Tsi-li-ho — —	39	20	b
Shin-mû hyen — —	39	8	
Pyan-ling-pû Town — —	38	55	
Kau-kya-pû Town — —	38	46	
Kyen-ngan-pû — —	38	41	
Shwang-shan-pû — —	38	35	
Yu-lin-wey — —	38	26	
Tala-pûlak — —	38	17	
Camp on the *Hay-ho-tû* —	38	10	
Camp near the *Kurkir* — —	37	59	c
Chahan-pûlak — —	37	50	
Cheltala — — —	37	41	
Whang-chi Town — —	37	51	
Ngan-ting Town — —	38	40	
Camp on the *Whang-ho* —	38	30	
Nyng-hya City — —	38	35	
Liw-fû-mû-he — —	39	2	
Whang-tû-wen — —	39	28	
Camp on the *Whang-ho* —	39	47	d
Swang-pû — —	39	59	
Sha-tew-shû — —	40	6	
Peta — — —	40	10	
Camp on the *Whang-ho* —	40	14	
Ditto — — —	40	19	
Urhatu — — —	41	00	
Camp on the *Whang-ho* —	41	36	
Chikestay — — —	40	22	
Tonskay — — —	40	21	
Kutan-hojo — — —	40	19	e
Kûkû-ossû Plain — —	40	20	
Nong-hon — — —	40	35	
Sidertey — — —	40	48	
Camp on a Brook — —	41	00	
Ditto — — —	41	8	
Hya-pû — — —	40	52	
Pau-ngan — — —	40	30	

SECT. VIII.

Gerbillon's *eighth Journey into* Tartary, *in the Retinue of three* Grandees, *sent to hold an Assembly of the States, in* 1698.

1. *Road to* Ulan-pûlak, *Place of the first Assembly.*

Tong-chew *City.* San-ho hyen. Ki-chew. *The Imperial Sepulchres.* Tsun-wha-chew. *Cross the* Lan-ho. *Pass the Great Wall.* U-she-kya. Karchin *Country.* Queissu-hata. *River* Lyau. Chahan-subarhan. *River* Kondolen. *Wild Apricots.* Onhyot *Country: Division and Bounds. River* Sirgha. Perké *Rivulet. The* Sira-mûren. *Country of* Parin: *The Regulos Residence.* Kayre-hata *Mountain.* Kuturihu-pûlak. Uchu-muchin *Country.* Ingan *Mountains.* Paluhur *Rivulet.* Kadon *Lake. Rivers* Teng, Horohon, *and* In-chahan. Parolchitu *Pool.* Kalka's *Country.* Chaptu Nor. *The Imperial Orders. Lake* Pwir. *River* Urson. *Place of Assembly: Ceremony of opening, and holding it.* Kalkas, *Condition of: Their ten Standards.*

Tong-chew City.

MAY 24, 1698, in the 37th Year of *Kang-hi*, the Author set-out from *Pe-king*, with *Antony Thomas*, in the Train of three *Ta-jin*, or Grandees, *viz.* the President of the Treasury; the President of the Tribunal of the *Mongols*; and a Privy Counsellor, or *Meyran-chang-hin*; who were attended by *Mandarins*, and some of the Emperor's Guards. They were sent by the Emperor to hold an Assembly of the *Kalka Tartars*, and regulate the Affairs of that Country. They lay at *Tong-chew*, a large populous City, and of great Trade, being situate at the Confluence of the royal Canal, and the River [a], by which all Commerce from the South of the Empire is conveyed to *Pe-king*. Here is also a little Canal only for the small Barks, which carry the Tribute of Rice to that Capital. They were entertained here with great Magnificence, at the House of a rich Merchant, who came for that End from *Pe-king*, in Compliment to the President of the Treasury.

San-ho hyen.

THE 25th, they travelled E. by N. 70 *Li*. At first setting-out, they passed two Branches of the River on sorry Bridges, and lay at the little City *San-ho*.

[a] Called the *Pey-ho*.

Road from Pe-king, 1698.

May 24. To *Tsong-chew* City, E. — 40 *Li*

25. To *Yen-kyo* City — — 20 *Li*
— To *Hya-tyen* City — 20
— To *San-ho* City — 30

8 Journey in Tartary.

Ki-chew.

San-ho. The 26th, they went E. then N.E. 70 a *Li*. At ſetting-out, they croſſed the River *Tſo-kya-ho*, and lay at *Ki-chew*, a middling City, about 5 *Li* from Mountains on the North. The 27th, at the End of 35 *Li*, they paſſed-through *Ma-ſhin-tyen*, a large Village, and lay at *Shi-men*, a ſmall City.

The Imperial Sepulchres.

A LITTLE before they got thither, they ſaw through a Gap in the Mountain about a League to the N. the Burying-Place of the preſent Imperial Family. The 28th, the Grandees marched b 10 *Li* about, being obliged to pay their Reſpect to the Imperial Tombs. They afterwards travelled through a well-cultivated Plain, but the Corn was periſhing by the Drought. They lay

Tſun-wha-chew.

at *Tſun-wha-chew*, a City of the ſecond Rank, 13 *Li* about, and famous at *Pe-king* for its excellent Tobacco.

THE 29th, the laſt 10 *Li* was among Mountains. They paſſed ſeveral Villages, and lay at *San-tun-ying*, a ſmall military City, now decay- c ing, and the Gariſon reduced to 400. It has ſome rich Merchants, who trade with the *Mongols* of *Karchin*. The Sky being overcaſt, they might be deceived in taking the Latitude. The 30th, their Road lay winding among the Hills, covered with beautiful Woods of Fir. They met with ſeveral poor Hamlets in the Way. At

Croſs the Lan-ho.

the End of 30 *Li*, they croſſed the *Lan-ho* over a ſorry Bridge, which runs to the Eaſt, is broad, and not fordable. Near the Bridge were d much Timber on Floats, a Street with ſome Inns, and Houſes of Watermen, who had Charge of the Timber. From hence they went over a Hill, and then another, which had a narrow Way cut through a Rock: Then winding about a Mountain, paſſed-by *Lan-yang*, a ruined Fort, and lay at *Hi-fong-kew*, a Fortreſs near the Great Wall.

Paſs the Great Wall.

THE 31ſt, they paſſed the Great Wall, by a Gate already mentioned [a]. As their Road continued winding among the Mountains, which were e very ſteep, and covered with Oaks; the 60 *Li* they travelled this Day may be reduced to 50. They ſaw many wild Lilies. Some of the Valleys were cultivated by the Emperor's Farmers. They encamped in a fine one, by the River *Pau-ho*. Here they began to meaſure the Road by a Line, three of which made a *Li*. *June* 1, they went 53 *Li*, but could not reckon above 45 N.E. on Account of winding about the Hills, which were covered with beautiful Trees, eſpecially wild Apricots. They croſſed the *Pau-ho* ſeveral Times, and encamped a little beyond the Streight *Ta-kya-kew*; by the *Tartars* called *Taki-hapchil-ancha*.

Gerbillon. 1698.

U-ſhe-kya.

ON the 2d, they found the Valleys larger, and better cultivated, and the Hills leſs woody. After 24 *Li*, they came to *U-ſhe-kya*, a *Mongol* Town, and the firſt Poſt from *Hi-fong-kew*, ſtanding in a fine Valley, watered with Brooks, and the River *Chibekey*. The Lands, from the Great Wall to this Place, are the Emperor's; but here *Karchin* begins, which belongs to the *Mongols*. The Re- Karchin Country.

gulo of this Country ſent his third Son hither to meet the *Chineſe* Chiefs, with Hunters; but the Rain and Wind prevented their Diverſion. They often croſſed the *Hongor*, which runs into the *Lan-ho*, and brings Floats of Timber to *Pe-king*, affording the Regulo of *Karchin* a good Revenue. They encamped at a Place called *Sirgha-piray Honghor-angha*, from the uniting of thoſe two Rivers in the Valley of *Sorabo*, near ſome thatched Huts.

Queiſſu-hata, River Ly

THE 3d, they travelled half-way in the ſame Valley; then croſſing ſome Hills, entered another of great Extent, and encamped in it near the Rock *Queiſſu-hata*, by the River *Lyau-ho*, which runs N.E. into the Province of *Lyau-tong*, where it is vaſtly increaſed by other Rivers. The Place, which conſiſted only of a few *Mongol* Tents, was by the *Chineſe* called *U-ſhe-kya*, being the ſecond Poſt from *Hi-fong-kew*. The 4th, they advan- Chahan-ſubarhan ced in an open Country, but little cultivated (a Chain of Mountains lying 4 or 5 Leagues Weſt, ſome alſo to the Eaſt) and at the End of 7 *Li* paſſed a ruined City. They croſſed 2 Rivulets, and encamped at the *Ike-chun*, in Sight of a Tower, which the *Mongols* call *Chahan-ſubarhan*; where once ſtood a City.

River dolen.

THE 5th, the Country was deſtitute of Trees. To avoid ſome ſteep Hills, they entered the rich Valley of *Pahyen-to-hoy*, and encamped by the *Kodolen* [b], the largeſt River they had yet come to. It runs from W. to N.E. along the Valley, which is well-inhabited: But the Houſes are only Earth and Straw, except one of Brick and Tile, wherein

[a] See before, *p.* 71. a, and 367 a.

[b] Rather, *Kondolen*, or, *Quendolen*; as in the Maps.

Road from Pe-king *continued.*

May 26.	To *Twan-kya ling* City	-	20 *Li*
—	To *Pang-kyun* City	-	20
—	To *Ki chew* City	-	30
27.	To *Shi-men* City, N.E.	-	60
28.	To *Pu-tſu-tyen* Village	-	30
—	To *Tſun-wha-chew* City	-	—
29.	To *San-tun-ying* City, N.E. by E.		50
30.	To ——, N.	-	10 *Li*
—	To *Hi-fong-kew*, N.N.E.	-	40
31.	To *Pau-ho* River, N.E.	-	50
June 1.	To *Taki hapchil-angha*, N.E.	-	45
2.	To *Sirgha piray*, N.N.E.	-	55
3.	To *Queiſſu-hata*, N. by E.	-	60
4.	To *Ike-chun*, N.E.	-	54
5.	To the *Kondolen*, N. by W.	-	50

June

Journey in Tartary.

wherein lived *Erinchi*, a principal *Tayki*; to whose Family *Karchin* belonged, before it was given the Father of the preſent Regulo, who was a *Chineſe*. They pitched about 10 *Li* N.E. from his Houſe, and near the Chain of Mountains to the Weſt. The Author found, by a Compaſs with Sights, that the Rock *Queiſſu-hata* bore S. 60 Degrees W. ſo that their Courſe for two Days paſt muſt have been N. 10 Degrees E. and he gueſſed the Latitude to be 41 Degrees, 50 Minutes.

Wild Apricots.

THE 6th, they paſſed-over ſeveral Hills covered with Briars, and wild Apricot Trees full of Fruit. The Soil a reddiſh Earth, with Sand very fit for Vines, if the Climate be not too cold: Then deſcending into a Valley with ſome Hamlets and tilled Land, they encamped by a Brook, at a Place called *Putule*. The 7th, they croſſed the Mountain *Pulengher-tabahan*, and entered the Country of *Onhyot*, by a great Plain, with ſome Spots cultivated by the *Mongols*, who pitch their Tents along two Rivers. *Siba*, the Southermoſt, is ſhallow, and runs Eaſt into the *Lyau*. At Six in the Morning a ſmall Earthquake was perceived.

Onhyot Country.

ONHYOT is divided between two Lords; the firſt a *Kyun-vang*, or Regulo of the 2d Order, and Chief of one of the 49 *Mongol* Standards, of 20 *Niurus*, or Companies of 150 Men, that is Heads of Families. His Territory, which is largeſt, and the beſt Land, but mountainous and woody, joins Southwards on *Uluſtay*, where the Emperor hunts in Autumn. He encamps along the *Sirgha* and *Siba*, but his Mother and Brother have Brick-Houſes, and ſome few *Mongols* mud ones. The other is a *Pey-le*, or Prince of the 3d Order, whoſe Standard has but 10 Companies. They have no fixed Abode. His Lands lie to the Eaſt, and are ſandy, but have good Forage. The Rivers in this Country run from W. to E. into the *Lyau-ho*, which bounds it on the S.E. The *Sira-mûren* ſeparates it on the N. from the Territory of *Parin*; and the Mountain *Hamar-tabahan*, by the *Chineſe* called *Pecha*, on the North-East.

Sirgha and Siba.

Over Sirgha.

ON the 8th, they encamped by the *Sirgha*, a larger River, with ſome ſcattered Tents of the *Mongols* on its Banks, where was good Paſture. They caught ſome large Fiſh with a Net. The 9th, they travelled 30 *Li* N.E. by N. on the ſame Plain, and by a Spring called *Mau-pûlak*; then 15 *Li* in the Mountains, to which from the Place where they entered the Country of *Onhyot*, they computed 95 *Li* in a direct Line N. 18 Degrees E. Deſcending into a Plain, they went 20 *Li* N.E. by Eaſt, and encamped by the *Perké*, a ſmall River, which runs into the *Lan-ho*, but is ſometimes dry: Near it were a few *Mongol* Tents and Spots of Ground tilled. The Soil was dry and ſandy. Here they reſted two Days [a]. The 12th, half their Journey was through the Plain; then croſſing a Hill, they entered another large one, but without Trees or Buſhes. They encamped in a Place called *Hotoſin-hutuk*, near a Dozen Tents of *Mongols*, and ſome Wells of bad Water.

Gerbillon. 1698.

Perké River.

THE 13th, having marched 20 *Li*, they ſaw ſome *Mongol* Hords in a Place called *Imatu-hutuk*. Their Road lay between the Mountains, and for ſome *Li* over Sands, being a Skirt of the Deſart *Sha-mo*, ſituate to the Eaſt. After this they came to ſome good Land ploughed by the *Mongols*. At the End of 35 *Li* [b], they travelled over ſhrubby Mountains, abounding with wild Apricot Trees, and came to a heavy Sand for 4 or 5 *Li*, bounded by a fine Meadow, watered by the River *Sira* [c]; which riſing in *Mount Pe-cha*, croſſes *Onhyot*, enters *Oban* the Eaſtern Boundary, paſſes-by the Reſidence of *Chang-tû-vang*, Prince of this latter Country, and joining another River falls into the *Lyau-ho*. They croſſed the *Sira*, and encamped on its Bank, by a Place called *Kurké-kiamon*, or *fifty Houſes*, having left *Onhiot*, and entered into the Country of *Parin*.

The Sira-mûren.

Country of Parin.

THE 14th, their Road lay among little Hills, and Plains of good Paſture, paſſing ſome Tents of *Mongols*; the Soil ſandy, except ſome Marſhes. They encamped in a charming Meadow on the Bank of the *Hata*, or *Hara-mûren* [d], which croſſes it from N.W. to S. About 3 *Li* N. was the Houſe of the Regulo of *Parin*, who is a *Kyun-vang*: A little farther that of his Mother, eldeſt Siſter of the Emperor *Shun-chi*; alſo the Houſe of *Kang-hi*'s eldeſt Daughter, married to the Regulo's Brother. The Houſes were grand, and built by Workmen from *Pe-king*, at his Majeſty's Charge. The *Chineſe* Chiefs went to pay their Reſpects to the Princeſſes; who entertained them

The Regulo's Reſidence.

[a] *Du Halde's China*, p. 369. [b] Here they found the Latitude 43 Degrees, 13 Minutes. [c] Or, *Sira-mûren*. [d] It riſes in the Country of *Uchu-muchin*, and falls into the *Sira-mûren*.

Road from Pe-king *continued.*

June 6.	To *Putulé*, N. - -	33 *Li*
7.	—— N.N.E. - -	15
—	To the *Siba* River, N. -	45
8.	To the *Sirgha* River, N. -	18 *Li*
9.	To the River *Perké* -	65
12.	To *Hotoſin-hutuk*, N.E. 17°. E.	46
13.	To *Kurké-kiamon*, N.N.W -	106
14.	To the *Hata-mûren*, N.W. by W.	60

8 Journey in Tartary. them handſomely, and told them they felt another Earthquake at Eight in the Morning, but not ſo great as the former, which obliged them to quit their Houſes: But as the Viſitants travelled on Horſeback, they felt neither of them.

Kayre-hata Mountain. THE 15th, they travelled along the *Haramûren*, and encamped on its Banks, by a Mountain called *Hara*, or *Kayre-hata*. They ſaw on the Way ſeveral Tents, and Plots of ploughed Land. To the W. were Quick-Sands, to the N. a Ridge of Mountains, and to the E. other Mountains, called *Nimatu*. The 16th, the Country was open, the Mountains bare, and the Land unfit for Tillage. Their Road was not without Turnings. They encamped by a cool Stream, riſing at a Fountain called *Kuturihu-pûlak*. Here a *Mongol* Counteſs came from *Uchu-muchin*, N.W. of *Parin*, to meet the Chiefs, and enquire of the Emperor's Health. She gave each of them two Horſes; and they made a Return in Silk.

Kuturihu-pûlak.

Uchu-muchin Country. THE 17th, they marched at firſt among the bare Mountains, called *Ingan*, which join to *Mount Pe-cha*, and ſeparate *Parin* from *Uchu-muchin*. Going towards the Head of the Stream, they entered a ſandy and marſhy Plain. At the End of 20 *Li* they came to ſome Meers, about which were *Mongol* Tents, and Abundance of Cows. The Soil was nitrous. They encamped by a Brook called *Kultu*, or *Kuldu*; where was good Paſture, but no Wood. The *Ingan* Mountains are the higheſt Land between the N. and S. Oceans, for the Streams deſcending from them fall-into the Sea on the ſame Side they riſe.

Ingan Mountains.

THE 18th, they travelled through a Plain watered by the ſame Brook, the firſt 20 *Li* N.W. by N. then it turns to the N.E. following the ſaid Brook; and afterwards to the N.W. courſed by another Rivulet, called *Paluhur*, along which they travelled, and at length encamped in a Place called *Paluhur-pira*, having at W. and N.W. the Quick-Sands, which terminate the Plain. The Regulo of this Country, whoſe Reſidence was not far-off, came with his Son to enquire after the Emperor's Health, and gave an Entertainment to the Grandees. The 19th, they proceeded but 19 *Li* up this Rivulet, and encamped on its Banks at *Gongkeer*, near the Regulo of *Uchu-muchin*, who is a *Tſing-vang*, or Prince of the firſt Order, aged about 27, and has 24 *Niurus* in his Standard. He fetched the Grandees to his Tent, treated them with Beef, Mutton, Milk, &c. and conducted them back.

Paluhur Rivulet.

Gerbillon. 1698.

THE 20th, they reſted, to provide Mutton, and change ſome Horſes and Camels. The 21ſt, the Country, for about 15 *Li*, was good, and interſperſed with *Mongol* Tents; but afterwards ſandy, and void of Forage. They firſt paſſed the *Paluhur*, then at 20 *Li* ſaw the Lake *Kudon Nor*; the Country open, and no Hills: But far to S.E. 14 *Li* farther, they came to the Lake *Keremtu Nor*, and encamped at a Place called *Pachay-kubur*, by ſome Pools, ſeemingly of Rain-Water, which had no bad Taſte; but, when boiled, was muddy, and had a thick Scum, by reaſon of the nitrous Soil. There was Plenty of Forage, but no Wood. After 70 *Li*, they found the Latitude 44 Degrees. It was ſo cold, that moſt put-on double Furs.

Kudon Lake.

THE 22d, having paſſed-over Sand-Hills, with Graſs full of Gnats, they came to a marſhy, nitrous Soil, then to hard Sand, with poor heathy Graſs: So that they ſaw not one Tent, or Perſon all Day. After 30 *Li*, they croſſed the *Teng-pira*, and encamped 30 farther, beyond the *Horohon-kol*, another River, whoſe Water was brackiſh like the Soil, at a Place called *Horohon-pira Poro-hojo*, where they found the Variation of the Needle one Degree, 20 Minutes Weſt. The 23d, after they had croſſed the *In-chahan*, their Road was boggy, and fatiguing to the Cattle, who ſuffered alſo by the Gnats. They encamped on the *Hara-ûſſû*, a deep River, full of Weeds, which they forded.

Rivers Teng, Horohon, And In-chahan.

THE 24th, the Country was flat, till they croſſed the *Udû*, which branches from the laſt-named River, and joins it again. Afterwards they travelled by ſome bare Hills, which they left on the Eaſt, ſeeing neither Tents, Graſs, nor Buſh: Then paſſing by two dry Meers, they proceeded, notwithſtanding the intenſe Heat, and vexatious Gnats, to a clear Spring, and encamped; the Place being called *Habir Hân* [a].

THE 25th, the Soil was like the former; but the Gnats not ſo numerous. They encamped by a Spring and Pool, called *Parolchitu Nor*, where their Firing was the Dung of Beaſts. The 26th, travelling in the ſame Kind of Country, and paſſing a Meer almoſt dry, they pitched firſt by the

Parolchitu Pool.

[a] *Du Halde*'s *China*, p. 370.

Road from Pe-king *continued.*

June 15.	To *Kayre-hata*, N.N.W.	-	60 *Li*
16.	To *Kuturihu-pûlak*, N.W.	-	75
17.	To *Kultu*, a Brook, N.N.W.	-	60
18.	To *Paluhur-pira*, N.W. by N.		38
19.	To *Gongkir*	- -	19
21.	To *Puchay-kubur*	-	90 *Li*
22.	To *Horohon-pira*, N.E.	-	60
23.	To the *Hara-ûſſû*, N. by E.	-	79
24.	To *Habir Hân*, N.W.	-	73
25.	To *Parolchitu Nor*, N.E. by N.		50
26.	To *Anghirtu-Sira*, N.	-	64

June

Journey in Tartary.

the Lake *Angirtu-ſira-puritu Nor*, in a marſhy Ground, whence the Gnats vexed them much. Next Day, the Road was firſt boggy, then dry Ground, with Graſs; but neither Tree, nor Buſh. They encamped by the Lake *Iptartay Nor*.

Kalkas Country.

THE 28th, after advancing 20 *Li*, they came to a hard Sand, with Briars, of a large Extent, called *Queyghen-eleſu*, which is the Boundary between *Uchu-muchin*, and the Country of the *Kalkas* under *Che-ching Hân*. Notwithſtanding the Drought, the Soil ſeemed to be good. They reſted by *Wheytu Taſihau Nor*, a little Lake of ſtinking Water. The Place being covered with the Dung of Cattle, ſhewed that the *Kalkas* dwelt here in Winter. Ducks, Geeſe, and other wild Fowl were plenty. Three or four hundred *Li* Eaſt of *Uchu-muchin*, is the Country of *Aru-karchin*; and that of *Hauchit* [a] lies 400 *Li* Weſt of it. As ſoon as they got among the *Kalkas*, they encamped near a Pool, where was very high Graſs.

Chaptu Nor.

THE 29th, they travelled through a Deſart void of Water, Trees, Hills, or Inhabitants; and encamped by *Chaptu Nor*, a large Meer, of nitrous and brackiſh Water; but near it a tolerable good Well. In the Afternoon there was a great Storm of Thunder, Wind, and Rain; which ceaſing, the Gnats perſecuted them more than ever. The 30th, they advanced through a Country where the Horizon bounded the Sight as at Sea, and pitched S.W. of a great Lake, called *Pwir Nor* [b], furrounded by *Mongol* Tents. The *Ta-jin* took Abundance of Fiſh in the Lake, the biggeſt of which were ſome poor and dry Carp: The white Fiſh were plenteous, but too bony to be palatable.

Imperial Orders.

IN the Way, they met-with a Troop of *Hyas*, and Officers of the Regulos of the Country, beſides three or four *Taykis*, Sons or Brothers of the *Kalka* Princes, who came to compliment the *Ta-jin* on the Part of their Maſters. The *Chi*, or Imperial Orders, were carried with much Ceremony in Caſes wrapped in yellow Satin, on the Backs of two Men, preceded by two Imperial Standards of yellow Brocade, with Dragons painted in Gold, and a magnificent Umbrello of the ſame Stuff, painted as the former. At the Sight of theſe Standards the *Taykis* alighted, and walking about 100 Paces, fell-on their Knees, and remained in that Poſture till theſe Enſigns were paſſed a good Way beyond them.

Gerbillus. 1698.

JULY 1, they marched continually along the Lake, and encamped by it, in a Place called *Pwir-i-ûlan-erghi*. The Soil was a hard Sand, the Graſs very ſhort and thin, but very juicy and wholeſome. The Country was much better inhabited than any other they had met-with. They caught Multitudes of Fiſh, but the biggeſt did not exceed two Foot and a half; for they advanced no farther than into four Foot of Water. The Country ſeemed always level, but roſe inſenſibly towards the North.

Lake Pwir.

River Urſon.

THE 2d, they advanced 49 *Li* due North, allowing for Windings, and encamped near the River *Urſon*, which iſſues-out of the Lake *Pwir*, and runs into that of *Kûlon*; the Country a ſandy Level. After they had gone 12 or 15 *Li*, they diſcovered a Mountain to the N.N.E. which is very remarkable, becauſe it ſtands alone; and did not loſe Sight of it all the Way. It appeared from their Camps five or ſix Leagues to the N.W. by W. They avoided the Gnats, by lighting Fires at the Doors of their Tents, and conveying-in the Smoke. They found the Lake *Pwir* not to exceed 80 *Li* in Length, from S.S.W. to N.N.E. and it is about 30 in Breadth throughout.

Place of Aſſembly.

THE 3d, following the Courſe of the *Urſon*, they encamped on its Banks to the South of a Pool made by a Spring, called *Ulan-pûlak*; whence the Place has the Name of *Urſon-pira Ulan-pûlak*. The Country was not ſo level as the former; and as there are no Trees, nor Buſhes, they uſe for Fuel the Dung of Cattle. This being the Place appointed for aſſembling the neighbouring States of the *Kalkas*, the *Hân*, and other Chiefs, came in Ceremony to meet the Imperial Orders. As ſoon as they perceived it carried in the above Manner, they alighted; and fell-on their Knees as it paſſed-by them: Then riſing, they went to enquire after his Majeſty's Health, kneeling likewiſe before the *Ta-jin*; who alighted, and ſtood all the While. After this they mutually ſaluted, and remounting their Horſes, proceeded to the Camp.

Ceremony of opening

HERE the Imperial *Chi* being placed in a large handſome Tent, with an *Hyang*, or odoriferous Wood burning before it, all the *Kalka* Princes proſtrated themſelves, and knocked their Foreheads

[a] *Hoachit*, or *Whachit*. See before, *p.* 368. f.

[b] Or, *Pûir*: In the Jeſuits Map, *Puyûr*.

Road from Pe-king *continued.*

June 27. To *Iptartay Nor*, N.N.E.	-	75 *Li*
28. To a Pool, N.N.W.	-	46
29. To *Chaptu Nor*, N.N.W.	-	64
30. To the *Pwir Nor*, N.N.E.	-	85 *Li*
July 1. To *Pwir-i-ûlan-erghi*	-	50
2. To the River *Urſon*, N.	-	49
3. To *Ulan-pûlak*, the firſt Place of Aſſembly	-	30.

2. *July*

a heads thrice againſt the Ground, with their Faces towards the *Chi*, to ſignify their Reſpect. After this, two *Mandarins* of the *Mongol* Tribunal opened and held it at both Ends, while a third read it aloud. It was written in the *Mongol* Language, and imported, "That it was an eſtabliſhed Cuſtom to convene Aſſemblies every 3 "Years: That the War with the *Eluths*, which "had interrupted their meeting, being happily "finiſhed, his Majeſty had ſent 3 Grandees of "his Court to hold an Aſſembly in his Name: "That as the *Kalkas* were now all united under "the Emperor's Dominion, and divided into "Standards and *Niûrûs*, like the reſt of the "*Mongols*, they ought to look upon themſelves "in the ſame Light; and, conſequently, it was "no longer neceſſary to poſt Guards upon one "another's Frontiers."

Journey in Tartary.

And holding it.

THE *Chi* being read, and repoſited in the ſame Place, *Che-ching Hân*, and the reſt, made their Proſtrations and Knockings. After which the Preſident of the *Hû-pû* went, and taking it in his Hand, gave it himſelf to *Che-ching Hân:* That Prince received it on his Knees, and then delivered it to his People; who made three Proſtrations, to thank the Emperor for his Favour. This done, the *Ta-jin* placing themſelves on the Eaſt-Side of *Che-ching Hân*, and the other *Kalka* Princes on the Weſt, mutually ſaluted, then took their Seats, and drank *Tartarian* Tea together; after which they talked of Buſineſs. The ſix following Days were ſpent about Matters of no great Conſequence. The *Kalka* Princes ſent them Horſe-Loads of Proviſion, dreſſed after their own Faſhion, with Wine made of Mares Milk, both ſweet and ſour. Among the Victuals was Mutton of an excellent Taſte. The Author eat alſo of a Kind of Otter, called *Tarbiji*, as delicious as Roebuck [a].

Kalkas, Condition of.

THE *Kalkas* are in much better Circumſtances than the *Mongols* bordering on *China*, having a better Stock of Cattle, and Land fitter to rear them. Before the War with the *Eluths*, they were vaſtly rich, and had innumerable Herds; nay, ſtill ſome of their Princes have 8 or 10,000 Horſes in their *Haras*. Theſe People formerly extended from the Source of the *Kerlon*, to the Borders of *Solon* Province [b], and but few of them dwelt in this Country; where at preſent they are all retired, to avoid falling into the Hands of the *Eluths*, except thoſe who are gone over to the *Ruſſians*. The *Kalkas* are divided into 10 Standards, each under a Prince or Chief, as follows.

Their ten Standards.

		Niurus
1. *Che-ching Hân*	-	27
2. *Namjal Tſin-vang*	-	21 ½
3. *Pong Sûk-kyun-vang*	-	12 ½
4. *Putachappe Pey-lê*	-	11 ½
5. *Chingpelle Pey-lê*	-	7 ½
6. *Tanjeghin Pey-lê*	-	6
7. *Aldar Pey-lê*	- -	6
8. *Chenden-kong*	- -	28
9. *Sereng-taſhi Tayki*	-	11 ½
10. *Konnecbuk Tayki*	-	1

Gebilton. 1698.

EACH *Niurus* is divided into 150 Families, every Family conſiſting of a Man and his Wife, with their Children, and Slaves if they have any. Every Year they examine if the Families increaſe or diminiſh; and thoſe which are increaſed in any *Niurus*, ſerve to ſupply the Families that are wanting in the other *Niurus* of the ſame Standard; for they never paſs from one Standard to another. In like Manner, each Chief always keeps within the Limits, or Extent of Country preſcribed him, beyond which he cannot go. They have no fixed Abodes, but live under Tents, generally encamping near the Rivers *Kerlon*, *Urſon* and *Kalka*, and about the Lake *Pwir* [c].

2. Road *to the ſecond Place of* Aſſembly, *and their* Return.

Lake Kulon, *or* Dalay: *Mountains and Rivers about the ſame. River* Kerlonni. Che-ching Hân: *His Camp and Feaſt. They march along the River* Kerlon. Para-hotun *Ruins.* Pûſing-angha. Pwirluk-alin. Purhaſuhay-hojo. Erdeni-tolohay. Kayre-hojo. *Extream Heat.* Tono-alin. Uton-erghi. Ekemur-pûrhaſûtay. Kaltutu Nor. *River* Tula *deſcribed. Agreeable Plain. Field of Battle between the* Chineſes *and the* Eluths. *Fine Temple deſtroyed.* Hanalin. *River* Tula. *Wild Boars. Firs and Pines: Wood Strawberries. Black Hares: Yellow Goats.* Kalka *ſecond Aſſembly. Enquiries concerning the* Ruſſian *Territories, Mountains, and Rivers. Lakes. The* Pay-kal, Ekeral, *and* Kirkir. *State of the* Kalkas *in theſe Parts. Return homewards. Marble Quarries. Rich* Mongol *Prince. Ruined City.* Mongol *Camps.* Kuku-hotun.

THE 11th of *July*, departing from the Place of Aſſembly, they forded the *Urſon*; firſt near their Camp, where it was broad and ſhallow; then 15 or 20 *Li* farther. Beyond this River, the Country had an almoſt imperceptible Deſcent; the Soil ſandy. They ſtopped on an Eminence 15 or 20 *Li* from the Lake *(Kulon,* or *Dalay)* having thence diſcovered, with Teleſcopes, that Part which was not hidden by the

Lake Kulon or Dalay.

[a] *Du Halde's China*, p. 371.

[b] See before, *p.* 372, *& ſeqq.* for an Account of the *Kalkas*, their Religion, Government, and Ruin.

[c] *Du Halde*, as before, *p.* 372.

Mountains.

Journey in Tartary.

Mountains: Yet the Author was assured, that the hidden Part was by far the greater, and that it took seven Days to make the Tour of it, at the Rate of 60 or 70 *Li per* Day: But the Mountains which surround it from N.E. to N.W. hid it from their View.

Mountains and Rivers.

THOUGH none of the Mountains about the Lake are high, there are three remarkable ones; *Kalyutay*, the most Southern; *Olezin*, the middlemost; and *Kurban-chira*, to the North, on the River *Argun*. They said, that the *Urson* entered the Lake towards the E. the *Kerlon* to the N.W. and that the *Argon*, or *Ergone* (as the *Kalkas* name it) issues-out of it towards the N.E [a], about 40 *Li* from the Place where they encamped. They now descended to the Lake, where the Land was uneven, very sandy, and without Herbage, except a Sort of tufty Herb, which the Camels are very fond of; the Gnats also appeared in Clouds. This Side of the Lake is so shallow, that you may wade 3 or 4 *Li* before you find 3 Foot of Water. Their Camp was about 2 *Li* from it, precisely at the Western Extremity; for its Length, which they say is more than 200 *Li*, is from S.W. to N.E. This Place is called *Dalay-choye-chong-dalay*, which is the Name they give the Lake itself, to express its Largeness; for *Dalay* [b] signifies a *Sea*.

About the Lake.

THE 12th, they proceeded thro' a very open and level Country, for 50 *Li*; after which they passed a Hill that extends from the Mountain *Tulon-hara*, almost to the *Kerlon*. They encamped at the Foot of an Hill, on the Southern Bank of the *Kerlonni-altroy-emû*. This River, whose Water is very good, runs through a beautiful Meadow, full of excellent Pasture, about a League and half in Breadth. On the N. and S. were rugged Hills. The 13th, two Thirds of their Way lay among the Hills of hard Sand, where they saw Abundance of little Agate Stones, but of the common Sort; often changing their Course, to avoid the Marshes near the *Kerlon*.

River Kerlonni.

THE 14th, they advanced in the same Plain, through the Middle of which runs the *Kerlon*. They crossed it where it was no more than two Foot deep, and 60 wide. *Che-ching Hân* was encamped, with his Family, on both Sides of the River. He had prodigious Numbers of Horses, Camels, and Goats; but not so many Cows, Oxen, and Sheep. Eight or ten of his Tents appeared neater than the rest, but much inferior to those of the *Manchew* Lords. He had erected another Pavilion at some Distance from his Camp, for entertaining the *Ta-jin*, whom he came on Horseback to meet, and conducted thither. The Banquet consisted of 8 or 10 Sheep, dressed in different Manners, and served-up in a Sort of wooden Trays. When they had tasted these Meats, and drank a little of their Tea and Wine, prepared with Milk, they returned to the Camp, in a Place called *Lahitutala*, by the Side of the *Kerlon*, whose Stream was very muddy, winding gently through the Meadows. To avoid a great Sweep that it takes to the South, they passed it, and proceeded 40 *Li* beyond.

Che-ching Hân.

Gerbillon. 1698.

His Camp and Feast.

THE 15th, after the first 20 *Li*, they marched 25, among barren Hills: Then through a large Plain, having the *Kerlon* always to the South, 4 or 5 *Li* distant. The Country was very barren, yielding very little Grass, and no Water, or Trees. They encamped on the Banks of the River *Kerlonni-chik-chirra*; from whence they beheld to the E.S.E. those Mountains which they had crossed, resembling the Bunches on the Backs of Dromedaries. The 16th, the Country was open on all Sides, but the Soil barren, except for 10 or 15 *Li* of Meadow through which the *Kerlon* runs. This River, on their North, made a great Sweep; but not so great as the Day before. They encamped at a Place called *Ton-kûl-chi-ava*.

They march along the River Kerlon.

THE 17th, they proceeded still South of the *Kerlon*, through a very open Country, only some little Hills towards the S. and S.W. The Soil was barren, but grew better towards the End of the Stage. They encamped on the River, at a Place called *Kerlonni-siray-chibautay*. The 18th, marching still along the Meadow, which continued to be charming, they crossed the *Kerlon* just before they pitched their Tent in a Place called *Chilan-karchaka* [c].

Para-hotun Ruins.

THE 19th, they advanced in a Country still more level than before, and always within 10 or 12 *Li* of the *Kerlon*, which they passed at a Place called *Ture Nor*, and encamped on its Banks.

[a] To the S.W. according to the Jesuits Map.

[b] Or, *Talay*; as elsewhere.

[c] *Du Halde's China*, p. 372.

Road from Pe-king *continued.*

July 11.	To *Dalay-choye*, N.W. by N.	-	67 *Li*
12.	To *Kerlonni-altroy*, W. by N.	-	60
13.	To the *Kerlon*, S.W. by W.	-	60
14.	To *Lahitutala*, S.W.	-	59
15.	To the *Kerlonni-chik-chirra*, N.	-	90 *Li*
16.	To *Ton-kûl-chi-ava*, S.W. by W.		63
17.	To *Kerlonni siray-chibautay*, S.W.		63
18.	To *Chilon-karchaka*, W.	-	70
19.	To *Ture Nor*, W.	- -	70

July

3 Journey in Tartary.

Banks. The 20th, they travelled along the Meadow in Sight of the *Kerlon*, and paſſed-by the Ruins of a City, built on its North Bank in the Time of the *Ywen* Dynaſty. It was 20 *Li* ſquare, and called *Para-botun*, that is, *the City of the Tiger*; becauſe the Cry of that Animal was there heard. They encamped in a Place called *Kerlonni-kanchuku-alin*, by the *Kerlon*, after croſſing a little Brook of very clear Water, which falls into that River.

Pûſing-angha.

THE 21ſt, after winding about the Meadow, to avoid the Marſhes, they croſſed the *Kerlon*, and kept it in Sight till the laſt 15 or 20 *Li*, when that River takes a large Sweep Southward; paſſing between a Mountain to the North, and little Hills to the South. They encamped on its Bank, in a Place called *Pûſing-angha*. *Seringtaſhi Tayki*, one of the Chiefs of Standards before-mentioned, was encamped by a River with a conſiderable Number of Tents. The 22d, they again croſſed the *Kerlon*, which they had in View all the Way, and encamped on an Eminence, called *Pwirluk-alin*. The 23d, they had for moſt of the Way Hills towards the South, and the *Kerlon* to the North. Their Camp was in the Meadow 4 or 5 *Li* from the River, near a Pool of very clear Water, in a Place called *Paynûk-alinni-hara-ûſſû*.

Pwirluk-alin.

Purhaſu-hay-hojo.

THE 24th, their firſt 33 *Li* were W.S.W. and the Remainder due W. Then paſſing the River, they encamped on its Northern Bank in a Meadow full of Forage, and Place called *Pûrhaſûhay-hojo*. They chaſed ſeveral wild Mules and yellow Goats in vain, but killed a young Wolf, which purſued the Sheep belonging to the *Mandarins*. They perceived five large Stags on the Mountains, though they were quite bare, and deſtitute of Trees. The 25th, after 20 *Li*, they again croſſed the *Kerlon*, and marched under the Hills, called *Egutey-kalka*; then repaſſing the River, they pitched in a Place called *Erdeni-tolohay-varghi-erghi*. The 26th, they proceeded along the Plain of the *Kerlon*, to a Ridge of low and quite bare Hills, and encamped by the River, in a Place called *Hûjetû-tſilan*. The Soil was a barren Sand, but full of Rat-Holes, which cauſed the Horſes and Camels to ſtumble.

Erdeni-tolohay.

Kayre-hojo.

THE 27th, they travelled through a Plain of barren Sand, with the River and Hills at a good Diſtance to the North. They encamped near a Point of Hills, called *Kayre-hojo*, by the *Kerlon*, where the Variation was 3 Degrees, 40 Minutes Weſt, and the Heat exceſſive. The 28th, after marching a-while in the Plain, they entered among Hills, where the *Kerlon* bends much to the South. They pitched near a Meer, and a Spring, which formed two or three little Pools, whoſe Water partook of the nitrous Soil. This was one of the hotteſt Days the Author ever felt, a ſcorching Wind blowing from the S. and S.W. It alſo continued very hot all the Night, which is not uſual in this Country, and though Rain had fallen, accompanied with very violent Claps of Thunder. They encamped in a Place called *Honghûr-pûritû*, 40 *Li* from the *Kerlon*.

Gerbillon. 1698.

Extreme Heat.

THE 29th, after 25 *Li*, they entered among the Hills, called *Tono-alin*, quite covered with Rocks. They travelled farther in a barren Plain, full of Rat-Holes, and encamped by the *Semkat*, a Brook of very good and cool Water, in a Place called *Eburhu-holo-ſheri*. The 30th, having croſſed a Plain of barren Sand, they paſſed the *Kerlon* at a Place called *Ulon-erghi*, and encamped by the River. About 30 *Li* Northward appeared high Mountains, covered with Rocks, which bounded the Territories of *Che-ching Hân*. Here the *Eluths* uſually encamped, in order to make Incurſions on the *Kalkas*.

Tolo-alin.

Ulon-erghi.

THE 31ſt, they advanced in the ſame Plain, always in Sight of the *Kerlon*, and encamped on its Banks, in a Place called *Ekemur-pûrhaſûtay*, having continually on one Hand the Mountains of *Payen-ulon*: But were nearer a great Chain of Mountains, extending to the Source of the *Kerlon*; which, they were told, was 3 or 400 *Li* to the N. where it is formed by the Concourſe of ſeveral Springs. The *Kalkas* informed them, that the *Saghalian-ûla* (which they call *Onon*, as far as where the *Argun* falls into it) riſes on the North-Side of the ſame Mountains, about 400 *Li* diſtant. They caught Abundance of Pikes, Carps, and other ſmaller Fiſh in the River.

Ekemur-pûrhaſûtay.

AUGUST 1, after travelling among bare Mountains, where they found a Spring in a Bottom, they deſcended into a large Plain, ſurrounded with Hills, and encamped by a Meer, called *Kaltûtû Nor*, of good Water, but not cool. The *Kerlon* was about 40 or 50 *Li* to the Eaſt;

Kaltûtû Nor.

Road from Pe-king *continued.*

July 20.	To *Kerlonni-kanchuku*, W.	-	65 *Li*
21.	To *Pûſing-angha*, W.S.W.	-	68
22.	To *Pwirluk-alin*, S.W. by W.	-	35
23.	To *Paynûk-alinni*, W. by S.	-	76
24.	To *Pûrhaſûhay-hojo*	-	68
25.	To *Erdeni-tolohay*, W. by S.	-	64
26.	To *Hûjetû tſilan*, S.W. by W.		75 *Li*
27.	To *Kayre-hojo*, S.W. by W.	-	50
28.	To *Honghûr-pûritû*, W. by S.	-	56
29.	To *Eburhû-holo*, W. by N.	-	65
30.	To *Ulon-erghi*, W. by N.	-	67
31.	To *Ekemur-pûrhaſûtay*, N.N.W.		35
Auguſt 1.	To *Kaltûtû Nor*, N.W.	-	65

Journey in Tartary. East; and the Variation 3 Degrees, 20 Minutes a West. The 2d, at the End of 25 *Li*, they entered a pretty wide Valley (extending about 25 *Li*, between two Chains of barren Mountains) and encamped near a Rivulet of fine Water, which soon loses itself in the Ground: The Sides of it yielded Plenty of good Forage. The 3d, they advanced thro' Valleys, in Sight of Mountains covered with handsome Firs, and encamped on the *Tûla*.

River Tûla described. THIS River rises in the Mountain *Kentey*, b about 120 *Li* from the *Kerlon*, and runs at first S.E. till having passed the Point of a Mountain, (which was near their Camp, and lies due West from the Confluence of the little River *Tirelki* with the *Tûla*) it turns directly West. It is considerably larger than the *Kerlon*, and its Stream exceeding clear, running-over Flints and Pebbles. This River is very rapid, and in its Course forms several little Isles, full of most delightful Groves. Agreeable Plain. They also found a Coolness in the Air, that was c very refreshing in this hot Season. Its Banks are covered with various Sorts of beautiful and bushy Trees; without which, on both Sides, there is a Meadow, abounding with excellent Forage. Near this Place, which the Author tells us was the most agreeable he had seen in all his Travels into *Tartary*, two Years before, was fought the Battle between the *Chinese* and the *Eluths*, so fatal to the latter [a].

Field of Battle. THE 4th, they proceeded the longer Way d about, to avoid the Marshes, and encamped again by the *Tûla*, which runs Westward through very narrow Streights of Mountains. They went with the *Ta-jin*, to view the Field of Battle abovementioned; whereof the 2d President of the Tribunal of the *Mongols*, who was in the Fight, gave them the following Account [b].

THE King of *Eluth* flying-up the *Kerlon*, was arrived near the Mountains, whither he designed to retire, and where it would have been impossi- e ble to force him; when being overtaken by the Van of the Imperial Army, he attacked, routed, and pursued them to their main Body, which was encamped above three Leagues distant.

Venture the Battle. THIS Advantage encouraged him to advance with his Army, which consisted of but 7000 regular Troops, and venture an Engagement. Having left his Baggage with the Women and Children in the Woods, and little Isles of the River; he went and posted himself on a Hill, Gerbillon. 1698. from whence he marched directly to attack the *Chinese*, who were drawn-up in a Line on a higher Hill facing them, at Musket-Shot Distance, and made a very great Front: But after a long and obstinate Fight, they were forced to retire. The Imperial Artillery all the While plaid upon them, and did great Execution, especially among those who were posted on the Eminence. However, they did not quit their Stand till they saw a great Body of *Manchews*, who had descended into the Plain, marching-up to attack their Flank; when fearing to be surrounded, they abandoned the Hill, and retreated in good Order into the Woods and Thickets along the River.

And the Eluths. FOR this Reason, and because Night came-on, the Victors did not pursue them: But the *Eluths* were so terrified at the Numbers and Resolution of their Enemies, that they fled all Night, carrying off what they could of their Families and Baggage. Their King, whose Wife was killed with a Cannon-Ball, was the first who fled with his Family, and a very few Followers. They found in his Camp a few Women and Children, with some wounded Persons: But the Fugitives not knowing what was become of their King, nor whither to go, came and surrendered themselves by Troops: So that if the Emperor's Soldiers had been provided with good Horses to pursue them, very few of them could have escaped. The Place where the Emperor's Army was drawn-up, is called *Chau-mû*.

Fine Temple destroyed. FROM the Field of Battle, they descended into the Plain, which is watered by several Rivulets that fall-into the *Tûla*; and towards the Middle of it, saw the Ruins of a very magnificent Temple, which was built by *Chempezun-tamba Hûtûktû*, the Great *Lama* of the *Kalkas*, and destroyed by the *Eluths*. The 5th, they took a large Compass again, to avoid the Marshes, e crossed several Brooks which fall-into the *Tûla*, and for near 30 *Li* together passed along a high Mountain, called *Han-alin*, quite covered with Han-alin. Pines and Fir, making a Retreat for Bears, *River* Tûla. Stags, and wild Boars. They encamped in a Valley at the Foot of this Mountain, on the *Tûla*; where they caught Fish, particularly Sturgeons [c].

THE 6th, they left the *Tûla* to the South, and marched almost continually on Mountains, co-

[a] See the fifth Section, *p.* 723. [b] *Du Halde's China*, p. 373. [c] The same, *p.* 374.

Road from Pe-king *continued.*

August 2. To a Rivulet, N.W. by N. - 55 *Li*
3. To the *Tûla* River, N.W. - 56
4. To a ruined Temple, S.W. by W. 37 *Li*
5. To the *Tûla*, W.N.W. - 35
6. To a Brook, N.N.W. - 45

August

8 Journey in Tartary.

vered with Pines; or in agreeable Vallies beneath a them, which were full of the Tracts of wild Boars, and the Trenches they dig in ſearching for Roots. They met alſo with Strawberries, exactly like thoſe in *France*; and encamped by a Brook. The 7th, they croſſed a Mountain covered with Pines, which were very tall, and without Branches: Several of them had fallen. They pitched by a Brook of very good Water, but without Paſture; where they reſted next Day.

Wild Boars.

Firs and Pines.

THE 9th, the Mountains were moſtly covered with Graſs, only here and there a few Pines and Firs. In a little Wood, they found Plenty of Strawberries. They took the Meridian Altitude by the Side of a Brook, 57 Degrees, 12 Minutes; and encamped afterwards by another Brook, having to the South and Weſt, Mountains covered with beautiful Groves.

Wood-Strawberries,

THE 10th, their Road was almoſt continually among Mountains. At the End of 15 *Li*, they croſſed one covered with Woods full of Strawberries; and then deſcended into the Valley, where they found a very clear and wholeſome Stream, whoſe Banks were lined with ſhady Trees; of which, for a While, they took the Benefit. Afterwards they proceeded among bare Mountains, and having croſſed one cloathed only with Graſs, encamped in another Valley, by a

Black Hares.

Spring of bad Water. The 11th, they travelled through Vallies, ſurrounded with barren Hills; the Land being like that near the *Kerlon*, ſandy, and full of Rat-Holes. They encamped at ſome Pools, which are ſupplied from a Spring, by a Stream of cool and good Water. In the Evening, a great Company of *Kalkas* came to ſalute the *Ta-jin*, with a Preſent of ſome wild Boars, and a Hare, whoſe Fur was blackiſh, and its Legs and Body longer than uſual.

Yellow Goats.

THE 12th, their Stage was half N.W. the reſt N.N.W. through large Vallies, ſurrounded with bare Hills. They ſaw ſeveral Flocks of yellow Goats in the Road, and killed a few Stags, with a good Number of Deer, or Roebucks. They pitched by a Spring of bad Water. The 13th, they travelled 30 *Li* out of 41 in a direct Line to the N.N.W. In quitting the Mountains, they entered a great Plain to the N.E. where the *Tûla* is joined by the *Orgon*. They paſſed the firſt, and encamped between

Second Kalka Aſſembly

the two, on a Mountain by the Side of a Plain, which was the Place choſen for the Aſſembly of the *Kalkas* of this Country. All the *Kalka* Princes of theſe Parts, who had ſubmitted to the Emperor, came this Day to meet the *Chi* (or Imperial Order.) The Ceremony was performed in the ſame Manner as had been done before, near the River *Kerlon*.

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THEY continued here till the 27th, and while the *Ta-jin* accommodated the Differences among the *Kalkas*, or gave Sentence on Trials brought before them, the Jeſuits made ſeveral geographical Enquiries of the *Kalkas*, and ſome *Ruſſian* Merchants, who had travelled all the Country between *Tobolſkoy* and *Selengha*. Among the reſt, there was a young *Kalka*, who having been in the Service of the *Ruſſians*, had made ſeveral Journeys to *Tobolſkoy*, and viſited all the Places to the Weſt of *Jeniſſea*, as far as *Mount Altay*. This Perſon gave them a clear Deſcription of the Country, and drew a little Map of it off-hand; which tallied with the Accounts given by ſeveral other *Kalkas* and *Ruſſians*. From him they learned the following Particulars.

Enquiries concerning

1. THAT the Plantation of the *Ruſſians* on the Eaſtern Side of the *Selengha* (340 *Li* diſtant from the Confluence of the *Orgon* and *Tûla*, where they then were) is a little Town of the ſame Name, containing above 400 Families of *Ruſſians*, and thoſe of the Country who have ſubmitted to them, not as Slaves, but Friends: That theſe dreſs, and live after the *Ruſſian* Manner, and ſome have liſted in the Czar's Service: That the Town is a Square, each Side being two *Li*, and incloſed with a ſtrong Paliſado terraſſed: That the *Selengha* riſes in the Mountain *Tannu*, and falls into the Lake *Paykal*: That the *Orgon* falls into the *Selengha*, which is much larger, 140 *Li* from the Town [a].

The Ruſſ Territori

2. THAT the moſt famous Mountains are the *Altay*, *Trangha*, *Ko koye*, and *Kentey*; which laſt was about five Days Journey from the Camp, and is the Source of the *Kerlon* and *Tûla*; the latter riſing on its North, and the former on its South Side: That the River *Onon* has its Source alſo on the North-Eaſt Side of *Mount Kentey*, about a Day's Journey from the Source of the *Kerlon*: That the *Chineſe* call the *Onon*, *Hi-long-kyang*; and the *Tartars*, *Saghalian-ûla*: That *Mount Altay* is moſt famous, and ſeparates the *Kalkas* from the *Eluths*: That it was diſtant from the Camp about ſix Weeks Journey, at the Rate

Mounta and Ri

[a] *Du Halde's China*, p. 374.

Road from Pe-king *continued.*

Auguſt 7.	To a Brook, N.W.	-	48 *Li*
9.	To another, N.W. by W.	-	70
10.	To a Spring, W.N.W.	-	55 *Li*
11.	To ſome Pools, N.W. by W.	-	37
12.	To a Spring	-	63
13.	To the ſecond Place of Aſſembly		41 *September*

Journey in Tartary. Rate of 50 *Li* a Day, and gives Rise to several great Rivers; as the *Oby*, *Jenisſea*, and the *Irtis*; beſides the *Tum*, the *Hopdo*, and the *Selengha*, which are no inconſiderable ones: That *Mount Hangay* lies to the Eaſt of *Altay*, about 20 Days Journey, or 1000 *Li*, and formerly divided the Dominions of *Tûſhetû Hân* from thoſe of *Shaſaktû Hân*: That between the two Mountains there is a third, called *Kokoye*, but not ſo conſiderable, about 1200 *Li* from *Altay*, and near as many from *Hangay*.

Lakes. The Paykal, 3. THAT there are alſo ſome very remarkable Lakes in this Country, the principal of which is *Paykal*, called by them *Talay* [a], that is, *the Sea*. It extends from South-Weſt to North-Eaſt, and is a good Month's Journey from one End to the other, as a *Ruſſian*, who travelled it in Winter on the Ice, aſſured them: But that in ſome Places he could ſee both Sides of it, and that in the wideſt Parts it might be croſſed in two or three Days. It is full of excellent Fiſh, which aſcend the Rivers that fall-into it: That there is another Lake called *Ekeral Nor*, into which the *Hopdo* diſcharges itſelf, after it has run-along the Mountain *Kokoye*: That the *Kirkir Nor* lies to the Eaſt of *Mount Hangay*, and at a good Diſtance from the Rivers *Konghey* and *Shapkam*, which riſe in that Mountain, and after joining their Waters fall-into the Lake: That the *Kirkir* is not above 150, or 160 *Li* in Circuit; but the *Ekeral* is at leaſt 300. The *Ruſſians* told them alſo, that out of *Mount Kentey* ſpring three ſmall Rivers, which they forded in their Way to the Camp: That they paſſed the *Shûra* after three Days March, that is, 140 or 150 *Li* from the Town of *Selengha*; and that about half a Day's Journey from thence they croſſed the *Haras*, thoſe Rivers being every-where fordable. Laſtly, that *Irkutſkoy* is ſeated on the River *Angara*, 100 *Li* from its Fall into the Lake *Paykal*.

Ekeral, and Kirkir.

State of the Kalkas. THE *Kalkas*, who dwell about the Rivers *Tûla*, *Orgon*, and *Selengha*, were formerly Subjects of *Tûſiktû Hân*; but as they did not follow him in his Flight, contenting themſelves with retiring to the Mountains and Woods, they lived in a State of Independency. Hereupon the Emperor invited them to come and dwell near *China*, offering them Lands to inhabit. Their Anſwer was, that they would readily ſubmit to his Majeſty, but could not quit their Settlements without expoſing themſelves to a miſerable Death, becauſe they had neither Horſes ſufficient for travelling, nor Cattle to ſubſiſt on; whereas in their preſent Habitations, they could live by Hunting and Fiſhing, the Woods being full of Bears, wild Boars, Stags, and Deer; whoſe Skins alſo ſerved to cloath them, and cover their Tents. As what they alledged was true, the Emperor permitted them to abide where they were, only ordering that they ſhould divide themſelves into Standards and *Niûrûs*, or Companies. They accordingly formed three Standards, under their three Princes, or *Taykis*, each of whom was made Chief of a Standard. His Majeſty created *Kentu Tayki*, the moſt conſiderable of them, a *Pey-le*, or Regulo of the third Order. The ſecond *Tayki* was made a Count; the third, whoſe Name is *Ariu*, remained a *Tayki*, with only the Title of *Shaſſak*, which ſignifies, in their Language, *the Chief of a Standard*.

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In theſe Parts.

AUGUST the 26th, they departed, taking the ſame Road they came, as far as *Ulan-erghi*, on the *Kerlon* [b]; where they arrived the 7th of *September*. The 8th, the Way was partly full of Hillocks. The 9th, the Country was flat. Next Day, it was full of Stones and Hillocks. The 11th, Part ſmooth, and Part ſtony. The 12th, it was ſandy, and full of Briars. They encamped in a Place called *Narat*, mentioned in the Author's firſt Journey [c].

Return homewards.

THE 13th, they travelled the firſt 20 *Li* over Rocks, Stones, and Hillocks; the reſt of the Way a Flat. Next Day, they had a ſmooth Road. The 15th, was interſperſed with a few Hillocks, which ſeemed to contain fine white Marble, and Quarries of Slate. The 16th, the Way was moſtly on a Flat. The two next Days, uneven and ſandy, except for the laſt 15 *Li*, which was full of Buſhes that grew in the looſe Sands. The 19th, the Road, for the firſt 20 *Li*, was full of looſe Sands; the reſt was a firm Sand. The 20th, they reſted, though they found but little Forage.

Marble Quarries.

THE

[a] Or, *Dalay*. [b] They encamped the 30th of *July*. [c] See before, *p.* 674. c.

Return from Ulon-erghi.

September 8.	To a good Spring, due S.	–	53 *Li*
9.	To a good Well, S. by W.	–	68
10.	To a good Spring, S. by E.	–	80
11.	To a bad Spring, S. by W.	–	53
12.	To *Narat*, S. by W.	–	80
13.	To a Pool, S.S.E.	–	60 *Li*
14.	To a Pool, S.E. by S.	–	—
15.	To a good Well, S.E.	–	58
16.	To a good Spring, S.E. by S.	–	54
17.	To a bad Well, S.S.E.	–	42
18.	To a Fountain, S.S.E.	–	57
19.	To a good Well, S.E. by S.	–	56

September

8 *Journey in Tartary.*

THE 21ſt and 23d, the Road was partly looſe, and partly firm Sand. The laſt Day, they found but very little Forage. One of the richeſt *Mongol* Princes in the Country had his Camp not far from theirs. They ſay he has above 10,000 Horſes, and other Cattle in Proportion. He is a Regulo of the ſecond Order, and Chief of a Standard. The 24th, the Soil was ſandy; but, next Day, full of Stones and Rocks, ſticking out of the Ground. Here were the ancient Limits which ſeparated the *Mongols*, ſubject to *China*, from the *Kalkas*.

Rich Mongol Prince.

Ruined City.

THE 26th, the Road was pretty good, with ſome ſmall Hillocks of hard Sand. The 27th, it was all a fine hard Sand, and they found excellent Forage round their Camp. The 28th, the Country was the ſame as before. They encamped among ſeveral little *Mongol* Camps, where was a Spring, ſome Wells, and good Forage. The 29th, the Soil was ſometimes hilly, ſometimes flat. This Day, they ſaw the Walls of a ruined City; and, the next, had a fine, ſmooth Road.

Mongol Camps.

OCTOBER 1, the Way was good for the firſt 40 *Li*; the reſt lay between Hills covered with Shrubs and Buſhes. They ſaw many Camps of *Mongols*. The 2d, they marched the firſt 25 *Li* between very high and ſteep Mountains, full of Rocks, in a narrow Gut, along which runs the Rivulet they encamped-by the Evening before. They croſſed it above 20 Times, and having paſſed this Streight, entered into a beautiful Plain, in which ſtands the City of *Hûhû-hotun*, or *Kûkû-hotun*.

Kuku-hotun.

THE Road, from this City to *Pe-king*, has been already deſcribed. Beſides, as the whole Way is one continued Deſart, without Rivers, Habitations, cultivated Lands, or Trees, it cannot afford many Objects worth remarking: In ſhort, they arrived at *Pe-king* on the 13th of the ſame Month [a].

LATITUDES *obſerved in this* Journey.

The Latitudes *marked with a* Star *are computed only.*

	°	′	″
Hya-tyen City	40	00	0
Pang-kyun City	40	2	0
Shi-men City	40	04	0
San-tun-ying City	40	20	0
Hi-fong-kew	40	30	0
Queiſſu-hata	41	24	0
Ike-chun	41	37	0
Camp on the *Kondolen* *	41	50	0
Putule *	41	58	0
Camp on the *Siba*	42	18	0
Camp on the *Sirgha*	42	24	0
b Camp on the *Perke*	42	43	0
Hotoſin-hutak	42	58	0
Camp on the *Hara-mûren*	43	41	0
Kayre-hata Mountain	43	58	0
Camp at *Kuturihu-pûlak*	44	14	0
Camp on *Kultu* Brook *	44	2	0
Gongkîr	44	4	0
Horohon-pira Poro-hojo	45	27	0
Camp on *Hara-uſſû*	45	48	0
Habir Hân	46	10	0
c *Anghirtu-ſira-puritu Nor*	46	48	0
Iptartay Nor	47	4	0
Camp near a Pool	47	17	0
Chaptu Nor	47	24	0
Camp near *Pwir Nor*	48	4	0
Pwir-i-ûlan-erghi	48	8	0
Camp on the *Urſon*	48	15	0
Ulan-pûlak	48	30	0
Dalay-choye	48	48	0
Kerlonni-altroy	48	48	0
d Camp near the *Kerlon*	48	00	0
Labitutala	48	00	0
Ton-kûl-chi-ava	48	19	0
Kerlonni-ſiray-chibautay	48	12	0
Kerlonni-kauchuku	48	00	0
Puſing-angha	47	58	0
Paynuk-alinni-hara-uſſû	47	49	0
Pûrhaſûhay-hojo	47	44	0
Erdeni-tolohay	47	38	0
Hûjetû-tſilan	47	26	0
e *Kayre-hojo*	47	15	0
Eburhû-holo-ſheri	47	15	0
Ekemûr-pûrhaſûtay	47	22	0
Kaltûtû Nor	47	36	0
Camp near a Rivulet	47	46	0
Camp on the *Tûla*	47	56	0
Great Temple ruined	47	55	0
Camp on the *Tûla*	48	00	0

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Camp

[a] *Du Halde's China*, p. 375, & *ſeq.*

Return from Ulon-erghi.

September 21. ———, E.	-	55 *Li*
— To a good Well, S.	-	20
22. To a good Well, E. by S.	-	43
23. To a good Well, S.	-	44
24. To a bad Well, S.S.W.	-	88
25. To a good Spring, S.	-	63
26. To a brackiſh Brook, S. by E.		70 *Li*
27. To a good Brook, S.	-	98
28. To *Mongol* Camps, S. by W.	-	58
29. To a good Spring, S. by E.	-	71
30. To a Rivulet, S. by E.	-	65
October 1. To a fine Brook, S. by E.	-	67
2. To *Kuku-hotun*, S.W. by S.	-	40

Journey in Tartary.		°	′	″			°	′	″	Gerbillon. 1698.
	Camp by a Brook	48	14	0 a	Camp by a Well	44	38	0		
	Camp by another	48	24	0	Camp near a Fountain	44	24	0		
	Latitude at a Brook	48	34	0	Camp at a Well	44	10	0		
	Camp at a Spring	48	37	0	Camp at a Well	43	30	0		
	Camp by a Spring	48	54	0	Camp at a Spring	43	00	0		
	Camp by a Spring	47	5	0	Camp at a Brook	42	22	0		
	Camp by a Well	46	48	0	*Mongol* Camps	42	00	0		
	Camp by a Spring	46	29	0	Camp at a Spring	41	22	0		
	Camp by a Spring	46	14	0	Camp on a Rivulet	41	26	0		
	Narat	45	48	0 b	Camp on a Brook	41	7	0		
	Camp at a Pool	45	34	0	*Kuku-botun*	40	54	0 c		
	Camp at a Pool	45	11	0						

a The Jesuits, who made the Map of *Tartary*, found the Latitude of this Place almost five Minutes less. See before, *p.* 390. f. Whence it may be presumed, there is an Error of a few Minutes in all the other Latitudes, as hath been already observed: However, they must be of Use to the Geographer, as they serve to fix the Situations of a great Number of Places, which were not determined by the later Missioners.

End of the FOURTH VOLUME.

A GENERAL

INDEX

OF

PERSONS, PLACES, and THINGS, contained in th FOUR VOLUMES.

NOTE, Many Articles not to be found under C, muſt be looked for in K: Alſo thoſe which ha *Saint* prefixed, are to be ſought for under the proper Name; as is uſually obſerved with Regard Capes, Mountains, Rivers, and the like.

A.

ABADA. See Rhinoceros iii. 308 a
Abahanar, Territory iv. 368 d
Abahay, Territory iv. 369 a
Abaſha, or Abiſſina iv. 618 b. Inhabitants brave ibid e
Abdalazîz Khân iv. 525 b
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